

# **Saint Thomas Aquinas Super Evangelium S. Matthaei lectura (Commentary on Saint Matthew's Gospel)**

**translated by  
R.F. Larcher, O.P.  
except for portions in brackets, and in 5:10-22**

---

## **Argumentum S. Hieronymi**

Matthaeus ex Iudaea sicut in ordine primus ponitur, ita Evangelium in Iudaea primus scripsit, cuius vocatio ad Dominum ex publicanis actibus fuit, duorum in generatione Christi principia praesumens: unius cuius prima circumcisio in carne, alterius cuius secundum cor electio fuit: ex utrisque enim patribus Christus. Sicque quaterdenario numero triformiter posito, principium a credendi fine in electionis tempus porrigens, et ex electione usque in transmigrationis diem dirigens, atque a transmigrationis die usque in Christum definiens, decursum adventus Domini ostendit generationem, et numero satisfaciens et tempori; ut et se quid esset ostenderet, et Dei in se opus monstrans, etiam in his quorum genus posuit, Christi operantis a principio testimonium non negaret.

Quarum omnium rerum tempus, ordo, numerus, dispositio, vel ratio quod fidei

## **ARGUMENT**

[Said to be by Jerome, but not in Jerome's Commentary on Matthew]

Just as Matthew of Judea is placed first in order, so he first wrote a Gospel in Judea. His call to the Lord was from a publican's life. In the very beginning [of his Gospel] he mentions two principles of the generation of Christ. One of these was the first to undergo circumcision of the flesh; the other was the one chosen according to the heart. For Christ is from both these fathers. Consequently, using the number 14 three times, the first reaches from the father of believers to the time of the choice; then, stretching from the time of the choice to the day of transmigration, he passes from the day of transmigration to Christ. Thus he narrates the descending generation of the Lord's coming, satisfying both the number and the time, in order both to show that he was and, attesting to God's work in him as well as in those whose stock he presented, not deny Christ's testimony from the beginning.

Of all of which things the time, order, number, disposition, or reason which is

necessarium est, Deus Christus est, qui factus ex muliere, factus sub lege, natus ex virgine, passus in carne, omnia in cruce fixit, ut triumphans ea in semetipso, resurgens in corpore et patris nomen in patribus filio, et filii nomen patri restituens in filiis, sine principio, sine fine, ostendens unum se cum patre esse, quia unus est.

necessary to the belief that Christ is God, that he was made from a woman, made under the law, born of a virgin, suffered in the flesh, was fixed on the cross and triumphing over them in himself, rising in the body, and restoring the name of father to the son in the fathers and the name of son to the father in the sons; without beginning and without end he shows himself one with the Father, because he is one.

In quo Evengelio utile est desiderantibus Deum, sic prima vel media vel perfecta cognoscere, ut et vocationem Apostoli, et opus Evangelii, et dilectionem Dei in carne nascentis per universa legentes intelligant, atque id in eo, in quo reprehensi sunt et apprehendere appetunt, recognoscant.

In this Gospel it is useful for those desiring God to know what is first and what is midway and what is perfect, so that the call of the apostle and the work of the Gospel and the love of God born in the flesh, may be completely understood by all readers, and that they may recognize in it that in which they were rebuked, and seek to understand.

Nobis autem in hoc studio argumenti fuit, et fidem factae rei tradere, et operantis Dei intelligendam diligenter esse dispositionem a quaerentibus non tacere.

Our aim in this pursuit of the argument has been to present faithfully the real facts and not conceal from those disposed to search diligently, an understanding of God's works.

---

### **Prooemium Reportatio Petri de Andria**

*Matthaeus ex Iudaea et cetera.* Evangelio Matthaei Hieronymus praemittit prologum, in quo tria facit: primo enim ipsum auctorem describit; secundo Evangelii mysteria aperit, ibi *duorum in generatione Christi principia praesumens*; tertio suam intentionem ostendit, ibi *nobis autem in hoc studio argumenti fuit*.

Auctorem vero ipsum describit ex quatuor: primo ex nomine, cum dicit *Matthaeus*;

### **PROLOGUE**

*Matthew of Judea...* Jerome begins with a prologue to Matthew's Gospel and in it does three things: first, he describes the author; secondly, he discloses the mysteries of the Gospel: *In the very beginning*; thirdly, he indicates his intention: *Our aim in this pursuit...*

The author is described from four viewpoints: first, from his name, when

secundo ex origine, cum dicit *ex Iudaea*; tertio ex scribendi ordine, ibi *sicut in ordine primus ponitur*; quarto ex vocatione, ibi, *cuius vocatio ad dominum*, idest ad Christum et cetera. De hoc Matth. IX, 9 et Luc. V, 27.

Et nota quod Glossa interlinearis, quae dicit: *primus, idest ante quem nullus* etc., videtur velle, quod alii post Matthaeum scripserint in Iudaea, quod non est verum: solus enim Matthaeus scripsit in Iudaea, Marcus in Italia, Lucas in Achaia, Ioannes in Asia.

Consequenter ipsius Evangelii mysteria aperit. Et primo aperit mysteria circa principium Evangelii; secundo ostendit eadem mysteria requirenda esse et in medio, et in fine, ibi *in quo Evangelio utile est* et cetera.

In principio autem Evangelii duo tanguntur. Primo ponitur quasi quidam titulus, cum dicitur, *liber generationis*; secundo generationis cuiusdam series describitur, cum dicitur, *Abraham genuit Isaac* et cetera.

Primo ergo ponit mysteria tituli, vel quae tanguntur in titulo; secundo mysteria generationis, ibi *sicque quaterdenario*.

In titulo autem dicitur *liber generationis Iesu Christi*; ubi tanguntur duo principia, scilicet David et Abraham. Et hoc quia Abrahae prius datum est praeceptum de circumcisione; ad Rom. IV, 11: *signum accepit circumcisionis, signaculum iustitiae fidei, quae est in praepotio, ut sit*

he says, *Matthew*; secondly, from his origin, *of Judea*; thirdly from the order of writing, *Just as he is placed first in the order of writing*; fourthly, from the calling, *His call to the Lord*, i.e., to Christ. On this see Matthew 9 and Luke 5.

Note that an interlinear Gloss which says "first, i.e., before whom no one," seems to imply that others after Matthew wrote in Judea. But this is not true; for Matthew alone wrote in Judea, Mark in Italy, Luke in Achaia, John in Asia.

Then he discloses the mysteries of the Gospel: first, the mysteries touching the beginning of the Gospel; secondly, that the same mysteries are sought midway and at the end, when he says, *In this Gospel it is useful*.

But in the beginning of the Gospel two things are touched: the first is presented as a sort of title, when it says, *The Book of the Genealogy*; secondly, the sequence of a certain generation is mentioned, when he says, *Abraham was the father of Jacob*.

First, therefore, he presents the mysteries in the title or those touched in the title; secondly, the mysteries of the generation, *and so fourteen generations*.

In the title it says, *The Book of the Genealogy of Jesus Christ*. Here two principles are mentioned; namely, David and Abraham. And this is because the command of circumcision was given first to Abraham (Rom 4:11): "He received the circumcision as a sign or

*ipse pater omnium credentium.* David autem electus est a domino; I Reg. XIII, 14: *inveni virum secundum cor meum.* Unde propter hoc isti duo tanguntur, ut denotetur quod Christus traxit originem ex circumcisis patribus et electis. Et hoc est, *duorum*, hominum, vel duorum principiorum, idest duo principia, scilicet David et Abraham.

Consequenter ponit mysteria, quae tanguntur in genealogia. Et primo tangit mysteria ipsius Evangelii, vel Evangelistae; secundo ipsius Christi, ibi *quarum omnium rerum* et cetera.

Et est mysterium quod Evangelista genealogiam Christi per tres tesseradecades distinxit: quarum prima est ab Abraham usque ad David; secunda a David usque ad transmigrationem; tertia usque ad Christum; ut ostenderet Christum esse et de circumcisis, et de electis, et de transmigrantibus. Et hoc est *triformiter posito*, idest tripliciter repetito, supra in genealogia, *a credendi fide*, idest ab ipso Abraham, qui fuit primum exemplar credendi, *in electionis tempus porrigens*, idest usque ad ipsum David deducens, *et ab electione*, idest ab ipso David, *in transmigrationis diem dirigens*; *et a transmigrationis die usque in Christum definiens*, patet, *decursam*, idest breviter et cursorie tactam, *adventus domini ostendit generationem*, *et numero satisfaciens et tempori*. Patet.

*Quarum omnium rerum* et cetera. Nota quod in hac generationis serie quatuor tanguntur, tempus, numerus, ordo et

seal of the righteousness he had by faith, while he was still uncircumcised. The purpose was to make him the father of all who believed." But David was chosen by the Lord: "I have found a man after my own heart" (1 Sam 13:14). Hence these two are mentioned to denote that Christ drew his origin from circumcised fathers and from chosen fathers. And these are the two men or "*two principles*," i.e., David and Abraham.

Then he presents the mysteries mentioned in the genealogy: first, he touches on the mysteries of the Gospel or of the evangelist; secondly, of Christ himself: *Of all of which things*.

And it is a mystery that the evangelist distinguished Christ's genealogy into three sets of fourteen: the first of these is from Abraham to David; the second, from David to the transmigration, and the third to Christ. Thus, he shows that Christ is from the circumcised and from the elect and from the transmigrants. And this is presented *three times*, i.e., repeated three times in the genealogy: *from the father of believers*, i.e., from Abraham, who was the first example of believing, *moving to the time of choice*, i.e., reaching to the time of David; *and from the choice*, i.e., from David to the day of transmigration; and ending from the day of transmigration *to Christ*, he shows the descending (briefly and cursorily mentioned) generation of the Lord's coming, satisfying both the number and the time.

*Of all of which things...* Note that in this series of generation four things are mentioned: the time, number, order and

dispositio sive ratio; quia ab Abraham usque ad David et cetera. Omnia ista nil aliud ostendunt nisi quod Deus Christus est: hoc enim intendit secundum dispositionem et rationem allegoricam, quod Christus est Deus. *Quod est fidei necessarium*, scilicet quod *Christus Deus est*, idest in omnibus non est plus de necessitate fidei, nisi quod Christus est Deus.

*Qui factus ex muliere et cetera.* Nota, et expone, et signa capitula.

*Et omnia in cruce fixit*, idest peccata, secundum quod de medio tulit, quod adversum nos chirographum erat. Item melius: Christus secundum Deum et hominem qui est omnia, secundum illud, Ioan. XII, 32, *ego si exaltatus fuero a terra, omnia traham ad meipsum*, et Phil. II, 10: *ut in nomine domini omne genuflectatur caelestium, terrestrium et Infernorum. Ut triumphans ea in semetipso*, quia per trophaeum crucis omnia sibi subiecit, et de quolibet triumphavit.

*Et patris nomen in patribus filio.* Ad evidentiam autem huius notandum, quod in serie generationis ponuntur quidam patres et quidam filii, sicut patet. Item ponitur ibi quidam pater sine patre, sicut Adam: quidam filius sine filio, sicut Iesus. Item ponuntur quidam qui sunt patres et filii, sicut omnes intermedii. Per hoc autem mystice designatur, quod in Trinitate est pater et filius, sicut in hac genealogia sunt quidam patres, quidam filii. Item per hoc quod primus pater non habet patrem in hac serie, nec ultimus filius filium, ostenditur quod isti sunt ab aeterno. Item per hoc quod unus et idem in persona est pater et filius respectu diversorum, tangitur quod isti sunt unum, non quidem in persona, sed natura. Et hoc est quod dicit *et patris*

disposition or reason, *because from Abraham to David...* All those show nothing, except that Christ is God. For he aims to show, according to an allegorical disposition and reason, that Christ is God. *Which is necessary to the faith*, namely, that Christ is God, i.e., in all nothing is more necessary to the faith than that Christ is God.

*Who was made from a woman.* Note and explain and mark the headings.

*And he fixed [all things] on the cross*, i.e., sins, in as much as he took from the midst the decree that was against us. Also and better: *Christ, as God and man*, who is all things, as it says in John (12:32): "When I am lifted up from the earth, I will draw all things to myself"; "that at the name of Jesus every knee should bow in heaven and on earth and under the earth" (Phil 2:10).

*And the name of father to the son in the fathers.* To understand this it should be noted that in the series of generations presented, some are fathers and some are sons, as is clear. Also presented was a father without a father, as Adam; and a son without a son, as Jesus. Also some were presented who were fathers and sons, as those between. By this is mystically designated that in the Trinity is a Father and a Son, just as in the genealogy some are fathers, and some, sons. Also by the fact that the first father does not have a father in this series or the last son a son, it is shown that they are eternal. Also by the fact tht the Son and Father are one and the same in respect to diverse things, it is stated that they are

*nomen restituens filio in patribus*, idest quod filius habeat patrem; *in patribus*, idest per hoc quod ponuntur ibi quidam patres. *Et nomen restituens patri*, idest quod pater habeat filium, et hoc *in filiis*, idest per hoc quod ponuntur ibi aliqui filii sine principio et sine fine: quia pater primus non habet patrem, nec ultimus filius filium.

one, not in person but in nature. And this is what he says: *An restoring the name of father to the son*, i.e., that the son have a father; *among the fathers*, i.e., by the fact that certain fathers are mentioned there: *and restoring the name of son to the father*, i.e., that the father have a son; and this *in the sons*, i.e. by the fact that some sons without a beginning and end are mentioned, because the first father does not have a father or the last son a son.

*Ostendens se unum esse cum patre*, idest unus naturae, *quia unus*, in persona, scilicet pater et filius, respectu tamen diversorum, in dicta genealogia.

*He shows himself one with the Father*, i.e., of one nature, because they are each one in person, i.e., the Father and the Son although in relation to diverse things in this genealogy.

Nota interlinearem quae dicit: *unus Christus*; quod nihil est dictum.

Note that nothing is said of the interlinear Gloss: "*One Christ*".

Consequenter ostendit consimilia mysteria requirenda esse in dicto Evangelio, non solum in principio, sed etiam in medio et fine: et hoc est, *in quo Evangelio*, scilicet Matthaei, *utile est desiderantibus Deum sic*, idest eodem modo sicut diximus, *cognoscere prima*, idest principium, *vel media, vel perfecta*, finem, et consummationem; *ut et vocationem apostoli* et cetera. Scriptum est Phil. III, 12: *sequor autem, si quo modo comprehendam*.

Then he shows that similar mysteries should be looked for in this Gospel, not only in the beginning, but also in the middle and the end. And this is what he says: *In this Gospel*, namely, Matthew's, *it is useful for those desiring God thus*, i.e., in the same way as we have said, *to know the first things*, i.e., the principle, the intermediate and the end and consummation, *so that the call of the apostle...* It is written in Phil (5:12): "I press on to make it my own."

Nobis autem. Hic ostendit intentionem suam, scilicet quod intendit quod ea quae hic dicuntur, vera sunt in historia, et tamen spiritualiter intelligenda. *Nobis autem fuit hoc*, idest haec intentio, *in studio argumenti*, idest prologi.

*Our aim...* Here he manifests his intention, namely, that the things stated here are true in history, and yet they must be understood spiritually. This has been our intention in developing this argument, i.e. prologue.

---

**Caput 1**  
**Lectio 1**  
**Reportatio Petri de Andria**

1 βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ δαυὶδ υἱοῦ ἀβραάμ.

Inter Evangelistas Matthaeus praecipue versatur circa humanitatem Christi: unde secundum Gregorium per hominem significatur in figura quatuor animalium. Per humanitatem autem Christus in mundum introivit, progressus est, et exivit. Et ideo dividitur totum Evangelium in tres partes. Primo enim agit Evangelista de Christi humanitatis in mundum ingressu; secundo de eius processu; tertio de eius egressu.

Secunda pars incipit cap. III, 1, ibi *in diebus autem illis venit Ioannes Baptista praedicans in deserto Iudaeae*. Tertia, capite XXI, 1 *et cum appropinquassent Ierosolymis et venissent Bethphage ad montem oliveti*.

In prima parte duo facit: primo describitur Christi generatio; secundo ipsius generationis subditur manifestatio, cap. II, ibi *cum natus esset Iesus in Bethlehem Iudae in diebus Herodis regis*.

In prima parte tria facit: primo enim quasi titulus totius libri praeponitur, cum dicitur *liber generationis Iesu Christi*; secundo patrum series texitur, *Abraham genuit Isaac*; tertio cum dicitur *Christi autem generatio sic erat*, generatio Christi in speciali describitur.

Titulus autem qui praemittitur, est iste *liber generationis Iesu Christi*. Et videtur esse

**1—1**  
**Matthew 1:1**

1. The book of the generation of Jesus Christ, the son of David, the son of Abraham:

Among the evangelists, Matthew is chiefly concerned with the humanity of Christ. Hence, according to Gregory, in the symbol of the four animals, he is signified as a man. By his humanity Christ entered the world, progressed, and then departed. Therefore, the Gospel is divided into three parts: first, the evangelist treats of Christ's entry into the world; secondly, of his progress (ch. 3); thirdly, of his exit (c. 21).

[The second part starts at 3:1 *And when he came near Jerusalem and came to Bethphage, at the Mount of Olives.*]

In the first part he does two things: first, the generation of Christ is described; secondly, it is manifested (c. 2).

In the first part he does three things: first, the quasi-title of the entire book is presented; secondly, the series of fathers is traced (v. 2); thirdly, the generation of Christ is described in particular (v. 18).

The title mentioned beforehand is *The Book of the Genealogy of Jesus*

oratio imperfecta. Ponitur enim ibi nominativus sine verbo; sed non est. Matthaeus enim Evangelium Hebraeis conscripsit, et ideo in scribendo morem Iudaeorum servavit. Consuetum est autem apud Hebraeos sic loqui, sicut cum dicitur: *visio Isaiae filii Amos*, subauditur, haec est nec oportet apponere. Ita hic cum dicitur *liber generationis*, subauditur, hic est.

Et hic etiam modus loquendi consuetus est apud nos: si enim velimus aliquem librum intitulare, dicitur Priscianus maior vel minor; nec oportet apponere hic est vel incipit.

Item quaeritur, cum parva particula istius libri sit de generatione Christi, quare intitulavit librum suum sic. Et dicendum, quod Matthaeus, qui scripsit Hebraeis, in scribendo modum Hebraeorum servavit. Consuetum est autem apud Hebraeos libros suos a principio intitulare, sicut dicitur Genesis, quia ibi agitur de generatione; unde Gen. V, 1: *hic est liber generationis Adam*. Et liber Exodi, quia in prima parte agitur de exitu filiorum Israel de Aegypto.

Sed quaeritur quare additur *Iesu Christi*. Et dicendum quod secundum apostolum, I Corinth. XV, 22, *sicut in Adam omnes moriuntur, ita in Christo omnes vivificabuntur*. Viderat autem Matthaeus librum primum veteris testamenti, in quo agitur de generatione, in quo dictum est cap. V, 1, *hic est liber generationis Adam*. Ut ergo novum

*Christ*. This seems to be an incomplete sentence. For it presents a nominative without a verb. But not so; for Matthew wrote his Gospel for the Hebrews. Therefore, in writing he followed the custom of the Jews. But it is customary among the Jews to speak in this manner, as when it says: "The vision of Isaiah, son of Amos," "This is" is understood, and it is not necessary to add it. So here, when it says, *The Book of the Genealogy of Jesus Christ*, "This is" is understood.

Nor is this way of speaking unusual among us: for if we wish to title a book, it is called "Priscian the Elder" or "Younger", and there is no need to add "This is" or "Begins".

Likewise, one might ask, since only a small part of this book is about the generation of Christ, why does the book get this title? The answer is that Matthew, who wrote to the Hebrews, follows their custom in writing. But the Hebrews were wont to entitle books from their beginnings, as the Book of Genesis, because generation is treated there; hence Genesis (5:1): "This is the genealogy of Adam." And the Book of Exodus, because in the first part the departure of the children of Israel from Egypt is described.

But one might ask why *Jesus Christ* is added. The answer is that according to the Apostle in 1 Cor 15:22: "As in Adam all die, so in Christ shall all be made alive." But Matthew had seen the first book of the Old Testament, in which generation is discussed and in which



testamentum, in quo agitur de regeneratione et restauratione, ei responderet per oppositum, dicit *liber generationis Iesu Christi*, ut ostenderet quod idem est auctor utriusque.

it says (5:1): "This is the book of the genealogy of Adam." Therefore, in order that the New Testament, which deals with regeneration and restoration, might agree with the Old, he says: *The Book of the Genealogy of Jesus Christ*, to show that the author of both is the same.

Hic autem quaeritur de hoc quod hic dicitur *liber generationis Iesu Christi*. Contrarium enim habetur Isa. LIII, 8, ubi dicitur, *generationem eius quis enarrabit?* Sed sensus est, secundum Hieronymum, quod in Christo est duplex generatio. Scilicet divina, quae enarrari non potest: quia etsi aliquo modo dicimus filium genitum, modum tamen quo gignitur, nec homo, nec Angelus potest comprehendere. Alia autem est humana, de qua agit, sed tamen in hac etiam generatione sunt multa difficilia. Et ideo, secundum Remigium, perpauci sunt qui possint eam enarrare.

Then the question arises about the fact that it says here: *The Genealogy* [The Book of the Generation] *of Jesus Christ*, for Isaiah (53:8) has the contrary: "As for his generation, who shall tell it?" But the senses, according to Jerome, is that there is in Christ a twofold generation, namely, the divine, which cannot be expressed; because, although we call him in some way a begotten Son, in another way the manner in which he was born neither man nor angel can comprehend. The other is the human, about which he deals; but in this generation there are many difficult things. Therefore, according to Remigius, very few can express it.

Item quaeritur de hoc quod dicit *generationis*, cum hic plures texantur generationes. Sed dicendum, quod licet multae enumerentur generationes, omnes tamen introducuntur propter unam, scilicet propter generationem Christi, de qua inferius: *Christi autem generatio sic erat*.

There is the question also why he says *Generation*, since many generations are grouped here. But the answer is that, although many generations are listed, they are introduced for one, namely, for the generation of Christ, about which it says below: "The generation [birth] of Christ took place in this way."

Describitur autem ille cuius generatio textitur primo a nomine, cum dicitur *Iesu*; secundo ab officio, cum dicitur *Christi*; tertio ab origine, cum dicitur *filius David, filius Abraham*.

The one whose generation is constructed is described from the name, when it says *Jesus*; secondly, from his office, when it says *Christ*;

thirdly, from his origin, when it says *son of David, son of Abraham*.

Quamvis autem fuerint et alii, qui vocati sunt Iesus, sicut Iesus filius Nave, de quo Eccli. XLVI, 1: *fortis in bello Iesus Nave successor Moysi in prophetis*, et alius circa aedificationem templi, de quo in Zach. III, 1, isti tamen fuerunt Iesus nominales et figurales, inquantum scilicet figurabant istum. Ille Iesus introduxit populum Israel in terram promissionis; sed iste Iesus, idest salvator noster, non in terram carnalem, sed introducit nos in caelestem; Hebr. XII, 2: ipsum enim habemus auctorem, et consummatorem in sanguine eius et cetera. Et recte dicitur *Iesu*, quod nomen convenit ei secundum utramque naturam, scilicet divinam et humanam. Secundum quidem humanam in carne sua passus est, et explevit mysterium nostrae redemptionis: et cum passio illa non haberet efficaciam nisi ex virtute divinitatis adiunctae, propter hoc dicitur infra: *vocabitur nomen eius Iesus: ipse enim salvum faciet populum suum a peccatis eorum*.

Although there have been others with the name, Jesus, as Jesus the son of Nun: "Jesus [Joshua] the son of Nun was mighty in war and was the successor of Moses in prophesying" (Sir 46:1), and another about the time of the construction of the temple, about whom Zechariah (3:21) speaks. Yet they were figurative and nominal Jesus', in as much as they were a figure of him. Jesus introduced the people of Israel into the Promised Land; but this Jesus, i.e., our Savior, introduced us not into a material land but into the heavenly: "We have Jesus, the author and perfecter of our faith in his blood" (Heb 12:2). And he is rightly called *Jesus*, for this name suits him according to both natures, namely, divine and human. Indeed, according to the human he suffered in the flesh and fulfilled the mystery of our redemption; and since that passion would have no efficacy except in virtue of the adjoined divinity, it says below: "You shall call his name Jesus, for he will save his people from their sins."

Sed quaeritur quare dicit *Christi*. Nonne suffecisset *Iesu*? Respondeo, hoc ideo factum esse, quia, ut dictum est, et alii vocati sunt Iesus.

But why say *Christ*? Would not *Jesus* have been enough? I answer that this was done because, as we have said, others too were called "Jesus".

Ab officio autem describit eum, cum dicit *Christi*, idest uncti. Nota autem tres unctiones in veteri lege. Unctus enim est Aaron in sacerdotem, Levit. VIII, 11. Unctus est Saul a Samuele in regem, I Reg. X, 1, et David, I Reg. XVI, 13. Unctus est et Eliseus in

He describes him from his office, when he says *Christ*, i.e., anointed. But note three anointings in the Old Law. For Aaron was anointed a priest (Lev 8:11); Saul was anointed king by Samuel (1 Sam 10:11), as was

prophetam, III Reg. c. XIX, 16. Quia ergo Christus fuit verus sacerdos in Psal. CIX, 4: *tu es sacerdos in aeternum secundum ordinem Melchisedech* etc., et rex et propheta, ideo dicitur recte Christus, propter tria officia quae ipse exercuit.

*Filii David, filii Abraham.* Hic est duplex quaestio, scilicet de numero, et de ordine. Ad primum, quare istos duos nominavit. Propter illam rationem quae in prologo dicta est, quod Abraham propheta fuit. Gen. XX, 7 dixit dominus ad Abimelech regem Gerarae: *redde uxorem viro suo, quia propheta est.* Item fuit sacerdos, Genes. XV, 9, dum implevit officium sacerdotis, offerendo scilicet hostiam domino: *sume,* inquit, *mihi vaccam triennem* et cetera. David autem propheta fuit, sicut patet Act. II, 30. Fuit etiam rex, sicut patet II Reg. II, 4. Quia ergo Christus fuit rex, et propheta, et sacerdos; ideo recte dicitur filius istorum. Si enim solum Abraham nominasset, non signaretur quod Christus rex fuisset. Item si solum David, non denotaretur in Christo sacerdotalis dignitas; et ideo utrumque posuit.

Ad secundum dicendum quod, secundum Hieronymum, David praeponitur, et commutatur ordo propter necessitatem texendi genealogiam; si enim primo diceret *filii Abraham*, secundo *filii David*, oporteret secundo repetere Abraham, ut continuaretur ordo genealogiae. Secundum Ambrosium autem dicendum, quod David praeponitur ratione dignitatis; ad David enim facta est

David (1 Sam 16:13); Elisha was anointed a prophet (1 Kg 19:16). Therefore, because Christ was the true priest in Ps 110 (v. 4): "You are a priest forever according to the order of Melchizedek," and king and prophet, it is right to call him Christ on account of the three offices he exercised.

*Son of David, son of Abraham.* This raises a question about the number and about the order. As to the first, why does he name those two? For the reason given in the prologue, namely, that Abraham was a prophet. In Gen (20:7) the Lord said to Abimelech, king of Gerar: "Restore the man's wife, for he is a prophet." He was also a priest (Gen 15:9), for he fulfilled the office of priest, namely, by offering a victim to the Lord: "Bring me," he says, "a heifer three years old..." But David was a prophet, as is clear from Acts (2:30). He was also a king, as it says in 2 Sam (2:4). Therefore, because Christ was king and prophet and priest, he is correctly called their son. For if he had mentioned only Abraham, there would be no sign that Christ would be a king; if only David, the priestly dignity would not be denoted in Christ. Therefore, both are mentioned.

The answer to the second, according to Jerome, is that David is mentioned first and the order changed for the purpose of constructing the genealogy. For if he had first said "son of Abraham" and secondly "son of David", he would have had to repeat Abraham in order to continue the order of the genealogy. According

repromissio de ipso capite, cum dicitur Ps. CXXXI, 11: *de fructu ventris tui ponam super sedem tuam*. Sed ad Abraham de membris, scilicet de Ecclesia; unde Genes. XXII, 18: *in semine tuo benedicentur omnes gentes terrae*.

to Ambrose, however, David is placed first by reason of dignity; for the promise about that head was made to David in Ps 132 (v. 11): "one of the sons of your body I will set on your throne"; but to Abraham about the members, namely, of the Church: "And by your descendants shall all the nations of the earth be blessed" (Gen 22:18).

Hic notandum, quod multi fuerunt terrores de Christo. Quidam enim erraverunt circa eius divinitatem, sicut Paulus Samosatenus, Photinus, et Sabellius; quidam circa humanitatem; et quidam circa utramque. Alii autem erraverunt circa eius personam.

Here it should be noted that there have been many errors about Christ. For some erred in regard to his divinity, as Paul of Samosata, Photinus and Sabellius; some in regard to his humanity, and some in regard to both. Still others have erred in regard to his person.

- Circa humanitatem eius primus erravit Manichaeus, qui dixit eum non verum corpus, sed phantasticum accepisse. Contra quod est quod dicit dominus Luc. ult., 39: *palpate, et videte, quia spiritus carnem et ossa non habet, sicut me videtis habere*.
- Secundo post eum erravit Valentinus, qui dixit eum corpus caeleste secum attulisse, non de virgine assumpsisse, sed per eam sicut aquam per canale transisse. Sed contra est quod dicitur Rom. c. I, 3: *qui factus est ei ex semine David secundum carnem*.
- Tertius error fuit Apollinaris, qui dixit eum tantum accepisse corpus, et non animam, sed loco animae habuisse divinitatem. Sed contra est quod frequenter dicitur: *nunc anima mea turbata est*. Sed propter hoc ipse idem mutavit postea opinionem, et dixit Christum habuisse animam vegetabilem et sensibilem, non tamen rationalem, sed loco eius divinitatem. Sed tunc sequeretur inconveniens,
  - The first error in regard to his humanity was that of Manicheus, who said that he did not receive a true, but an imaginary, body. Against this is what the Lord says in Luke (24:39): "Handle and see; for a spirit has not flesh as you see that I have."
  - Secondly, after him erred Valentine, who said that he brought a heavenly body with him, that it was not assumed from the Virgin, but that it passed through her as water through a channel. But Rom (1:3) says against this: "Who was made from the seed of David according to the flesh."
  - The third error was that of Apollinaris, who said that he received only a body and no soul, but that in place of a soul he had his divinity. But against this is the fact that

quod Christus non esset plus homo quam unum brutum.

Christ frequently says: "My soul is sorrowful" (Jn 12:27). but on this account he later changed his opinion and said that Christ had a vegetal and sensitive soul, but still no rational soul, in place of which was his divinity. But then would follow the awkward situation that Christ would not have been any more man than a brute.

Hos autem errores quasi quadam sorte diviserunt sibi quatuor Evangelistae. Marcus enim et Ioannes principaliter errores illos, qui sunt circa divinitatem, destruxerunt; unde Ioannes in principio statim dixit: *in principio erat verbum*. Et Marcus exorsus est sic: *initium Evangelii Iesu Christi filii Dei*, non dixit filii Abraham. Matthaeus autem et Lucas illos, qui circa eius humanitatem sunt errores, destruunt in principio.

These errors were assigned as though by lot to the four evangelists. For Mark and John mainly destroyed the errors touching the divinity; hence John asserted immediately in the beginning: "In the beginning was the Word." And Mark began thus: "The beginning of the gospel of Jesus Christ, the son of God. He did not say, "the son of Abraham". Matthew and Luke destroy in the beginning those errors which concern the humanity.

Unde nota quod in hoc quod dicitur *filius David*, *filius Abraham*, omnes errores qui fuerunt circa Christi humanitatem excluduntur. Filius enim non dicitur alicuius aliquis, nisi per generationem univocam, quae est secundum convenientiam in specie. Quantumcumque enim aliquid generetur ex homine, nisi participet eandem specie naturam, numquam dicitur filius, sicut patet de pediculis et huiusmodi. Si igitur Christus est filius David et Abraham, oportet eum habere eandem naturam ratione eiusdem speciei; non autem haberet eandem naturam secundum speciem, si non haberet corpus verum et naturale, nec si illud de caelo attulisset; nec etiam si careret anima sensitiva, sive rationali. Unde patet exclusio omnis erroris.

Hence in the statement, *son of David*, *son of Abraham*, all errors about the humanity of Christ are excluded. For one is not called the son of someone except in virtue of univocal generation, which is according to agreement in species. For no matter what is generated from a man, unless it shares in the nature of the species, it is never called a son; as is evident in the case of lice and the like. Therefore, if Christ is the son of David and of Abraham, he should have the same nature by reason of the same species; but he would not have the same specific nature, if he had not a true and natural body, or if he took

it from heaven, or even if it lacked a sensitive or a rational soul. Hence, the exclusion of every error is clear.

---

**Lectio 2**  
**Reportatio Petri de Andria**

2 ἀβραὰμ ἐγέννησεν τὸν ἰσαάκ, ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, 3 Ἰούδας δὲ ἐγέννησεν τὸν φάρες καὶ τὸν ζάρα ἐκ τῆς θαμάρ, φάρες δὲ ἐγέννησεν τὸν ἐσρώμ, ἐσρώμ δὲ ἐγέννησεν τὸν ἀράμ, 4 ἀράμ δὲ ἐγέννησεν τὸν ἀμιναδάβ, ἀμιναδάβ δὲ ἐγέννησεν τὸν ναασσών, ναασσών δὲ ἐγέννησεν τὸν σαλμών, 5 σαλμών δὲ ἐγέννησεν τὸν βόες ἐκ τῆς ραχάβ, βόες δὲ ἐγέννησεν τὸν ἰωβὴδ ἐκ τῆς ρούθ, ἰωβὴδ δὲ ἐγέννησεν τὸν ἰεσσαί, 6 ἰεσσαί δὲ ἐγέννησεν τὸν δαυὶδ τὸν βασιλέα.

Proposito titulo, hic series genealogiae textitur: et dividitur in partes tres, secundum tres quaterdenarios quibus dicta genealogiae series textitur. Primus quaterdenarius est ab Abraham usque ad David, qui procedit per patriarchas. Secundus procedit a David usque ad transmigrationem Babylonis, qui procedit per reges. Tertius a transmigratione Babylonis usque ad Christum, qui incipit a ducibus, et procedit per personas privatas. Secunda, ibi *David autem rex genuit Salomonem*. Tertia, ibi *et post transmigrationem Babylonis* et cetera.

Prima dividitur in tres. Primo enim ponuntur patres qui fuerunt ante ingressum in Aegyptum; secundo ponuntur illi qui fuerunt in ipso exitu, et terrae promissionis ingressu;

**1—2**  
**Mt 1:2-6a**

2. Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. 3. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. 4. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. 5. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. 6. And Jesse begot David the king.

Having presented the title, the genealogical series is woven. This is divided into three parts according to the three series of fourteen, out of which the aforesaid genealogical series is woven. The first set of fourteen is from Abraham to David, who came forth through patriarchs. The second goes from David to the Babylonian transmigration and proceeds through the kings. The third is from the transmigration to Christ, and begins with leaders and proceeds through private persons. The second is at *and David was the father of Solomon*; the third at *and after the transmigration to Babylon...*

The first is divided into three parts: first are mentioned the fathers who lived before the entry into Egypt; secondly, those who were involved in

tertio illi qui fuerunt post ingressum terrae promissionis. Dicit ergo primo *Abraham genuit Isaac*.

the exodus and in the entry into the promised land; thirdly, those who existed after the entry into the promised land. He says, therefore: *Abraham was the father of Isaac*.

Hic considerandum est, antequam ulterius procedamus, quod duo Evangelistae generationem Christi secundum carnem prosequuntur, scilicet Lucas, et Matthaeus; sed differenter. Et haec differentia attenditur quantum ad quinque.

Here it should be noted, before we proceed any further, that two evangelists describe the generation of Christ according to the flesh; namely, Luke and Matthew, but differently. This difference consists in five things.

Primo enim differunt quantum ad situm; secundo quantum ad ordinem; tertio quantum ad modum; quarto quantum ad terminum; quinto quantum ad personas numeratas. Primo dico quod differunt quantum ad situm: quia Matthaeus generationem Christi in principio Evangelii incipit texere; Lucas autem non in principio, sed post Baptismum. Et ratio huius est, secundum Augustinum, quoniam Matthaeus generationem Christi carnalem suscepit describendam, et ideo statim in principio debuit eam ponere. Lucas autem maxime intendit commendare in Christo personam sacerdotalem: ad sacerdotem autem pertinet expiatio peccatorum, et ideo post Baptismum, in quo fit peccatorum expiatio, convenienter a Luca ponitur Christi generatio.

For, first, they differ as to its position in the work: because Matthew begins to weave the generation of Christ at the beginning of his Gospel, but Luke not at the beginning, but after the baptism. The reason for this, according to Augustine, is that Matthew undertook to describe the fleshly generation of Christ; therefore, he should have presented it immediately in the beginning. But Luke's main purpose was to comment in Christ the priestly person. It pertains to a priest to expiate for sins. Therefore, after the baptism, in which expiation of sins takes place, was the suitable time to present the generation of Christ.

Secundo autem, Lucas et Matthaeus in texendo genealogiam Christi differunt quantum ad ordinem: quia Matthaeus textit Christi generationem incipiendo ab Abraham, et descendendo usque ad Christum, Lucas autem incipit a Christo et ascendendo procedit usque ad Abraham et etiam ultra. Et ratio est quia, secundum apostolum, Rom. IV, 25, in Christo fuerunt duo, scilicet humilitas suscipiendi defectus naturae nostrae, et potestas divinitatis

But secondly, Luke and Matthew in the genealogy of Christ differ in regard to order; because Matthew wove Christ's generation by beginning with Abraham and by descending to Christ, but Luke begins with Christ and by ascending proceeds to Abraham and much further. The reason is that according to the Apostle (Rom 4:25), there

et gratiae, per quam nos ab huius defectibus expiavit; Rom. VIII, 3: *misit Deus filium suum in similitudinem carnis peccati*, propter primum, *et de peccato damnavit peccatum in carne*, propter secundum. Matthaeus ergo, qui intendit generationem Christi carnalem, per quam descendit usque ad infirmitatis nostrae assumptionem, congrue eius generationem descendendo describit. Sed Lucas, qui in ipso commendat sacerdotalem dignitatem, per quam Deo reconciliamur, et ipsi Christo unimur, congrue ascendendo procedit.

were two things in Christ, namely, the humility to assume the defects of our nature and the power of divinity and grace, through which he purged us from these defects. (Rom 8:3): "God sent his own Son in the likeness of sinful flesh," on account of the first; "and for sin he condemned sin in the flesh," on account of the second. Therefore, Matthew, who is interested in Christ's fleshly generation through which he descended so far as to assume our weakness, fittingly describes his generation by descending. But Luke, who commends in him his priestly dignity, through which we are reconciled to God and united to Christ, fittingly proceeded by ascending.

Tertio differunt quantum ad modum: quia in enarratione genealogiae Matthaeus utitur hoc verbo *genuit*, sed Lucas hoc verbo *fuit*. Et hoc est, quia Matthaeus in tota enarratione sua non ponit nisi patres carnales; sed Lucas ponit multos patres secundum legem, sive per adoptionem. Praeceptum enim fuit in lege quod si aliquis moreretur sine filiis, quod frater eius acciperet sponsam eius, et generaret sibi filios: unde filii illi non erant eius qui generabat, sed per quamdam adoptionem imputabantur priori. Unde Lucas, qui ponit multos filios genitos per adoptionem, non dicit *genuit*, sed *fuit*; quia quamvis ipsi eos non generassent, eorum tamen per quamdam adoptionem erant. Matthaeus autem, qui ponit solum patres carnales, dicit *genuit*. Ratio autem huius est quia, sicut dictum est, Matthaeus versatur maxime circa Christi humanitatem. Et quia secundum carnem natus est ex patribus carnalibus, ideo in genealogia Matthaei nullus ponitur, qui non fuerit pater carnalis. Lucas autem commendat maxime in Christo sacerdotalem dignitatem, per quam

Thirdly, they differ as to manner: because in the narration of the genealogy Matthew used the word *begot* [Lat. Vulg.] and Luke the word "was of". And this occurs, because Matthew in the entire narration mentions only fathers according to the flesh; but Luke mentions many fathers according to the Law or by adoption. For it had been commanded in the Law that if a man should die without children, his brother should take his wife and raise up children for him. Hence, they were not the children of the one who begot them, but by adoption they were regarded as belonging to the previous husband. Hence, Luke, who mentions many sons by adoption, does not say "begot"; because, although they had not begotten them, yet they were theirs by adoption. But Matthew, who mentions only fathers according to the flesh, says *begot*.



adoptamur in filios Dei; et ideo non solum carnales, sed etiam legales patres posuit.

The reason for this is that, as has been stated, Matthew is concerned mainly with Christ's humanity. And because according to the flesh he was born of parents according to the flesh, no one is mentioned Matthew's genealogy who was not a father according to the flesh. But Luke stresses in Christ the priestly dignity through which we are adopted as God's sons; therefore, he mentioned fathers not only according to the flesh but also those according to the Law.

Quarto differunt quantum ad terminum: quia Matthaeus generationem suam incipit ab Abraham, et protendit usque ad Christum; Lucas autem a Christo, non solum usque ad Abraham, sed etiam usque ad Deum. Cuius ratio potest sumi ex hoc quod Matthaeus scripsit Hebraeis. Hebraei autem maxime gloriabantur de Abraham, Ioan. VIII, 33: *semen Abrahae sumus*, qui fuit primum credendi principium; et ideo Matthaeus ab Abraham incepit. Lucas autem scripsit Graecis, qui nihil de Abraham sciebant nisi per Christum: si enim non fuisset Christus, nihil unquam scivissent de Abraham; et ideo Lucas incepit a Christo, et terminavit non solum in Abraham, sed in Deum.

They differ, fourthly, as to termini: because Matthew begins his genealogy with Abraham and continues it to Christ; but Luke goes from Christ not only to Abraham but as far as God. The reason for this can be taken from the fact that Matthew wrote to the Hebrews, who boasted of Abraham: "We are descendants of Abraham" (Jn 8:33), who was the first principle of believing; and therefore, Matthew begins with Abraham. But Luke wrote to the Greeks, who knew nothing about Abraham except through Christ: for if Christ had not existed, they would have known nothing about Abraham; therefore, Luke began with Christ and ended not only in Abraham, but in God.

Quinto differunt quantum ad personas enumeratas: quia in tota serie genealogiae Lucae nulla prorsus de muliere fit mentio; in Matthaeo autem aliquae interponuntur mulieres. Cuius ratio est, secundum Ambrosium, quia Lucas, sicut dictum est, commendat maxime sacerdotalem dignitatem; in sacerdote autem maxima requiritur puritas. Matthaeus autem eius texit generationem

They differ, fifthly, as to the persons listed: because in Luke's entire genealogy no woman is mentioned; but in Matthew some women are introduced. The reason for this, according to Ambrose, is that Luke, as has been said, commands especially the priestly dignity; but the greatest purity is required in a priest.

carnalem: et ideo ibi ponuntur aliquae mulieres.

Notandum tamen quod in tota genealogia Matthaei non ponuntur nisi mulieres peccatrices, vel quae in aliquo fuerant peccato notatae, sicut Tamar, quae fornicata est, Gen. XXXVIII, 24, et Ruth, quae fuit idololatra, quia gentilis, et uxor Uriae, quae fuit adultera, II Reg. XI, 2 ss. Et hoc ad designandum, secundum Hieronymum, quod ille cuius genealogia textitur, intravit propter peccatores redimendos. Alia ratio tangitur ab Ambrosio, scilicet ut tolleretur confusio Ecclesiae. Si enim Christus ex peccatoribus nasci voluit, non debent infideles irridere, si peccatores ad Ecclesiam veniant. Alia ratio potest assignari, credo secundum Chrysostomum, ut ostendatur imperfectio legis: et quod Christus venit legem implere. Per hoc enim quod tanguntur quaedam mulieres peccatrices, denotatur quod illi, qui erant maximi in lege, erant peccatores; sicut David et Iudas. Et in hoc designat imperfectionem aliorum. Si enim isti fuerunt peccatores, multo magis et alii; Rom. III, 23: *omnes peccaverunt, et egent gloria Dei*. Et ideo isti ponuntur in generatione Christi, ut designetur, quod ipse legem impleverat. Nota tamen quod istae mulieres quamvis fuerint omnes peccatrices, non tamen pro tempore illo quo textitur earum genealogia, sed iam erant mundatae per poenitentiam.

But Matthew wove his genealogy according to the flesh; therefore some women are mentioned there.

Yet it should be noted that in all of Matthew's genealogy only women who were sinners are mentioned, either because she had been noted for some sin, as Tamar, who committed fornication (Gen 38:24) and Ruth, who had been an idolater and a gentile; and Uriah's wife, who was an adulteress (2 Sam 11:2). These were mentioned to designate, according to Jerome, that he whose genealogy is given, entered the world to redeem sinners. Another reason is given by Ambrose, namely, in order to remove embarrassment from the Church. For if Christ willed to be born of sinners, unbelievers should not jeer, if sinners join the Church. Another reason can be assigned, I believe, according to Chrysostom, in order to show the imperfection of the Law and that Christ came to fulfill the Law. The fact that certain female sinners are mentioned denotes that those who were greatest in the Law were sinners; as David and Judah. And in this is designated the imperfection of others. For if those were sinners, then much more the others: "All have sinned and need the glory of God" (Rom 3:23). And therefore they are mentioned in the genealogy of Christ to designate that he had fulfilled the Law. Note, however, that those women, although they had been sinners, were not so far the time in which their genealogy is woven; but they had already been cleansed by penance.

Dicit ergo *Abraham genuit Isaac*. Notandum primo, quod hic duo sunt considerata secundum litteram, sive sensum litteralem. Primo, quod per patres istos positos designatur Christus; secundo, quod etiam ista referuntur, et possunt referri, ad instructionem nostram. Dicit ergo primo *Abraham genuit Isaac*. Et hoc habetur Genes. XXI. *Isaac autem genuit Iacob*, Genes. XXV. *Iacob autem genuit Iudam et fratres eius*. Hic quaeritur, cum Abraham alium habuerit filium quam Isaac, scilicet Ismael, et similiter Isaac, quare non fit mentio de eis, sicut hic dicitur *Iudam et fratres*. Item, quare magis exprimitur Iudas ex nomine, quam alii.

Ratio est, quia Iudas et fratres eius sub cultura unius Dei permanserunt: et ideo de eis fit mentio in generatione Christi, non autem Isaac, et Ismael, nec Iacob, et Esau. Ad secundum, quod hoc fuit ut impleri ostenderetur in Christo prophetia Iacob, Genes. XLIX, 10: *non auferetur sceptrum de Iuda, et dux de femore eius, donec veniat, qui mittendus est: et ipse erit expectatio gentium. Manifestum enim est quod de Iuda ortus est dominus*, ut dicitur Hebr. VII, 14; et ideo fit magis mentio de ipso quam de aliis.

*Iudas autem genuit Phares* et cetera. Hic quaeritur, cum dominus non sit natus de Zaram, sed de Phares, quare fit mentio de eo. Item, quare nominaliter exprimitur. Prius enim dixit *fratres eius*, quare ergo expressit nomen

He says, therefore, *Abraham was the father of Isaac*. Here two things should be considered according to the letter, or literal sense. First, that by those fathers mentioned Christ is designated; secondly, that even those are referred or can be referred to our instruction. He says, therefore, first: *Abraham was the father of Isaac*. And this is stated in Gen (c. 21). *But Isaac was the father of Jacob* (Gen c. 25). *And Jacob was the father of Judah and his brothers*. Here one asks, since Abraham had another son besides Isaac, namely, Ishmael, as did Isaac, why no mention is made of them here, when it says, *Judah and his brothers*. Also, why is Judah expressly mentioned by name rather than the others.

The reason is that Judah and his brothers continued in the worship of the one God and, therefore, they are mentioned in the genealogy of Christ; but not Isaac and Ishmael, or Jacob and Esau. As to the second, this occurred to show that in Christ Jacob's prophecy was fulfilled: "The scepter shall not depart from Judah nor the ruler's staff from between his feet, until he comes to whom it belongs. And he will be the expected of the gentiles" (Gen 29:10); "For it is evident that our Lord was descended from Judah" (Heb 7:14); and that is why he is mentioned rather than the others.

*Judah was the father of Perez and Zerah by Tamar*. Here one asks, since the Lord was not born of Zerah but of Perez, why was the former mentioned? Also, why was he

Zaram? Et dicendum, secundum Ambrosium, quod hoc in mysterio factum est. Ad cuius evidentiam nota historiam, quae habetur Genes. XXXVIII, quod in partu Thamar prior apparuit Zaram, in cuius manu obstetrix ligavit filum coccineum dicens: iste egredietur prior, et ideo vocavit nomen eius Zaram: postea illo retrahente manum egressus est alter, dicente obstetrice: quare propter te divisa est maceria? Zaram autem, qui prior apparuit, significat populum Iudaeorum, in cuius manu obstetrix filum coccineum ligavit, hoc est circumcisionem, quae fiebat cum sanguinis effusione. Sed illo retrahente manum etc. egressus est alter: quia caecitas ex parte contigit in Iudaeis. Sic enim populus gentilis divisus intravit in lucem fidei, egressus de vulva ignorantiae et infidelitatis.

expressed by name, whereas previously he said, *his brothers*? The answer, according to Ambrose, is that this took place in a mystery. To understand this, note the story in Gen (c. 38) that in Tamar's delivery, Zerah appeared first and the midwife tied a scarlet thread on his hand and said: (5:28) "This one came out first." Therefore, his name was called Zerah. But as he drew back his hand, the other came out. The midwife said: "What a breach you have made for yourself." But Zerah, who appeared first, signifies the Jewish people on whose hand the midwife tied the scarlet thread, i.e., circumcision, which involves a flow of blood. But as he drew back his hand, the other came out, because "a blinding has come upon part of Israel" (Rom 11:25). For thus the divided gentile people entered into the light of faith, having come from the matrix of ignorance and unbelief.

Secundo notandum, quod per patres positos in generatione Christi signatur Christus ratione vel nominis, vel facti, vel alicuius alterius, sicut per se patet. Abraham enim interpretatur pater multarum gentium, et significat Christum, de quo Hebr. c. II, 10: *qui multos filios in gloriam adduxerat*. Item Abraham ex praecepto domini exivit de terra sua, Gen. XII, 4, et Christus est, qui dixit, Ierem. XII, 17: *reliqui domum meam, dimisi haereditatem meam* et cetera. Similiter Abraham, qui risit dicendo: *nunc risum fecit mihi dominus*, Gen. XXI, 6, et Christus est, in cuius nativitate non solum uni personae, sed toti mundo gaudium nuntiatur; Luc. II, 10: *ecce evangelizo vobis gaudium magnum, quod erit omni populo, quia natus est vobis hodie salvator, qui est Christus dominus*. Similiter per Iacob, et ratione interpretationis, et ratione facti, sicut patet in

Secondly, it should be noted that by the fathers mentioned in the genealogy of Christ, Christ is signified either by reason of the name or of a deed or of something else, as is clear. For Abraham means the father of many nations and signifies Christ, about whom Heb (2:10) says: "Who had brought many sons to glory." Furthermore, at the Lord's command Abraham left his homeland (Gen 12:4), and it is Christ who said in Jeremiah (12:7): "I have forsaken my house, I have abandoned my heritage." In like manner Abraham, who laughed, saying: "God has made laughter for me" (Gen 21:6); and it is Christ at whose birth joy is announced not to one

hoc, quod supposuit lapidem, idest duritiem crucis, capiti suo. Similiter per Iudam, et Phares, qui interpretatur divisio: ipse enim dividet oves ab hoedis, infra XXV, 32.

person alone but to the entire world: "Behold, I bring you news of great joy, which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord" (Lk 2:10). Similarly, by Jacob, both by reason of its meaning and by reason of an action, as is evident from his putting a stone, i.e., the hardness of the passion, under his head. In like manner by Judah and Perez, which means division: for he will divide the sheep from the goats (Mt 25:32).

Moraliter autem in istis generationibus designatur status nostrae iustificationis, secundum sex quae requiruntur ad iustificationem.

But morally, in those generations the status of our justification is designated according to the six requirements for justification:

1. Scilicet fides per Abraham iustificatum ex fidei iustitia; alibi enim ipse principium dicitur fidei; Rom. IV, 11: *ut sit pater omnium credentium per praeputium*.
2. Isaac spes, quia interpretatur risus; Rom. XII, 12: *spe gaudentes*.
3. Iacob caritas, qui duxit duas uxores, Liam, quae interpretatur laborans, et Rachel; idest duas vitas, quae sunt in caritate secundum duo praecepta: contemplativa enim delectatur in Deo, activa autem est per quam subvenitur proximo.
4. Iudas, confessio, quae duplex est: fidei, Rom. X, 10: *corde creditur ad iustitiam; ore autem confessio fit ad salutem*, et peccatorum: *confitemini alterutrum peccata vestra*, Iac. V, 16.
5. Ex hoc autem sequitur duplex effectus, scilicet destructio vitiorum, quae per Phares designatur,
6. et origo virtutum, quae significatur per Zaram. Et ista oriuntur de Thamar, quae interpretatur amaritudo; Isa.

1. namely, faith, by Abraham, who was justified by the righteousness of faith; for elsewhere he is called the principle of faith: "The purpose was to make him the father of all who believe without being circumcised" (Rom 4:11).
2. Isaac, hope, because it means laughter: "Rejoice in hope" (Rom 12:12).
3. Jacob, charity, for he took two wives: Leah, which means labor, and Rachel, i.e., the two lives inspired by charity according to the two precepts: for the contemplative delights in God; the active is the life through which the neighbor is helped.
4. Judah, confession, which is twofold: of faith: "Man believes with his heart and so

XXXVIII, 15: *recogitabo tibi omnes annos meos in amaritudine animae meae.*

is justified, and he confesses with his lips and so is saved" (Rom 10:10). The other confession is of sins: "Confess your sins to one another" (James 5:16).

5. But two effects follow from this, namely, the destruction of vices, which is designated by Perez,
6. and the origin of virtue, which is signified by Zerah. And these arise from Tamar, which means bitterness: "All my sleep has fled because of the bitterness of my soul" (Is 38:15).

Phares autem genuit Esron. Hic ponitur series genealogiae patrum, qui nati sunt in Aegypto, vel in exitu eius. Sicut enim per Phares, qui interpretatur divisio, significatur Christus, infra XXV, 32: *separabit agnos ab hoedis*, ita per Esron, qui interpretatur sagitta, vel atrium. Dicitur enim sagitta propter efficaciam praedicationis, qua audientium corda penetravit; Psalm. XLIV, 6: *sagittae tuae acutae, populi sub te cadent in corda inimicorum regis*. Atrium autem propter latitudinem caritatis, qua non solum amicos, sed etiam inimicos dilexit; Rom. V, 10: *cum inimici essemus, reconciliati sumus Deo per mortem filii eius*; Isa. LIII, 12: *ipse pro transgressoribus rogavit*; et idem Luc. XXIII, 34: *pater, dimitte illis: non enim sciunt quid faciunt*.

*Perez was the father of Hezron.* Here is mentioned a list of the fathers born in Egypt or during the exodus. For just as by Perez, which means division, is signified Christ (Mt 25:32): "He will separate the sheep from the goats"; so by Hezron, which means arrow or inner court. For he is called arrow on account of the efficacy of preaching, which penetrates the hearts of the audience: "Your arrows are sharp in the heart of the king's enemies; the peoples fall under you" (Ps 45:5); but inner court on account of the breadth of charity, because it loved not only friends but enemies as well: "While we were enemies, we were reconciled to God by the death of his Son" (Rom 5:10); "He made intercession for the transgressors" (Is 53:12); "Father, forgive them, for they know not what they do" (Lk 23:34).

Esron autem genuit Aram. Aram autem interpretatur electus, vel excelsus: Isa. XLII, 1: *ecce puer meus, et ipse est excelsus super omnes*; Ephes. I, 21: *ipsum constituit super omnem principatum*.

Aram autem genuit Aminadab, qui interpretatur spontaneus. Ipse est in cuius persona dicit Psalmista LIII, 8: *voluntarie sacrificabo tibi, et confitebor nomini tuo, quoniam bonum est, domine*; et Isa. LIII, 7: *oblatus est, quia ipse voluit, et non aperuit os suum* etc., Io. VI, 38: *non veni facere voluntatem meam, sed eius qui misit me*.

Aminadab autem genuit Naasson, qui interpretatur augurium vel serpentinum: quia Christus non solum praesentia, sed etiam praeterita, et futura cognovit; ad Hebr. IV, 13: *omnia nuda et aperta sunt oculis eius*. Item serpentinum propter prudentiam; prudentia enim attribuitur serpenti, infra X, 16: *estote prudentes sicut serpentes*; Iob XII, 16: *ipse novit decipientem et eum qui decipitur*.

Nota quod iste Naasson fuit in tempore Moysi, et exivit cum eo de Aegypto, et fuit unus princeps in tribu Iuda in deserto, sicut habetur in Numer. I, 7. Sed advertendum, quod Exodi XIII, 18, ubi nostra littera habet, *filiis Israel ascenderunt armati de Aegypto*, aquila transtulit *instructi*, propter aequivocationem; melior est autem littera Septuaginta: *filiis Israel quinta generatione exierunt de Aegypto*.

Sed contra. Naasson iste non fuit quintus a Iacob, sed septimus, sicut patet computando Iacob, Iudam etc. usque ad Naasson. Ergo non quinta, sed septima generatione. Sed dicitur

*Hezron was the father of Ram*. Ram means chosen or on high: "Behold my servant, and he is high above all" (Is 42:1); "He put him above every principality" (Eph 1:21).

*Ram was the father of Amminadab*, which means voluntarily. For it is in his person that Ps 54 (v. 6) says: "With a freewill offering I will sacrifice to you; I will give thanks to your name, O Lord, for it is good"; (Is 53:7): "He was offered, because he willed it; yet he opened not his mouth"; (Jn 6:38): "I came not to do my will but his who sent me."

*Aminadab was the father of Nahshon*, which means augury, or serpentine, because Christ knew not only present things but also the past and future: "All are open and laid bare to his sight" (Heb 4:13). Serpentine on account of prudence, for prudence is attributed to the serpent: "Be prudent as serpents" (Mt 10:16); "The deceived and the deceiver he knows" (Job 12:16).

Note that Nahshon lived in the time of Moses and departed with him from Egypt. He was also a chief in the tribe of Judah in the desert (Num 1:7). But note that Ex (13:18), where the text has, "The children of Israel left Egypt armed for battle," Aquila translated "prepared for battle," but the LXX text is better: "The children of Israel left Egypt in the fifth generation."

But it is said that one should count not through the tribe of Judah but through the tribe of Levi, under whose leadership the children of

quod non est computandum per tribum Iuda, sed per tribum levi, sub cuius ductu exierunt filii Israel de Aegypto; Ps. LXXVI, 21: *deduxisti sicut oves populum tuum in manu Moysi et Aaron*. Et patet quod tantum sunt quinque generationes. Iacob enim genuit levi, levi autem genuit Caath, Caath genuit Amram, Amram autem genuit Moysen et Aaron, sicut patet Exod. II; et sub Moyse exierunt de Aegypto.

Ubi nota quod inter omnes tribus magis multiplicabatur tribus Iuda: et hoc quia ex ea erant reges futuri, qui debebant pugnare. Inter omnes autem minus multiplicabatur tribus levi: et hoc quia praeordinata erat ad officium divinum, et sacerdotium, ad quod pauciores sufficiebant. Et ideo vult quod etiam computando per tribum Iuda, sit verum quod dicitur Gen. XV, 16: *quinta generatione revertentur huc*. Dicit ergo Hieronymus, illud quod ibi dicitur, intelligendum esse computando per tribum levi; quod autem hic dicitur, per tribum Iuda. Phares enim ipse cum Iacob et Iuda patre suo intravit in Aegyptum. Et ideo istae generationes non sunt computandae a Iacob, sed a Phares, qui et ipse intravit in Aegyptum. Et patet quod Naasson fuit quintus a Phares. Similiter levi ipse intravit in Aegyptum cum patre suo Iacob. Et ideo a levi, et non a Iacob, computandae sunt generationes. Clarum autem est quod Moyses fuit quartus a levi.

*Naasson autem genuit Salmon*. Salmon interpretatur sensibilis: et significat Christum, in quo sunt omnes thesauri sapientiae et scientiae absconditi. Moraliter hic notandum, quod sicut in prima generatione significatur ordo nostrae iustificationis quantum ad statum

Israel left Egypt: "You lead your people like a flock, by the hand of Moses and Aaron" (Ps 77:20). And it is evident that there are only five generations: for Jacob was the father of Levi, Levi of Khath, Kohath of Amram, Amram of Moses and Aaron, and under Moses they left Egypt.

Note here that the tribe of Judah was multiplied more than all the other tribes, because kings, who should fight, were destined to come from it. The tribe which multiplied the least was Levi's, because it was pre-ordained to divine duties and the priesthood, for which fewer sufficed. Therefore, he desires that even by counting through the tribe of Judah the statement in Genesis (15:16) is true: "They shall come back here in the fifth generation." Therefore, Jerome says that what is said there should be understood by counting through the tribe of Levi; but what is said here, through the tribe of Judah. For Perez entered Egypt with Jacob and with Judah, his father. And it is evident that Nahshon was the fifth from Perez. Similarly, Levi entered Egypt with his father, Jacob. And therefore, the generations must be counted from Levi and not from Jacob. But it is clear that Moses was the fourth from Levi.

*Nahshon was the father of Salmon*. Salmon means sensible and signifies Christ, in whom are hidden all the treasures of wisdom and knowledge. Morally, it should be noted here that just as in the first generation is



incipientium; ita in ista secunda generatione, quae similiter continet quinque, significatur profectus proficientium. Primum enim quod sequitur ex quo homo est iustificatus a peccato, est quod ipse habet zelum animarum. Et ideo bene Phares genuit Esron, qui interpretatur sagitta, propter efficaciam praedicationis qua penetrantur corda auditorum; Isa. XLIX, 2: *posuit me quasi sagittam electam*. Et ita adapta alia.

signified the order of our justification as to the state of beginners; so in this second generation, which similarly contains five, is signified the progress of the proficients. For the first thing to follow from the fact that a man has been justified from sin is that he has zeal for souls. Therefore, it was fitting that Perez beget Hezron, which means arrow, on account of the efficacy of preaching, by which the hearts of the audience are penetrated: "He made me a polished arrow" (Is 49:2). The others are also adapted thus.

*Salmon autem genuit Booz et cetera*. Hic ponuntur patres qui fuerunt nati post ingressum terrae promissionis. Salmon enim fuit genitus in deserto, et intravit cum Iosue in terram promissionis, et accepit uxorem Rahab meretricem, de qua genuit Booz. Booz interpretatur fortis; Ier. XVI, 19: *dominus fortitudo mea et robur meum*. Rahab autem interpretatur fames, vel latitudo: et significat Ecclesiam, quia ad ipsam pertinet illa beatitudo, Matth. V, 6: *beati qui esuriunt, et sitiunt iustitiam, quoniam ipsi saturabuntur* et cetera. Interpretatur etiam latitudo, quia Ecclesia per totum orbem dilatata est; Isa. LIV, 2: *dilata locum tentorii tui, et pelles tabernaculorum tuorum extende* et cetera. Item interpretatur impetus, quia impetu praedicationis reges et philosophos convertit. Item significat Ecclesiam ratione facti. Rahab filium coccineum misit in fenestram, per quem liberata est a subversione Iericho, Iosue II, 21. Fenestra nostra est os: filium ergo in fenestra est confessio passionis Christi, per quam Ecclesia liberata est a morte. Item ratione coniugii, quia sicut Rahab iuncta est in matrimonio Salmon, qui fuit princeps in tribu Iuda; sic Christus desponsavit sibi Ecclesiam; II Cor. c. XI, 2: *despondi enim vos uni viro virginem castam exhibere Christo*.

*Salmon was the father of Boaz...* Here are mentioned fathers born after the entry into the promised land. For Salmon was fathered in the desert and entered the promised land with Joshua; he took as his wife Rahab, a prostitute, from whom Boaz was born. Boaz means strong: "O Lord, my strength and my stronghold" (Jer 16:19). Rahab, however, means hunger or width, and signifies the Church, because beatitude is related to that hunger: "Blessed are they who hunger and thirst after justice, for they shall have their fill" (Mt 5:6). It means width, because the Church has been spread through the whole world: "Enlarge the place of your tent and let the curtains of your tents be stretched out" (Is 54:2). Likewise it means impetus, because by the impetus of preaching it converts kings and philosophers. It signifies, too, the Church by reason of the fact that Rahab placed in her window a scarlet thread, by which she was saved from the destruction of Jericho (Jos 2:21). Our window is the mouth: therefore, the thread in the window is

our confession of the passion of Christ, through which the Church is freed from death. Likewise, by reason of the marriage: because just as Rahab was joined in marriage to Salmon, who was a chief in the tribe of Judah, so Christ espoused the Church to himself: "I betrothed you to Christ to present you as a pure bride to her one husband" (2 Cor 11:2).

Sed hic quaeritur, secundum litteram, cum Rahab fuerit meretrix, quomodo tanto principi, qui erat maior inter alios, desponsata est? Et est dicendum, quod Rahab maximum quid fecit, eo quod contempto populo suo et ritu paterno, cultum Dei Israel elegit. Et ideo quasi pro maximo honore nobilissimo principi data fuit.

But here one asks according to the letter, since Rahab was a prostitute, how was she espoused to such a great chief, who was greater than many others? The answer is that Rahab did something great, in as much as she scorned her own people and her paternal rite and chose the worship of the God of Israel. Therefore, as if to show the greatest honor, she was given to the noblest chief.

*Booz autem genuit Obed ex Ruth.* Hoc habetur Ruth ult. cap. Obed interpretatur serviens vel servitus: et significat Christum, de quo per prophetam: *servire me fecistis peccatis vestris*, Is. XLIII, 24. Ruth autem significat Ecclesiam de gentibus natam ratione loci: fuit enim Moabitiss. Moab interpretatur ex patre; Io. VIII, 44: *vos ex patre Diabolo estis*; et iterum ratione coniugii, ut patet in Glossa.

*Boaz was the father of Obed by Ruth.* This is quoted from the last chapter of the Book of Ruth. Obed means serving or service; and it signifies Christ, of whom a prophet says: "You have made me serve in your sins" (Is 43:24). But Ruth signifies the Church born of the gentiles by reason of place: for she was a Moabitess. Moab means from the father: "You are from your father the devil" (Jn 8:44). And again by reason of marriage, as it says in a Gloss.

Sed quaeritur, quare istae mulieres hic nominantur, cum fuerint peccatrices. Hieronymus assignat rationem de Ruth, ut scilicet impleretur vaticinium Isa. XVI, 1: *emitte agnum, domine, dominatorem terrae de petra deserti*. Petra deserti est, scilicet mali,

But why were these women mentioned here, since they were sinners? Jerome gives a reason touching Ruth, namely, that a prophecy be fulfilled: "Send a lamb, O Lord, to rule the earth from a rock

et significatur Ruth Moabitis. Ambrosius autem assignat rationem dicens: futurum enim erat ut Ecclesia congregaretur de gentibus infidelibus; et ideo poterat erubescere et confundi, nisi viderent Christum etiam de peccatricibus nasci. Unde ut tolleretur eorum erubescencia, et confusio, nominandae sunt.

in the desert" (Is 16:1). The rock of the desert is of evil, and Ruth the Moabite is signified. Ambrose, however assigns another reason, saying: "It would come to pass that the Church would be composed of gentile unbelievers; and, therefore, it could blush and be embarrassed, unless they saw that even Christ was descended from sinners." Hence, in order to remove such embarrassment and confusion, they were to be listed.

Sed quaeritur, Deut. XXIII, 3 dicitur: *Moabites et Ammonites non intrabunt Ecclesiam*; cum ergo Ruth fuerit Moabitis, quomodo recepta est in Ecclesiam? Sed dicendum per apostolum ad Gal. V, 18, quod qui spiritu ducuntur, non sunt sub lege: semper enim in lege magis debet observari intentio legislatoris quam verba legis. Quae enim fuit causa quare prohibuit dominus ut non intrarent Ecclesiam? Quia scilicet invenit in eis idololatriam, ne scilicet pertraherent Iudaeos ad idololatriam. Unde ista, quae iam erat conversa, non erat idololatra; et ideo non erat subiecta prohibitioni.

But it says in Dt (25:3): "Moabites and Ammonites will not enter the Church." Therefore, since Ruth was a Moabite, how was she received into the Church? The answer is from the Apostle to the Galatians (5:18) that those led by the Spirit are not under the law. But in a law the intention of the lawgiver is more to be considered than the words of the law. For what was the cause why the Lord forbade them to enter the Church? Because he found idolatry among them, he did not wish the just to be drawn into idolatry. Hence, when she was not converted, she was no longer an idolatress and, therefore, not subject to the prohibition.

*Obed autem genuit Iesse*, Ruth ultim. Iesse autem interpretatur sacrificium vel incendium; et significat eum qui obtulit semetipsum hostiam Deo in odorem suavitatis. Sed quaeritur: cum iste alio nomine vocatus sit Isai, sicut patet I Reg. in multis locis, et illud nomen esset solemnius, quare non nominavit eum Evangelista sic? Et dicendum, quod hoc fuit ut ostenderetur in Christo impletum esse quod dictum est per prophetam Isaiam, XI, 1: *egredietur virga de radice Iesse*.

*Obed was the father of Jesse*. This is from the last chapter of Ruth. Jesse is taken to mean sacrifice or conflagration and signifies the one who offered himself as a victim to God in an odor of sweetness. But since he was also called Isai, as is clear in 1 Samuel in many places, why did not the evangelist use that name here? The answer is that this was one to show that in Christ was

fulfilled the word of the prophet: "There shall come forth a shoot from the stump of Jesse" (Is 11:2).

*Iesse autem genuit David regem.* David interpretatur manu fortis et aspectu desiderabilis; quae omnia competunt Christo, sicut patet. Ipse enim fortis est qui Diabolum superavit; Luc. XI, 22: *si autem fortior illo superveniens vicerit eum, universa arma eius auferet, in quibus confidebat, et spolia eius distribuet.* Item ipse *speciosus forma prae filiis hominum*, Psal. XLIV, 3. Sed hic quaeritur: cum plures alii fuerint reges, quare solus iste dicitur rex? Et dicendum quod iste primus rex fuit in tribu Iuda, de qua ortus est dominus: quamvis enim Saul fuerit rex, ipse tamen fuit de tribu Benjamin. Secunda ratio, quia alii propter meritum ipsius David regnaverunt; Psal. LXXXVIII, 30: *et ponam in saeculum saeculi semen eius, et thronum eius sicut dies caeli.* Tertia ratio, ut ostenderetur impleta prophetia Ier. XXIII, 5: *suscitabo David germen iustum, et regnabit rex, et sapiens erit, et faciet iudicium, et iustitiam in terra*; Isa. c. IX, 7: *super solium David, et super regnum eius sedebit et cetera.*

*Jesse was the father of David the king.* David is taken to mean strong hand and fair to behold; both of which suit Christ, as is evident. For he was strong in overcoming the devil. "But when one stronger than he assails him and overcomes him, he takes away his armor in which he trusted and divides his spoil" (Lk 11:22). Also "he is the fairest of the sons of men" (Ps 45:2). But why was it that, since many of the others were kings, he is called king? The answer is that he was the first king in the tribe of Judah, from which the Lord was born. For although Saul had been king, he was from the tribe of Benjamin. The second reason is that the others reigned on account of the merits of David: "I will establish his line for ever and his throne as the days of the heavens" (Ps 89:29). The third reason is to show the fulfillment of Jeremiah's prophecy (23:5): "I will raise up for David a righteous branch and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land"; "Upon the throne of David and over his kingdom to establish it" (Is 9:7).

Moraliter vero in ista generatione designatur fructus perfectorum, sicut in aliis fructus incipientium, et proficientium. Primum enim quod requiritur in homine perfecto est quod ipse sit fortis ad aggrediendum adversa, ut scilicet non retardetur propter aliquam difficultatem: et hoc significatur per Booz; interpretatur enim fortis; Isa. XL, 31: *qui sperant in domino, mutabunt fortitudinem,*

But morally in this generation the fruit of the perfect is designated, just as in other generations the fruit of beginners and proficient. For the first requirement for a perfect man is that he be brave in attacking adversities, so that he is not held back on account of some difficulty: and this is signified by Boaz, which is

*assument pennas sicut aquilae; current, et non laborabunt, ambulabunt, et non deficient; Prov. ult., 10: mulierem fortem quis inveniet? et cetera. Secundum est humilitas servientis, ut quanto scilicet magnus est, tanto humiliet se in omnibus; et hoc significatur per Obed, qui et ipse interpretatur serviens vel servitus; Luc. c. XXII, 26: qui maior est vestrum, fiat sicut minister. Tertium est fervor caritatis, quod significatur per Iesse, qui interpretatur incensum vel incendium; Psal. CXL, 2: dirigatur oratio mea sicut incensum in conspectu tuo et cetera. Et ex hoc pervenitur ad regnum, et ad gloriam: quia Iesse genuit David regem; Apoc. c. V, 10: fecit nos Deo nostro regnum, et sacerdotes Deo patri suo; I Petr. II, 9: vos estis genus electum, regale sacerdotium, gens sancta, populus acquisitionis.*

taken to mean brave: "They who hope in the Lord shall renew their strength, they shall mount up with wings like eagles; they shall run and not be weary, they shall walk and not faint" (Is 40:31); "Who shall find the valiant woman?" (Pr 31:10). The second is the humility of the servant, so that the greater one is, the humbler he is in all things; and this is signified by Obed, which is taken to mean incense or conflagration: "Let my prayer be directed as incense in your sight" (Ps 14:2). And from this, one arrives at the kingdom and glory, because Jesse was the father of David the king: "Who made them a kingdom and priests to our God" (Rev 5:20); "You are a chosen race, a royal priesthood, a holy nation, God's own people" (1 Pt 2:9).

---

**Lectio 3**  
**Reportatio Petri de Andria**

**1—3**  
**Mt 1:6-11**

6b δαυὶδ δὲ ἐγέννησεν τὸν σολομῶνα ἐκ τῆς τοῦ οὐρίου, 7 σολομὼν δὲ ἐγέννησεν τὸν ροβοάμ, ροβοάμ δὲ ἐγέννησεν τὸν ἀβιά, ἀβιά δὲ ἐγέννησεν τὸν ἀσάφ, 8 ἀσάφ δὲ ἐγέννησεν τὸν ἰωσαφάτ, ἰωσαφάτ δὲ ἐγέννησεν τὸν ἰωράμ, ἰωράμ δὲ ἐγέννησεν τὸν ὀζίαν, 9 ὀζίας δὲ ἐγέννησεν τὸν ἰωαθάμ, ἰωαθάμ δὲ ἐγέννησεν τὸν ἀχάζ, ἀχάζ δὲ ἐγέννησεν τὸν ἐζεκίαν, 10 ἐζεκίας δὲ ἐγέννησεν τὸν μανασσῆ, μανασσῆ δὲ ἐγέννησεν τὸν ἀμῶς, ἀμῶς δὲ ἐγέννησεν τὸν ἰωσίαν, 11 ἰωσίας δὲ ἐγέννησεν τὸν ἱεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας βαβυλῶνος.

6b And David the king begot Solomon, of her that had been the wife of Urias. 7. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. 8. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. 9. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. 10. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. 11. And Josias begot Jechonias and his brethren in the transmigration of Babylon.

Posita serie genealogiae patrum, quae cucurrit per patriarchas, hic ponit seriem patrum, quae procedit per reges: et dividitur in duo. Primo ponuntur reges, qui nati sunt ex Israel sine commixtione seminis alieni; secundo ponuntur reges, qui secuti sunt coniunctionem alienae copulae, ibi *Ioram autem genuit Oziam*.

Hic est duplex quaestio. Lucas enim computando generationem Christi ascendit per Nathan; Matthaeus autem descendendo procedit a David ad Christum per Salomonem: unde videtur esse quaedam contrarietas. Sed dicendum, sicut dictum est, Lucas in genealogia Christi ponit multos patres, qui non fuerunt patres carnalis originis per propagationem, sed secundum legalem adoptionem; Matthaeus autem nullum ponit, qui non fuerit pater carnalis. Et verum est quod secundum carnem dominus descendit a David per Salomonem, et non per Nathan; et tamen, secundum Augustinum, non vacat mysterio quod Matthaeus a David per Salomonem descendit ad Christum, Lucas autem a Christo ad David per Nathan ascendit. Matthaeus enim generationem Christi carnalem suscepit describendam, secundum quam Christus usque ad similitudinem carnis peccati descendit: et ideo recte Matthaeus in eius generatione a David per Salomonem descendit, cum cuius matre ipse David peccavit; Lucas autem, qui maxime commendare intendit in Christo sacerdotalem dignitatem, per quam fuit peccatorum expiatio, recte per Nathan ad David ascendit, qui fuit vir sanctus. Nota tamen quod secundum eundem Augustinum in libro *Retractationum*, non est intelligendum quod idem fuit Nathan

Having presented the genealogical series of the fathers which ran through the patriarchs, he now presents the series of fathers which came forth from kings. And it is divided into two parts: first are presented the kings born of Israel without a mixture of alien seed; secondly, the kings who undertook a union with foreigners at *Joram was the father of Uzziah*.

Here two questions arise: for Luke in recounting the generation of Christ ascends through Nathan; but Matthew proceeds in descending order from David to Christ through Solomon. Hence, there seems to be some contrariety. The answer, as has been said, is that Luke in the genealogy of Christ mentions many fathers who were not fathers of fleshly origin by propagation but according to legal adoption; but Matthew mentions no one who was not a father according to the flesh. And it is true that according to the flesh the Lord descended from David through Solomon and not through Nathan; nevertheless, according to Augustine there is no lack of mystery that Matthew goes from David through Solomon to Christ, but Luke ascends from Christ to David through Nathan. For Matthew had undertaken to describe the origin of Christ according to the flesh, in virtue of which Christ descended even unto the likeness of sinful flesh; and therefore, Matthew is correct in his genealogy's descending from David through Solomon, with whose mother David had sinned. But Luke, who intends to stress in Christ the priestly dignity, through which was expiation of sins, is correct in ascending to David through Nathan, who was a holy man. But note that according to the same Augustine in the *Book of Retractions* it is not supposed that this prophet Nathan who

propheta, qui eum reprehendit, et filius quem genuit; sed solum quod fuerunt similes in nomine.

rebuked David was the same as the son he fathered, but that they were alike in name only.

Secundo quaeritur quare Bersabee non nominatur ex nomine, sicut Thamar, Rahab et Ruth. Et dicendum, quod aliae, quamvis per aliquod tempus fuerint peccatrices, tamen postea fuerunt conversae et poenitentes; haec autem turpiter peccavit crimen adulterii et in consensu homicidii: et ideo propter verecundiam subicitur eius nomen.

The second question is why Bathsheba is not mentioned by name as were Tamar, Rahab and Ruth. The answer is that the others, although they had been sinners for a while, were later converted and repentant; but she committed the crime of adultery basely and consented to murder. Therefore, on account of the shame her name is kept silent.

Nota tamen quod in Scriptura recitantur aliquando peccata magnorum, sicut David et aliorum; et hoc, quia Diabolus non solum parvos et inferiores, sed etiam magnos prostravit: adversarius enim noster est. Et ideo propter cautelam recitantur, ut qui stat videat ne cadat. Alia ratio est, ne aliquis putaret eos plusquam homines esse. Si enim aliquis solam in eis perfectionem consideraret, decipi posset per idololatriam; sed cum videt eos per peccatum corruiisse, non credit iam aliquid amplius ab homine in eis esse.

But note that in Scripture sometimes the sins of the great are recorded, as David and others; and this, because the devil prostrates not only the small and lowly, but also the great; for he is our adversary. And therefore, as a warning they are mentioned, so that he who stands may not fall. Another reason is that they not think themselves more than men. For if someone were to consider only the perfection in them, he could be deceived into idolatry; but when he sees that they have fallen into sin, he no longer believes that they are superhuman.

Nota etiam hoc, secundum Gregorium, quod aliquando factum litterale est malum et significatum est bonum; aliquando vero factum bonum et significatum malum. Urias enim fuit vir bonus et iustus, nec de aliquo in Scriptura reprehenditur; et tamen significat Diabolum. Bersabee autem fuit peccatrix; et tamen rem bonam significat, scilicet Ecclesiam, ut notat Glossa II Reg. XII, et etiam Glossa quae dicitur exponere figuram secundum sensum allegoricum. Urias enim interpretatur lux mea Deus, et significat Diabolum, qui lucem divinitatis appetivit; Isa. XIV, 14: *ero similis altissimo*.

Note, too, according to Augustine, that sometimes the literal fact is evil and the thing is very good; and sometimes the deed is good and the thing signified evil. For Uriah was a good and just man is not reprehended for anything in Scripture; yet he signifies the devil. Bathsheba on the other hand was a sinner; yet she signifies a good thing, namely, the Church. For Uriah is taken to mean God my light and signifies the devil, who desired the light of divinity: "I will be like the Most High" (Is 14:14). Bathsheba is taken to mean seven wells or the well of a group and signifies the Church of the gentiles on account of

Bersabee interpretatur puteus septem, vel puteus societatis; et significat Ecclesiam de gentibus, propter septiformem gratiam baptismalem. Hanc sibi desponsaverat primo Diabolus; sed David, idest Christus, abstulit eam ab eo, et copulavit sibi, et ipsum Diabolum interfecit. Aliter Bersabee significat legem, per cuius vias populus inductus est, qui non vult ingredi in domum per spiritualem intelligentiam, et ideo defert litteras mortis suae, quia *littera occidit*, II Cor. III, 6. Sed David, idest Christus, abstulit a Iudaeis legem, quando docuit eam spiritualiter intelligendam.

*Salomon autem genuit Roboam* et cetera. Sicut autem David interpretatur manu fortis, vel aspectu desiderabilis, ita Salomon pacificus: et hoc est rectum, quia ex fortitudine operationis bonae provenit pax conscientiae; Ps. CXVIII, 165: *pax multa diligentibus legem tuam*. Contingit autem quod ex pace conscientiae homo velit alios ad bonum venire. Unde *Salomon genuit Roboam*, qui interpretatur impetus: quia impetu praedicationis movetur, habens pacem conscientiae ad dilatandum nomen Christi; sicut legitur de apostolis, Is. XXVII, 6: *qui ingrediuntur impetu ad Iacob, florebit et germinabit Israel, et implebunt faciem orbis semine*. Utrumque autem significat Christum, quia ipse est pax. Item ipse Roboam, qui populum impetu praedicationis convertit.

*Roboam autem genuit Abiam*, qui interpretatur pater Deus: quia ex hoc quod homo studet ad profectum aliorum spiritualem, vel corporalem per opera misericordiae, efficitur dignus paternitate Dei, ut infra V, 44: *benefacite his qui oderunt vos, ut sitis filii patris vestri, qui*

the seven-fold grace of baptism. The devil first married her, but David, i.e., Christ, took her from him and became one with her and killed the devil. Or Bathsheba signifies the Law, through whose ways were led the people who do not want to enter the house through spiritual understanding but bring in the letters of their death, because "the letter kills" (2 Cor 3:6). But David, i.e., Christ, removed the Law from the Jews, when he taught how to understand it spiritually.

*Solomon was the father of Rehoboam*. But just as David is taken to mean stronghanded or fair to behold, so Solomon, peaceful: and this is correct, because from the vigor of good activity arises peace of conscience: "Great peace have those who love they law" (Ps 119:165). But it happens that from peace of conscience a man wants to arrive at the good. Hence, Solomon begot Rehoboam, which is taken to mean force, because by the force of preaching one with peace of conscience is moved to extend Christ's name, as it says of the apostles in Is (27:6): "They will come to Jacob with force, Israel shall blossom and bring forth fruits and fill the whole world with fruit." But both signify Christ, because he is peace. Also Rehoboam, who converted the people by the force of preaching.

*Rohoboam was the father of Abijah*, which is taken to mean God the Father, because, from the fact that a man is eager for the spiritual or bodily progress of others through works of mercy, he is made worthy of God's fatherhood, as it says below: (5:44): "Do good to those who hate



*in caelis est et cetera. Et Luc. VI, 36: estote misericordes. Hoc etiam competit Christo, cui dicitur: ego ero illi in patrem, et ipse erit mihi in filium.*

Abias autem genuit Asa, qui interpretatur attollens: quia quandoque homo ex hoc quod efficitur pater et superior aliorum, incurrit quamdam negligentiam securitatis; ideo *Abias genuit Asa*, ut scilicet homo sit in continuo profectu, et attollat se semper ad maiora. Hoc etiam competit Christo, qui dicitur attollens, idest crescens; Luc. II, 40: *puer autem crescebat*. Vel attollens, quia abstulit peccata mundi.

*Asa autem genuit Iosaphat*, qui interpretatur iudicans, quia ex hoc quod semper crescit homo spiritualis, efficitur iudicans; I Cor. II, 15: *spiritualis homo omnia diiudicat*. Et hoc Christo competit, quia *pater omne iudicium dedit filio*. *Iosaphat autem genuit Ioram*, qui interpretatur habitans in excelsis; quia ille qui iudex constituitur, debet in excelsis habitare; Isa. XXXIII, 16: *iste in excelsis habitabit*. Quomodo autem hoc sit, dicit apostolus: *nostra conversatio in caelis est*. Et hoc competit Christo, quia *excelsus super omnes gentes dominus*, Psal. CXII, 4.

*Ioram autem genuit Oziam*. Hic est quaestio litteralis. Nam I Par. III, 11 dicitur quod Ioram genuit Ochoziam. Ochozias autem genuit Ioram. Ioras autem genuit Amasiam, qui et Azarias dicitur. Amasias autem genuit Oziam. In duobus ergo videtur Evangelista in genealogiae serie defecisse. Primo quia

you, that you may be children of your Father who is in heaven"; and in Lk (6:36): "Be merciful." This, too, befits Christ, to whom it is said: "I will be to him a father, and he shall be to me a son" (Heb 1:5).

*Abijah was the father of Asa*, which is taken to mean raise up: because sometimes a man, after being made the father and superior over others, experiences an absence of confidence. Therefore, Abijah was the father of Asa, in order that a man make continual progress and raise himself always to higher things. This befits Christ, who is said to be raised up, i.e., growing: "The boy grew" (Lk 2:40). Or "raising up," because he took away the sins of the world.

*Asa was the father of Jehoshaphat*, which is taken to mean living on high, because the one appointed judge ought to live on high: "He will dwell on the heights" (Is 33:6). How this happens is told by the Apostle: "Our commonwealth is in heaven" (Phil 3:20). And this befits Christ, because "the lord is high above all the nations."

*Joram was the father of Uzziah*. Here a question arises. For it says in 1 Chronicles (3:11) that Joram was the father of Ahaziah, who was the father of Joash, who was the father of Amaziah, also called Azariah. Amaziah was the father of Uzziah. Therefore, the evangelist seems to have erred twice in the genealogical

Ioram non genuit Oziam, sed Amasiam; secundo, quia omisit tres generationes. Et dicendum ad primum, quod generare aliquem alium potest intelligi dupliciter, mediate vel immediate: immediate, sicut pater carnalis immediate generat filium; et sic Ioram non genuit Oziam. Alio modo mediate, sicut nos dicimur filii Adam; et sic filius potest dici genitus ab avo vel proavo, quia ab ipso per generationem mediatam descendit.

Quare autem omisit tres reges, triplex ratio assignatur. Prima a Hieronymo; qui dicit (sicut scriptum est Exod. XX, 5): *dominus visitat peccata patrum in tertiam et quartam generationem, his qui patrum sceleris efficiuntur imitatores*. Ioram autem duxit uxorem filiam Iezabel, scilicet Athalia, quae traxit eum ad idololatriam. Ochozias etiam magis quam pater idololatriae deditus fuit. Et similiter Ioras, qui cum scelere idololatriae etiam Zachariam filium Ioiadae occidit: et ideo isti tres quasi indigni excluduntur a generatione Christi.

Chrysostomus aliam assignat rationem. Praecepit enim dominus IV Reg. IX Iehu filio Nansi, quod ipse extirparet domum Achab, qui diligens fuit in executione praecepti, et tamen a cultura deorum non recessit: adoravit enim vitulos conflatiles. Et quia diligenter perfecit domini imperium destruendo domum Achab, dictum est ad eum, quod filii eius usque in quartam generationem sederent super thronum domus Israel; unde sicut Iehu meruit regnum Israel usque in tertiam vel quartam generationem, ita per oppositum Ioram, qui commiscuit se feminis

series: first, because Joram was not the father of Uzziah; secondly, because he left out three generations. The answer to the first difficulty is that for one to generate another can be understood in two ways: mediately and immediately. Immediately, as the father according to the flesh immediately generates his son. In this sense, Joram did not generate Uzziah. In another way, mediately, as we are called sons of Adam; and so a son can be said to be generated by a father or grandfather, because he descended from him through a mediate generation.

These are three reasons why he left out three kings. The first is from Jerome, who says (as it is stated in Ex 20:5): "The Lord visits the sins of the fathers upon the children of the third and fourth generation of those who hate me." Now Joram married the daughter of Jezebel, named Athalia, who drew him to idolatry. Ahaziah was more given to idolatry than his father. Similarly Joram, along with the crime of idolatry, also slew Zechariah, the son of Jehoiada. Therefore, those three, as though unworthy, were excluded from the genealogy of Christ.

Chrysostom gives another reason. For the Lord (2 Kg 9) commanded Jehu, the son of Nimshi, to destroy the house of Ahab. He was diligent in executing the command, and yet he did not cease worshiping the gods, for he adored calves cast out of metal. And because he was diligent in carrying out the Lord's command by destroying Ahab's house, it was said to him that his sons to the fourth generation would sit upon the throne. Hence, just as Jehu merited the kingdom of Israel to the third or fourth generation, so oppositely, Joram, who had intercourse

gentilibus, et transtulit iniquitatem domus Israel ad domum Iuda, debuit amittere nomen posteritatis in genealogia Christi usque in quartam generationem, facta expiatione peccati.

Augustinus in quaest. novi et Vet. Test. aliam assignat rationem. Dicit enim, quod quidam fuerunt boni, et bonos invenerunt patres, sicut Isaac et Iacob; quidam mali, et tamen bonos invenerunt patres, sicut Salomon, qui peccator fuit, et tamen David virum iustum et sanctum habuit patrem; quidam nec boni fuerunt, nec bonos patres habuerunt, sicut fuerunt isti tres, ut patet per praedicta. Ioram peccavit, et peccatum eius continuatum fuit usque ad Oziam, qui pene nihil mali fecit, nisi quod incensum adolevit; continuatio autem peccati causa vel ratio est destructionis. Et ideo isti tres qui in peccato idololatriae permanserunt, excluduntur a genealogia Christi.

Ratio autem mystice assignatur propter tres quaterdenarios, per quos Matthaeus genealogiam Christi describere intendit. Ozias autem interpretatur robustus domini; et signat Christum, de quo in Psal. CXVII, 14: *fortitudo mea, et laus dominus, factus est mihi in salutem* et cetera. Mystice autem *Ioram genuit Oziam*, quia qui in excelso habitant, debent esse fortiter operantes. Nota quod sub hoc Ozia prophetavit Isaias, ut patet Isa. I, 1. Propter enim peccatum principum, et regum, et etiam populi, abstulit Deus prophetiam et doctrinam; unde sub rege bono coepit iterum emanatio prophetiae.

*Ozias autem genuit Ioatham*, qui interpretatur profectus; et significat

with pagan women and transferred the sin of the house of Israel to the house of Judah, was due to lose the name of his posterity in the genealogy of Christ to the fourth generation, having made expiation for his sin.

In *Questions of the New and Old Testaments* Augustine assigns another reason. For he says that some were good and they found good fathers, as Isaac and Jacob; some were evil and yet found good fathers, as Solomon was a sinner and yet had David, a just and holy man, as his father. Some were not good and did not have good fathers, as those three, as is clear from the foregoing. Joram sinned and his sin continued to Uzziah, who did almost no evil, except that he burned incense; but continuation in sin is the cause or reason of destruction. Therefore, those three, who persisted in the sin of idolatry, are excluded from the genealogy of Christ.

A mystical reason is assigned on account of the three uses of fourteen by which Matthew intends to describe the genealogy of Christ. Uzziah is taken to mean the Lord's robust one and it signifies Christ about whom it says in Ps 118 (v. 14): "The Lord is my strength and my song; he has become my salvation." Mystically, Joram was the father of Uzziah, because those who live in high places ought to act bravely. Note that Isaiah prophesied under this Uzziah, as is clear from Is (c. 13). For God removed prophecy and teaching on account of the sins of princes and kings; hence, under a good king prophecy began once more.

*Uzziah was the father of Jotham*, which is taken to mean perfect, and it signifies

Christum, per quem Ecclesia proficit quotidie. Et sic bene *Ozias genuit Ioatham* quia qui fortiter operantur, sunt in continuo profectu; Psalmi LXXXIII, 8: *ibunt de virtute in virtutem*.

*Ioatham autem genuit Achaz*, qui interpretatur comprehendens; quia per continuum profectum virtutum venit homo ad cognitionem Dei; Ps. CXVIII, 104: *a mandatis tuis intellexi, propterea odivi omnem viam iniquitatis*; Ps. LXIII, 10: *annuntiaverunt opera Dei, ostendendo in opere, et facta eius intellexerunt*. Propter quod Paulus ad Philippenses III, 12: *sequor, si quo modo comprehendam, in quo et comprehensus sum a Christo Iesu*. Et hoc competit Christo, qui solus perfecte divinitatem comprehendit; Lc. X, 22: *nemo novit patrem nisi filius*.

*Achaz autem genuit Ezechiam*, idest fortis dominus: quia talis habet fortitudinem a domino; II regum XXII, 2: *dominus fortitudo mea, et robur meum*. Et hoc competit Christo, qui fortis est in praelio.

*Ezechias autem genuit Manassen*, et interpretatur oblivio: quia qui iam perfecte Deum cognoscit, istorum temporalium obliviscitur; Ps. XLIV, 11: *obliviscere populum tuum, et domum patris tui*; Gen. XLI, 51: *oblivisci me fecit dominus Deus omnium laborum meorum*. Et hoc Christo convenit, de quo dicitur Ez. XVIII, 21: *si impius egerit poenitentiam ab omnibus peccatis suis, quae operatus est, omnium iniquitatum eius, quas operatus est, non recordabor*.

*Manasses autem genuit Amon*, idest fidelis et nutriens: quia vere est ille fidelis

Christ, through whom the Church grows perfect daily. And so it was that *Uzziah was the father of Jotham*, because those who act bravely make continual progress: "They will go from virtue to virtue" (Ps 84:8).

*Jotham was the father of Ahaz*, which is taken to mean comprehending, because by continuous progress in the virtues a man comes to the knowledge of God: "Through your precepts I get understanding; therefore I hate every false way (Ps 119:104); "They declared God's works and have understood what he has wrought" (Ps 64:9). Therefore, Paul says: "I press on to make it my own, because Christ Jesus has made me his own" (Phil 3:12). And it befits Christ, who alone comprehends the godhead perfectly: "No one knows the Father, but the Son" (Lk 10:22).

*Ahaz was the father of Hezekiah*, i.e., the strong lord, because he had such strength from the Lord: "The Lord is my rock and my fortress" (2 Sam 22:2). and this befits Christ, who is strong in battle.

*Hezekiah was the father of Manasseh* and it means forgetful, because one who knows God so well forgets temporal things: "Forget your people and your father's house" (Ps 45:10); "God has made me forget all my hardship" (Gen 41:51). And this befits Christ of whom it says: "If a wicked man turns away from all his sins, I will not remember the sins he has committed" (Ez 18:21).

*Manasseh was the father of Amon*, i.e., faithful and nourishing, because he is truly

qui contemnit temporalia. Secundum enim Gregorium, fraus est filia avaritiae: et ideo qui temporalia perfecte contemnit, iam non curat de infidelitate. Unde recte *Manasses genuit Amon*. Hoc etiam interpretatur nutriendus: quia qui temporalia contemnit, debet inde nutrire pauperes per misericordiam; infra XIX, 21: *si vis perfectus esse, vade, et vende omnia quae habes, ecce contemptus, et da pauperibus*, ecce nutrimentum. Hoc autem Christo competit, qui vere fidelis est, Ps. CXLIV, 13: *fidelis dominus in omnibus verbis suis*, et iterum nutritus, Os. XI, 3: *ego qui nutritus Ephraim, portabam eos in brachiis meis, et nescierunt quod curarem eos*; infra XXIII, 37: *quoties volui congregare filios tuos quemadmodum gallinae congregant pullos suos sub alas, et noluisti?*

*Amon autem genuit Iosiam*, qui interpretatur salus domini, vel incensum; quia ex hoc consequitur homo salutem, quod etiam temporalia obliviscitur et largitur, sive distribuit. Vel incensum. Hoc competit Christo; Ps. LXXIII, 12: *qui operatus est salutem in medio terrae, et se obtulit sacrificium Deo in odorem suavitatis*, Eph. V, 2.

*Iosias autem genuit Iechoniam et fratres eius*, qui interpretatur praeparatio domini, vel resurrectio; et significat Christum, qui praeparavit nobis locum, Ioan. XIV, 2, et qui dicit Ioan. XI, 25: *ego sum resurrectio et vita*, et per hanc venimus ad resurrectionem.

Hic autem triplex est quaestio secundum litteram. Primo quaeritur, quomodo dicatur Iosias genuisse Iechoniam; et tamen non ipsum, sed patrem eius Ioakim genuit. Et ad hoc est duplex responsio.

faithful who spurns temporal things. For, according to Gregory, fraud is the daughter of greed; therefore, one who perfectly scorns temporal things is no longer worried about unbelief. Hence, it is well said that *Manasseh was the father of Amon*. For this is taken to mean nourishing, because one who spurns temporal things should mercifully use them to nourish the poor: "If you would be perfect, go and sell all you have": behold the scorn; "and give to the poor": behold the nourishment (Mt 19:21). This befits Christ, who is truly faithful: "It was I who taught Ephraim to walk, I took him up in my arms; but they did not know that I healed them" (Hos 11:3); "How often would I have gathered your children together as a hen her brood under her wings and you would not" (Mt 23:37).

*Amon was the father of Josiah*, which is taken to mean the Lord's salvation, or incense, because man obtains his salvation by forgetting temporal things, which he gives away and distributes. Or this incense befits Christ: "In the sight of their fathers he wrought marvels" (Ps 78:12); "He gave himself up for us, a fragrant offering and sacrifice to God" (Eph 5:2).

*Josiah was the father of Jechoniah and his brothers*. This is taken to mean the Lord's preparation or the resurrection, and it signifies Christ, who prepared a place for us (Jn 14) and who says: "I am the resurrection and the life" (Jn 11:22). And through this we come to the resurrection.

Here arise three textual questions: first, how Josiah is said to be the father of Jechoniah, whereas he begot not him but his father, Jehoiaquim. There are two answers to this. According to Chrysostom,

Secundum enim Chrysostomum, cui consentit Augustinus, nomen Ioakim praetermittitur omnino; et hoc quia non per divinam ordinationem regnavit, sed per Pharaonis potentiam, qui ipsum in regno instituit, incarcerato primogenito fratre eius Ioathan, qui regnaverat ante eum. Et ad hoc nota historiam IV Reg. XXII, et II Paral. XXXVI, 1 ss. Habuit etiam Iosias tres filios, Ioathan, Ioakim, qui et Eliacim, et Sedeciam. Si enim, ut dicit Augustinus, illi tres reges removentur de genealogia, quia per idololatriae depravati sunt, quanto magis iste, qui non per Deum, vel prophetam, sed per gentilis hominis positionem institutus est in regno? Sententia est non verba Hieronymi, ut vult et ei consentit Ambrosius, quod uterque dictus est Ioakim, et ille qui ponitur in fine quaterdenarii, et qui ponitur in principio tertii, et uterque Iechonias et Ioakim idem sunt. Unde notandum, quod Iosias tres habuit filios, Ioakim, qui et Eliacim, Ioathan, et Sedeciam. Mortuo autem Iosia regnavit pro eo Ioathas, medius scilicet filius; quo capto a Pharaone rege Aegypti, et incarcerato, constituit fratrem eius primogenitum Ioakim regem, imponens ei tributum; postea Nabuchodonosor rex Babylonis, superato rege Aegypti, obsedit Ierusalem, et cepit Ioakim, quem sub tributo remisit in Ierusalem. Postea autem cum vellet Ioakim rebellare contra regem Babylonis, confisus de auxilio regis Aegypti, ascendit Nabuchodonosor Ierusalem, et cepit eum, et occidit, et constituit filium eius pro eo Ioachim, quem et Iechoniam nominavit nomine patris; quo facto timens Nabuchodonosor, ne iste memor mortis patris confoederaretur cum rege Aegypti, rediit in Ierusalem, et obsedit eam; et Iechonias, vel Ioachim iste, filius scilicet alterius, de consilio Ieremiae tradidit se regi

with whom Augustine agrees, the name of Jehoiakim is entirely omitted, because he reigned not by God's decree but by the power of Pharaoh, who established him in the kingdom after imprisoning his brother, Jotham, who had reigned before him. In regard to this, note the history in 2 Kings (c. 22) and 2 Chronicles (c. 36). Josiah had three sons, Jotham, Jehoahaz (also called Eliakim) and Zedekiah. For if, as Augustine says, those three kings are removed from the genealogy, because they were guilty of idolatry; how much more the one who was installed not by God or a prophet but by a pagan? The opinion is Jerome's but not the words, as he wishes and Ambrose concurs, that both were called Jehoiakim, i.e., the one mentioned at the end of the second 14 and at the beginning of the third; and both Jechoniah and Jehoiakim are the same. Hence, it should be noted that Josiah had three sons: Jehoiakim, also called Eliakim, Jotham and Zedekiah. But when Josiah was dead, Jotham reigned, although he was the second son. After his capture and imprisonment by Pharaoh, king of Egypt, Jehoiakim was made king with the obligation of paying tribute. After Nebuchadnezzar, king of Babylon, overcame the king of Egypt, he besieged Jerusalem and took Jehoiakim, whom he sent to Jerusalem under tribute. Later, when Jehoiakim, trusting in the king of Egypt's help, attempted to rebel against the king of Babylon, Nebuchadnezzar went up to Jerusalem, captured and slew him, and put Jehoiakim's son in his place and called him Jehoiakim, the same name as his father. After this action Nebuchadnezzar feared that he might recall his father's death and form an alliance with the king of Egypt. So he returned to Jerusalem, attacked it, and this Jehoiakim, the son of the other Jehoiakim,

Nabuchodonosor, et uxorem, et filios; et isti proprie dicuntur transmigrasse in transmigrationem. Nabuchodonosor vero constituit regem eius Sedeciam fratrem patris eius, et ipsum Ioachim duxit in Babylonem; et ille est de quo dicitur post: *et post transmigrationem*.

surrendered himself and his wife and sons on the advice of Jeremiah to king Nebuchadnezzar; and they are properly said to have migrated in the transmigration. Nebuchadnezzar, however, appointed the father's brother, Zedekiah, king in his place and brought Jehoiakim to Babylon. He is the one about whom it is said later: *and after the departure to Babylon*.

Sed quare nominatus est Iechonias, cum nomen eius fuerit Ioachim? Et dicendum, quod istud nomen impositum fuit a propheta, scilicet Ieremia; Ier. XXII, 24: *haec dicit dominus: si fuerit Iechonias filius Ioakim regis Iuda, annulus in manu dextera mea, inde evellam eum*; et infra: *numquid vas fictile atque contritum vir iste Iechonias*? Et ideo potius nominatur ab Evangelista tali nomine, ut ostendatur Evangelistam concordare cum propheta. Nota etiam quod quamvis idem sit nomen, diversimode tamen scribitur. Primi enim Ioakim nomen scribitur per k, et videtur dici Ioakim; sed secundi scribitur per ghimel, unde dicitur Ioachim: et ideo diversas habent interpretationes. Primum enim interpretatur resurrectio; secundum vero praeparatio domini.

But why was he called Jechoniah, when his name was Jehoiakim? The answer is that the name was given him by the prophet Jeremiah (22:24): "Thus says the Lord: though Coniah, the son of Jehoiakim, king of Judah, wore the signet ring on my right hand, yet I would tear you of." and in v. 28: "Is this man Coniah a despised broken pot?" And, therefore, the evangelist preferred to use that name, to show that he agrees with the prophet.

Secundo quaeritur quare dicitur *Iechoniam et fratres eius*. Multi enim fuerunt de regibus qui fratres habuerunt, sed numquam dicitur, vel fit mentio de fratribus. Et dicendum, secundum Ambrosium, quod ubicumque fit mentio de fratribus, sicut cum dicitur *Iudam et fratres eius, et Phares et Zaram de Thamar*, hoc significat quod aequales fuerunt in sanctitate, vel malitia. Isti autem tres omnes sunt mali. Aliter potest dici, quod ideo quia istorum

The second question is why it says *Jechoniah and his brothers*. For there were many kings who had brothers, but no mention is made of them. The answer is, according to Ambrose, that wherever mention is made of brothers, as when it says, "Judah and his brothers," and "Perez and Zerah by Tamar," it signifies that they were equal in holiness or malice. But those three were all evil. Or it can be said that it was because each of those brothers reigned, as is clear from what has been

fratrum quilibet regnavit, sicut patet per ea quae dicta sunt, sic autem non fuit de fratribus aliorum regum.

Tertio quaeritur de hoc quod dicitur *in transmigratione*. Videtur falsum, quia Iosias numquam transmigravit. Et dicendum hoc accipiendum esse secundum praescientiam divinam, secundum quam ordinatum erat eos quos tunc generabat, transmigrandos esse. Vel dicendum, quod *in transmigratione* idem est ac prope transmigrationem, sive iam imminente.

said. This was not true of the brothers of other kings.

The third question concerns the phrase, *in the transmigration*. It seems to be false, because Josiah never transmigrated. The answer is that this must be taken according to God's foreknowledge, according to which it was ordained that those whom he then generated would transmigrate. Or it can be said that *in the transmigration* in the same as near the transmigration, or when it was now imminent.

---

#### **Lectio 4** **Reportatio Petri de Andria**

12 μετὰ δὲ τὴν μετοικεσίαν βαβυλῶνος  
ιεχονίας ἐγέννησεν τὸν σαλαθιήλ,  
σαλαθιήλ δὲ ἐγέννησεν τὸν ζοροβαβέλ,  
13 ζοροβαβέλ δὲ ἐγέννησεν τὸν ἀβιούδ,  
ἀβιούδ δὲ ἐγέννησεν τὸν ἐλιακίμ, ἐλιακίμ  
δὲ ἐγέννησεν τὸν ἄζωρ, 14 ἄζωρ δὲ  
ἐγέννησεν τὸν σαδώκ, σαδώκ δὲ  
ἐγέννησεν τὸν ἀχίμ, ἀχίμ δὲ ἐγέννησεν  
τὸν ἐλιούδ, 15 ἐλιούδ δὲ ἐγέννησεν τὸν  
ἐλεάζαρ, ἐλεάζαρ δὲ ἐγέννησεν τὸν  
ματθάν, ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ,  
16 Ἰακώβ δὲ ἐγέννησεν τὸν ἰωσήφ τὸν  
ἄνδρα μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ  
λεγόμενος Χριστός. 17 πᾶσαι οὖν αἱ  
γενεαὶ ἀπὸ ἀβραάμ ἕως δαυὶδ γενεαὶ  
δεκατέσσαρες, καὶ ἀπὸ δαυὶδ ἕως τῆς  
μετοικεσίας βαβυλῶνος γενεαὶ  
δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας  
βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ  
δεκατέσσαρες. 18 τοῦ δὲ Ἰησοῦ Χριστοῦ  
ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς  
μητρὸς αὐτοῦ μαρίας τῷ ἰωσήφ, πρὶν ἢ  
συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ  
ἔχουσα ἐκ πνεύματος ἁγίου. 19 ἰωσήφ δὲ

#### **1—4** **Mt 1:12-21**

12. And after the transmigration of  
Babylon, Jechonias begot Salathiel. And  
Salathiel begot Zorobabel. 13. And  
Zorobabel begot Abiud. And Abiud begot  
Eliacim. And Eliacim begot Azor. 14. And  
Azor begot Sadoc. And Sadoc begot  
Achim. And Achim begot Eliud. 15. And  
Eliud begot Eleazar. And Eleazar begot  
Mathan. And Mathan begot Jacob. 16.  
And Jacob begot Joseph the husband of  
Mary, of whom was born Jesus, who is  
called Christ. 17. So all the generations  
from Abraham to David, are fourteen  
generations. And from David to the  
transmigration of Babylon, are fourteen  
generations: and from the transmigration  
of Babylon to Christ are fourteen  
generations. 18. Now the generation of  
Christ was in this wise. When as his  
mother Mary was espoused to Joseph,  
before they came together, she was found  
with child, of the Holy Ghost. 19.  
Whereupon Joseph her husband, being a  
just man, and not willing publicly to



ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. 20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων, ἰωσήφ υἱὸς δαβὶδ, μὴ φοβηθῆς παραλαβεῖν μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου: 21 τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

Hic ponitur tertius quaterdenarius generationis Christi, qui procedit per personas privatas. De isto Iechonia, sicut dictum est supra, fuit duplex opinio. Hieronymus enim et Ambrosius volunt quod alter fuerit ille qui ponitur in fine primi quaterdenarii et vocatus est Ioakim; alter vero qui dictus est Ioachim. Secundum vero Augustinum, ut supra. Ista enim transmigratio filiorum Israel significat translationem fidei ad gentes; Act. XIII, v. 46: *vobis oportebat primum loqui verbum Dei*. In illa transmigratione facta est quasi quaedam reflexio Iudaeorum ad gentes. Unde quasi quidam constituitur angulus; et ideo Iechonias iste significat Christum, qui factus est lapis angularis, in seipso utrumque copulans populum, Iudaeorum et gentium; Ps. CXVII, v. 22: *lapidem quem reprobaverunt aedificantes, hic factus est in caput anguli*.

Sed hic quaeritur, Ier. XXII, 30 dicitur: *scribe virum istum, Sedeciam, virum sterilem, qui in diebus suis non prosperabitur; nec enim erit qui sedeat de semine eius super solium David*. Quomodo ergo dicitur Christus descendisse a David per Sedeciam, cum

expose her, was minded to put her away privately. 20. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. 21. And she shall bring forth a son: and thou shalt call his name Jesus. For he shall save his people from their sins.

Here is given the third series of fourteen in the genealogy of Christ, and it lists private persons. Concerning Jechoniah, as was indicated above, there were two opinions: for Jerome and Ambrose think that the one was placed at the end of the first series of fourteen and went by the name of Jehoiakim; the other is the one named Jehoiachim. Augustine's opinion has been given above. For the transmigration of the children of Israel signifies the transfer of the faith to the gentiles: "It was necessary that the word of God should be spoken first to you:" (Acts 13:46). In that transmigration was made, as it were, a certain reflection of the Jews upon the gentiles. Hence, someone is, as it were, constituted a corner; and therefore, Jechoniah signifies Christ, who was made the corner-stone, uniting in himself both the Jewish people and the gentiles: "The stone which the builders rejected has become the head of the corner" (Ps 118:22).

In Jeremiah (22:30) it says: "Write this man, Zedekiah, down as childless, a man who shall not succeed in his days; for none of his offspring shall succeed in sitting on the throne of David." How then is Christ said to have descended from David through Zedekiah, since it is written of

de Christo scripserit sic Is. IX, 2: *super solium David, et super regnum eius sedebit?* Et dicendum, secundum Ambrosium, quod cum Christus dicitur sedere super solium, intelligitur de regno spirituali, non corporali, nisi in quantum per regnum David corporale significatur spirituale.

*Salathiel autem genuit Zorobabel.* Contra: I Paralipom. III, 17 dicitur, quod filii Iechoniae fuerunt Asir, Salathiel, et Melchiram, et Phadaia. Phadaia autem filios habuit Zorobabel, et Semei; de Abiud autem nulla prorsus fit ibi mentio. Ergo videtur, quod male dicit Evangelista, quod Salathiel genuit Zorobabel, et quod Zorobabel genuit Abiud. Ad hoc tripliciter respondetur in Glossa.

- Una responsio, quod in libro Paralipomenon multa depravata sunt vitio scriptorum, praecipue de his quae pertinent ad numerum et ad nomina. Unde istis generationibus vitiatas prohibet apostolus intendere, quae magis quaestionem quam utilitatem inducunt, I Tim. I, 4.
- Alia est responsio, quod Salathiel binomius fuit: vocatus est enim Salathiel, et Caphadara; et ideo liber Paralipomenon dicit Zorobabel filium Capha, Evangelista vero filium Salathiel. Nulla est ergo contrarietas.
- Tertia est responsio, et verior, quod Salathiel, et Caphadara fuerunt fratres, sicut dicit liber Paralipomenon. Caphadara autem genuit filium quem vocavit eodem nomine, scilicet Zorobabel, et iste genuit Abiud. Dicendum etiam quod liber Paralipomenon narrat genealogiam ipsius Capha;

Christ: "Upon the throne of David and over his kingdom sit" (Is 9:7)? The answer is that, according to Ambrose, when Christ is said to sit upon the throne, it means a spiritual, not a material, throne, except in as much as a spiritual kingdom is signified by David's material kingdom.

*Shealtiel was the father of Zerubbabel.* But 1 Ch (c. 3) says that the sons of Jechoniah were Shealtiel, Malchiram, Pedaiah, whose sons were Zerubbabel and Shimei. No mention is made of Abiud. Therefore, it seems that the evangelist erred in saying that Shealtiel was the father of Zerubbabel and that Zerubbabel was the father of Abiud. Three answers are given to this in a Gloss.

- One answer is that in the book of Chronicles many things are marred by the mistakes of writers, especially matters pertaining to numbers and names. On account of these errors, the Apostle forbids the converts to occupy themselves with those genealogies, which promote speculation rather than divine training (1 Tim 4).
- Another answer is that Shealtiel had two names: for he was called Shealtiel and Caphadar; and therefore the book of Chronicles says that Zerubbabel is the son of Caphadara, but the evangelist that he is the son of Shealtiel. Therefore, there is no contrariety.
- A third answer is the truer one, namely, that Shealtiel and Caphadara were brothers, as it says in the book of Chronicles. Caphadara fathered a son whom he called by the same name, Zerubbabel, who was the father of

Evangelista generationem  
Salathiel, quia de eo erat Christus  
nasciturus.

Abiud. It should be noted that the  
book of Chronicles narrates the  
genealogy of Caphadara, but the  
evangelist that of Shealtiel,  
because Christ was to be born from  
him.

Notandum autem quod de illis qui fuerunt  
ab Abiud usque ad Ioseph, nulla fit  
mentio in libris sacrae Scripturae, sed ex  
annalibus Hebraeorum, quos Herodes pro  
magna parte comburi fecit ut occultaretur  
ignobilitas sui generis, accepta sunt. Patet  
littera. Sensus mysticum prosequamur.  
Nota ergo quod in hac parte genealogiae  
ponuntur tres ordines. Primus est ordo  
doctorum, et continet quatuor  
generationes. Ante orationem enim  
requiritur praeparatio, secundum illud  
Eccli. XVIII, 23: *ante orationem  
praepara animam tuam*; et ideo de  
Iechonia, qui interpretatur praeparatio  
domini, sequitur Salathiel, qui  
interpretatur petitio mea; et designant  
Christum, qui in omnibus *exauditus est  
pro sua reverentia*, Hebr. V, 7. Oratio  
autem debet praecedere doctrinam,  
secundum illud ad Eph. VI, 19: *orate, ut  
detur sermo in apertione oris mei*; et ideo  
Salathiel sequitur Zorobabel, qui  
interpretatur magister Babel, idest  
confusionis; quia per doctrinam et  
praedicationem apostolorum revocatae  
sunt gentes ad Deum verum, et hoc fuit ad  
confusionem idololatriae; et hoc competit  
principaliter Christo, qui dicit: *vocatis  
me, magister, et domine, et bene dicitis*,  
Io. XIII, v. 13. Per doctrinam autem, et  
praedicationem acquirit homo patris  
dignitatem; unde patres dicuntur eorum  
qui instruuntur spiritualiter; I Cor. IV,  
15: *nam et si decem millia paedagogorum  
habeatis in Christo, sed non multos  
patres: in Christo enim Iesu per*

Note, too, that of those who were from  
Abiud to Joseph, no mention is made in  
the books of Sacred Scripture, but they  
were taken from the Hebrew people's  
annals, most of which Herod burned, in  
order to conceal the ignobility of his own  
ancestors. The text is evident; let us take  
up the mystical sense. Note, therefore, that  
in this section of the genealogy three  
orders are mentioned. The first is the order  
of teachers and contains four generations;  
for preparation is required before prayer:  
"Before prayer prepare your soul" (Sir  
18:23) and therefore, after Jechoniah,  
which is taken to mean the Lord's  
preparation, comes Shealtiel, which  
means my petition; and it designates  
Christ, who in all things "is heard for his  
reverence" (Heb 5:7). But the prayer  
should come before teaching: "Pray that  
utterance may be given to me in opening  
my mouth" (Eph 6:19). And therefore,  
Shealtiel follows Zerubbabel, which  
means teacher of Babel, i.e., of confusion;  
because by the teaching and preaching of  
the apostles the gentiles were recalled to  
the true God, to the confusion of idolatry.  
And this especially befits Christ, who  
says: "You call me master and Lord, and  
you say well" (Jn 21:15). By teaching  
and preaching, however, a man acquires  
the dignity of a father; hence, those who  
give spiritual instruction are called father:  
"For although you have countless guides  
in Christ, you do not have many fathers"  
(1 Cor 4:15). And therefore there  
follows, *Zerubbabel was the father of*

*Evangelium filii sumus. Et ideo sequitur Zorobabel autem genuit Abiud, qui interpretatur pater meus iste; et hoc competit Christo; Ps. LXXXVIII, 27: ipse invocabit me, pater meus es tu.*

*Abiud autem genuit Eliacim.* Hic designatur ordo incipientium, scilicet auditorum. Primum autem quod fit per praedicationem in auditore, et quod debet praedicator intendere, est quod resurgat a vitiis ad virtutes, secundum illud Eph. V, 4: *surge qui dormis*; et ideo *Abiud genuit Eliacim*, qui interpretatur resurrectio; et competit Christo, qui dicit, Io. XI, 26: *omnis qui credit in me, habet vitam aeternam*. Non autem resurgens potest pervenire ad statum iustitiae nisi per auxilium Dei: et ideo, postquam resurrexit, indiget homo auxilio Dei, secundum illud Ps. CXX, 2: *auxilium meum a domino*; et ideo sequitur *Eliacim autem genuit Azor*, qui interpretatur adiutus. Et hoc etiam competit Christo, de quo in Ps. XXVI, 9: *adiutor meus esto, domine*. Et per hoc auxilium devenitur ad iustitiam: unde *Azor genuit Sadoch*, qui interpretatur iustus; Rom. III, v. 22: *iustitia Dei per fidem Iesu Christi in omnes, et super omnes qui credunt in eum*. Consummatio autem iustitiae sive finis, est caritas: *finis iustitiae Christus, finis praecepti est caritas*, I Tim. I, 5. Tantum sunt duo praecepta, scilicet dilectio Dei, et proximi; I Io. c. IV, 21: *et hoc mandatum habemus a Deo, ut qui diligit Deum, diligit et fratrem suum*. Et ideo Sadoch sequitur Achim, et Achim Eliud. Achim interpretatur frater meus: unde signat dilectionem proximi; Ps. CXXXII, 1: *ecce quam bonum et quam iucundum habitare fratres in unum*. Hoc competit Christo, qui caro, et frater noster est. Et quia dilectio proximi non potest esse sine dilectione Dei, ideo

*Abiud*, which is interpreted as my father, and this befits Christ: "He shall cry to me, 'You are my father'" (Ps 89:26).

*Abius was the father of Eliakim.* Here is designated the order of beginners or hearers. But the first effect which preaching makes in the hearer and which the preacher should intend is that he rise from vices to virtues, according to Eph (5:4): "Awake, O sleeper." And therefore, *Abiud was the father of Eliakim*, which is interpreted resurrection, and befits Christ, who says in Jn (11:26): "Everyone who believes in me has everlasting life." The one rising cannot reach the state of righteousness except by God's help, as it says in Ps 121 (v. 2): "My help is from the Lord." And therefore it follows: *Eliakim was the father of Azor*, which is interpreted helped. And this befits Christ, of whom it says in Ps 27 (v. 9): "Be my helper, O Lord." By means of this help one reaches righteousness; hence, *Azor was the father of Zadok*, which means just: "It is the justice of God for salvation to everyone who has faith" (Rom 1:22). The consummation or end of righteousness is charity: "The end of righteousness is Christ, the end of the precept is charity" (1 Tim 1:5). There are only two precepts, namely, the love of God and of neighbor: "An this commandment we have from God, that he who loves God shall also love his brother" (1 Jn 4:21). And therefore, Zadok follows Achim; and Achim Elius. Achim means brother; hence, it signifies love of neighbor: "Behold, how good and how pleasant it is for brothers to dwell together in unity" (Ps 133:1). This befits Christ, who is our flesh and brother. And because love of neighbor cannot exist without love

sequitur *Eliud autem genuit Achim*. Eliud interpretatur Deus meus; Ps. XVII, 2: *diligam te, domine*: et hoc competit Christo; Ps. XXX, v. 15: *Deus meus es tu*.

*Achim autem genuit Eleazar*. Hic designatur ordo proficientium. Non potest autem profici sine auxilio divino, unde primum quod requiritur ad proficiendum est auxilium divinum; et ideo Eliud recte sequitur Eleazar, qui interpretatur Deus meus adiutor; Ps. LXXXIII, 6: *beatus vir cuius est auxilium abs te*. Sed quia Deus multis modis potest iuvare ad salutem, ut removendo prohibentia et dando occasiones, potissimum adiutorium est per donum gratiae suae; I Cor. c. XV, 10: *gratia Dei sum id quod sum*. Et ideo Eleazar, idest adiutorium Dei, sequitur Mathan, qui interpretatur donum, scilicet gratiae divinae: et hoc competit Christo, qui est etiam donans; Io. III, 16: *sic Deus dilexit mundum, ut filium suum unigenitum daret*; Eph. IV, 8: *dedit dona hominibus*. Sed quia homo posset tantum confidere de dono gratiae, quod ipse incideret in negligentiam, non cooperando per liberum arbitrium gratiae, ideo sequitur Iacob, qui interpretatur luctator; propter hoc I Cor. XV, 10: *gratia Dei sum id quod sum*, et sequitur: *gratia eius in me vacua non fuit*; II Cor. VI, 1: *hortamur vos ne in vacuum gratiam Dei recipiatis*. Nunc autem sequitur Ioseph, idest augmentum, quia per gratiam, et liberi arbitrii conatum venit homo ad augmentum; Prov. IV, 8: *iustorum semita quasi lux splendens procedit, et crescit usque ad perfectam diem*. Unde *Iacob genuit Ioseph virum Mariae*.

Sed hic oritur duplex quaestio. Primo enim quaeritur de contrarietate quae

of God, it follows *Eliud was the father of Achim*. Elius means my God: "I will love you, O Lord" (Ps 18:2). And this befits Christ: "You are my God" (Ps 34:15).

*Achim was the father of Eleazar*. Here is designated the order of proficientes. But one cannot make progress without God's help; hence, the first thing required for making progress is divine help. Therefore, Eliud is rightly followed by Eleazar, which means God, my helper: "Blessed is the man whose help is from you" (Ps 88:6). But because God can help towards salvation in many ways, as by removing obstacles and by giving occasions, the strongest help is by the gift of grace: "By the grace of God I am what I am" (1 Cor 15:10). And therefore, Eleazar, i.e., the help of God, is followed by *Matthan*, i.e., gift, namely, of divine grace. And this befits Christ, who is also the giver: "God so loved the world that he gave his only-begotten son" (Jn 3:16): "He gave gifts to men" (Eph 4:8). But because man could so rely on the gift of grace, that he would become negligent by not cooperating with grace through his free will, there follows *Jacob*, which means wrestler. Therefore 1 Cor (15:10) says: "By the grace of God I am what I am." and then, "and his grace in me has not been void"; "We urge you not to receive the grace of God in vain" (2 Cor 6:1). Now follows *Ioseph*, i.e., increase, because by grace and the effort of free will a man reaches increase: "The path of the righteous is like the light of dawn, which shines brighter and brighter until full day" (Pr 4:18). Hence, *Jacob was the father of Joseph the husband of Mary*.

But two questions arise here. The first concerns the contrariety which seems to

videtur esse inter Lucam et Matthaeum: Lucas enim dicit quod Ioseph *fuit Heli, qui fuit Mathat*; Matthaeus autem dicit quod fuit Iacob: ergo videtur esse contrarietas inter eos. Sed dicendum est ad hoc, quod duo fuerunt de eadem stirpe, sed non de eadem familia, scilicet Mathan et Mathat. Fuerunt enim de stirpe David; sed unus descendit de stirpe David per Salomonem, scilicet Mathan; alius per Nathan, scilicet Mathat. Accepit ergo Mathan uxorem Hesta nomine, ex qua genuit Iacob; mortuo autem Mathan, quia lex non prohibebat viduam nubere, nupsit fratri eius Mathat, qui genuit de ea Heli. Unde Iacob et Heli fuerunt fratres de eadem matre, sed non de eodem patre. Accepit autem Heli uxorem, et mortuus est sine liberis; unde Iacob, ut suscicaret semen fratri suo, accepit eandem uxorem, et genuit Ioseph. Unde Ioseph fuit filius Iacob secundum carnem, sed filius Heli secundum adoptionem. Et ideo Matthaeus, qui ponit in genealogia Christi solum patres carnales, dicit Ioseph filium Iacob; Lucas autem, qui ponit multos qui non fuerunt patres carnales, dicit eum filium Heli. Ratio autem huius diversitatis dicta est superius.

Notandum autem quod quando frater accipiebat uxorem fratris, ut suscicaret nomen eius, non est ita intelligendum quod filius ille qui generabatur, vocaretur nomine fratris defuncti: Booz enim qui accepit Ruth, ut suscicaret semen Elimelech, genuit filium, quem non vocavit Elimelech, sed Obed; sed pro tanto dicitur suscitare nomen eius, quia filius ille ei adscribebatur secundum legem: nec est hoc inconueniens, quia, sicut dicitur in ecclesiastica historia, ipsi apostoli et Evangelistae fuerunt instructi a proximis parentibus Christi de genealogia

exist between Luke and Matthew: for Luke says that Joseph was from Eli, who was from Matthat; but Matthew says that he was from Jacob. Therefore, there seems to be contrariety between them. The answer is that the two were from the same stock but not from the same family, namely Matthan and Matthat. Matthan married Hesta, from whom Jacob was born. But when Matthan died, because the Law did not forbid a widow to marry, she married his brother Matthat, who begot Eli through her. Hence, Jacob and Eli were brothers from the same mother but not from the same father. Eli took a wife and died without children; hence, Jacob, to raise up seed to his brother, took the same wife and begot Joseph. Consequently, Joseph was Jacob's son according to the flesh, but Eli's by adoption. Therefore, Matthew, who mentions only fathers according to the flesh in his genealogy, says that Joseph was the son of Jacob; but Luke, who mentions many fathers not according to the flesh, calls him the son of Eli. The reason for this diversity has been explained above.

But it should be noted that when a brother took the wife of his brother, in order to restore his name, it should not be supposed that the son produced was called by the name of the dead brother. For Boaz, who took Ruth to raise up seed to Elimelech, begot a son, whom he did not call Elimelech but Obed. However, he is said to have revived this name, because that son was ascribed to him according to the Law. This is not unbelievable; because, as we read in the history of the Church, the apostles and evangelists were instructed about the genealogy of Christ by his immediate parents, who got some of it

Christi, qui eam partim memoria, partim ex dictis libris Paralipom. corde tenebant.

from their memory and some from the books of Chronicles.

Secunda quaestio est: Matthaeus intendit scribere generationem Christi. Cum ergo Christus non fuerit filius Ioseph, sed solum Mariae, ad quid necesse fuit protendere generationem Christi ab Abraham usque ad Ioseph? Ad quod dicendum, quod consuetum fuit apud Iudaeos, et est usque hodie, accipere uxorem de tribu sua, unde Num. XXXVI, 7 dicitur quod accipiat uxorem quisque de tribu et cognatione sua. Et quamvis hoc non necessario observaretur, tamen ex consuetudine observabatur. Unde Ioseph Mariam tamquam sibi propinquissimam duxit uxorem. Et ideo quia erant de eodem genere, per hoc quod ostenditur Ioseph a David descendisse, ostenditur etiam Mariam et Christum de semine David fuisse. Sed unde potest haberi hoc quod Ioseph et Maria fuerint de eadem tribu? Patet ex hoc quod habetur Luc. II, 4, quia cum debuisset fieri descriptio, ascendit ipse Ioseph et Maria in civitatem David, quae est Bethlehem. Unde per hoc quod eam duxit secum, patet quod de eadem erant familia.

The second question is this: Matthew intended to write the genealogy of Christ; therefore, since Christ was not the son of Joseph but only of Mary, why was it necessary to extend the genealogy of Christ from Abraham to Joseph? The answer is that it was customary among the Jews, and still is to this day, to take one's wife from his own tribe. Hence, it says in Num (36:7) that each one took a wife from his own tribe and relatives. And although this was not necessary to observe, yet from custom it was observed. Hence, Joseph took as his wife, Mary, who was his closest relative. And therefore, because they were from the same stock, this shows that since Joseph descended from David, also Mary and Christ were from the seed of David. But where does it say that Joseph and Mary were from the same tribe? The answer is clear from Luke (2:4), because at the time of the census Joseph and Mary went into the city of David, which is Bethlehem. Hence, the fact that he took her with him shows that they were from the same family.

Sed quaeritur quare per Mariam non ostendit Christi generationem ex David. Dicendum quod non est consuetum apud Hebraeos, nec etiam gentiles, genealogiam texere per mulieres; unde Christus, qui venerat pro salute hominum, voluit in hoc imitari, vel observare mores hominum; et sic non per feminas eius genealogia describitur, praecipue cum sine periculo veritatis posset per viros eius genealogia cognosci.

But why does he not show Christ's genealogy from David through Mary? The answer is that it was not the custom among the Hebrews or even the gentiles to weave a genealogy through the woman. Hence, Christ, who had come for the salvation of men, willed in this matter to observe the customs of men. And so his genealogy is described not through women especially since without danger to the truth his genealogy through men could be known.

*Virum Mariae.* Hieronymus: *cum audieris virum, suspicio non oriatur*

*The husband of Mary.* Jerome says: "When you hear 'husband', suspicion

*nuptiarum*. Contra. Nonne fuit verum matrimonium? Dicendum quod sic, quia ibi fuerunt tria bona matrimonii: proles, ipse Deus; fides, quia nullum adulterium; et sacramentum, quia indivisibilis coniunctio animarum. Quid ergo dicendum? Hoc intelligitur quantum ad nuptiarum complementum, quod est per carnalem copulam. Ideo autem, ut dicit Augustinus, nominatur vir Mariae, ut ostendatur matrimonium esse inter pari voto continentes. Sed quomodo fuit matrimonium? Votum enim impedit matrimonium contrahendum et dirimit contractum. Cum ergo beata virgo voverit virginitatem, nullum videtur fuisse matrimonium. Praeterea. Consensit in carnalem copulam, si fuit matrimonium. Sed dicendum quod beata virgoangebatur inter duo: ex una enim parteangebatur propter maledictum legis, cui subiacebat sterilis; ex alia parteangebatur propter propositum servandae castitatis; et ideo virginitatem proposuit, nisi dominus aliter ordinaret; unde divinae dispositioni se commisit. Quod dicitur, quod consensit in carnalem copulam, dicendum quod non; sed in matrimonium directe, in carnalem autem copulam quasi implicate, si Deus voluisset.

*De qua natus est Iesus qui vocatur Christus*. Hic duplex error excluditur. Unus qui dicit Christum fuisse filium Ioseph: et hoc excluditur per hoc quod dicitur *de qua*. Si enim fuisset filius Ioseph, dixisset de quo, vel saltem de quibus. Alius excluditur error, scilicet Valentini, qui dicit Christum non assumpsisse corpus de beata virgine sed de caelo apportasse, et per beatam virginem, sicut per canale, transisse. Contra est quod dicitur *de qua*. Si enim ita

should not be aroused about the wedding." But wasn't it a true marriage? The answer is that it was, because the three goods of marriage were there: the child, God himself; fidelity, because no adultery; and sacrament, because it was an indissoluble union of souls. What then is to be said? This is understood in regard to the completion of the wedding, which is by carnal union. But, as Augustine says, he is called the husband of Mary to show that the marriage is between two who vowed to be continent. But how was it a marriage? For the vow is an obstacle to contracting marriage and destroys the contract. Therefore, since the Blessed Virgin had vowed virginity, there seems to have been no marriage. Furthermore, there was consent to carnal union, if it was a marriage. The answer is that the Blessed Virgin faced a dilemma. For on the one hand was the Law's curse, to which a sterile woman was subject; on the other hand was her proposal to observe virginity, unless the Lord should ordain otherwise. Hence, she committed herself to the divine arrangement. As far as the statement that she consented to carnal union is concerned, it must be denied; but she consented to marriage directly and to carnal union, as it were, implicitly, if God willed it.

*Of whom Jesus was born, who is called Christ*. Here two errors are excluded: one of them says that Christ was the son of Joseph. This is excluded by the fact that it says *of whom* [de qua]. For if he had been the son of Joseph, he would have said *of whom* [de quo] or at least *of whom* [de quibus]. Valentine's error is also excluded, for he said that Christ did not assume a body from the Blessed Virgin, but that he brought it from heaven and it passed through the Blessed Virgin as through a



esset sicut dicit, dixisset Evangelista non de qua, sed per quam, vel a qua, vel ex qua, vel aliquid tale. Haec enim praepositio de semper notat consubstantialitatem; non autem haec praepositio ex; unde potest dici: ex mane fit dies, et quod arca procedit ex artifice, numquam dicitur, de artifice. Unde per hoc quod dicit de, denotat quod de corpore b. virginis formatum est corpus Christi; Gal. IV, 4: *misit Deus filium suum factum ex muliere, factum sub lege*. Hic cavendus est error Nestorii, qui duas in Christo personas posuit, et ideo non concedit Deum natum, vel passum; nec alia quae sunt Dei, ut esse ab aeterno, vel creasse stellas, attribuit homini. Unde in quadam sua epistola accipit istam auctoritatem ad confirmationem sui erroris: *de qua natus est Iesus*, non dicit Deus, sed Iesus: quod est nomen hominis, et Christus. Sed secundum hoc nulla esset unio in Christo, nec Christus diceretur unus.

Unde nota, quod in Christo, quia fit unio duarum naturarum in una persona, fit communicatio idiomatum, ut illa quae sunt Dei attribuantur homini, et e converso. Et potest poni exemplum quaecumque de duobus accidentibus in subiecto, sicut pomum dicitur album et saporosum. Et quantum ad saporosum dicitur album, ratione qua pomum est album, et e converso.

*Qui vocatur Christus.* Nota. Simpliciter dicitur Christus sine additione, ad denotandum quod oleo invisibili unctus est, non materiali, sicut reges, vel

channel. Opposed to this is the fact that it says *of whom*. For if the case were as Valentine said, the evangelist would not have said *of whom* but "through whom" or "from whom", or something of that sort. For this preposition "de" in *de qua* always denotes consubstantiality; but not the preposition "ex" *from*. Hence, one can say from [ex] the dawn of the day comes to be and that the box proceeded from the artisan [ex artifice] but never [de artifice]. Hence, by the fact that he says *de*, he denotes that the body of Christ was from, from [de] the body of the Blessed Virgin: "God sent his Son, born of woman, born under the law" (Gal 4:4). Here one must avoid Nestorius' error, who put two persons in Christ. Consequently, he did not admit that God was born and suffered. Neither did he attribute to the man things of God, such as to be eternal or to have created the stars. Hence in one of his letters he takes that text to confirm his error: *of whom Jesus was born*. He does not say "God" but *Jesus*, which is a man's name, and *Christ*. But according to this there would be no union in Christ, nor would Christ be described as one.

Hence, note that in Christ, because there is a union of two natures in one person, there is a "communication of idioms", so that things of God are attributed to the man, and conversely. And any example can be given of two accidents in a subject, as an apple is said to be white and tasty. As to the tasty thing, it is said to be white by reason of the fact that the apple is white, and conversely.

*Who is called Christ.* Note that he is simply called Christ without any addition. This denotes that he has been anointed with an invisible oil, not with a material oil

prophetae in lege. Ps. XLIV, 8: *unxit te Deus, Deus tuus oleo laetitiae prae consortibus tuis.*

as the kings and prophets in the Law: "Therefore God, your God, has anointed you with the oil of gladness above your fellows" (Ps 45:7).

Omnes ergo generationes. Posita generatione Christi, hic concludit numerum generationum: et dividit eas per tres quaterdenarios. Primus quaterdenarius est ab Abraham usque ad David inclusive, ut scilicet David numeretur in illo primo quaterdenario; et hoc est *omnes ergo generationes*. Secundus quaterdenarius protenditur a David exclusive, ita scilicet quod ipse David non numeretur, sed incipiatur a Salomone, et terminatur ad transmigrationem Babylonis; et hoc est *et a David usque ad transmigrationem Babylonis*. Tertius incipit a transmigratione Babylonis, et terminatur in Christum, ita quod Christus sit quaterdenarius.

*So all the generations.* Having mentioned the generation of Christ, he concludes to the number of generations. The first series of fourteen is from Abraham to David inclusively; hence David is included in that first set of fourteen. The second set of fourteen extends from David exclusively, namely, in such a way that David himself is not counted; but it begins with Solomon and ends at the transmigration to Babylon. And this is: *and from David to the transmigration to Babylon*. The third begins with the transmigration to Babylon and ends in Christ, so that Christ is the fourteenth.

Sed quaeritur quare Evangelista ita diligenter et attente distinxit generationem Christi per tres quaterdenarios.

But why was the evangelist so diligent and careful to distinguish Christ's generation into three sets of fourteen?

- Chrysostomus assignat rationem: quia in istis tribus quaterdenariis semper facta est aliqua mutatio in populo Israel. In primo enim quaterdenario fuerunt sub ducibus; in secundo sub regibus; in tertio sub pontificibus. Et ipse Christus est dux, et rex, et pontifex; Is. XXXIII, 22: *dominus iudex noster, dominus legifer noster, dominus rex noster*. Et de eius sacerdotio dicitur in Ps. CIX, 4: *tu es sacerdos in aeternum secundum ordinem Melchisedech*.

- Chrysostom assigns a reason: because in those three sets of fourteen there always occurred some change in the people of Israel. For during the first fourteen they were under leaders; in the second under kings; in the third under high priests. And Christ himself is leader and king and high priest: "The Lord is our judge, the Lord is our lawgiver, the Lord is our king" (Is 33:22). About his priesthood it says in Ps 110 (v. 4): "You are a priest forever after the order of Melchizedek."

- Aliam rationem assignat ipse, ut scilicet ostenderetur necessitas adventus Christi. In primo enim quaterdenario petierunt regem contra voluntatem Dei, et legem transgressi sunt. In secundo autem propter peccata sua ducti sunt in captivitatem. Sed in tertio per Christum ab omni culpa, et miseria, et a servitute peccati spirituali liberamur.
- Hieronymus tertiam assignat rationem, quia per istos signantur tria tempora, quibus omnium hominum vita ducitur. Per primum enim quaterdenarium signatur tempus ante legem, quia in illo ponuntur aliqui patres qui fuerunt ante legem; per secundum, tempus sub lege, quia omnes illi qui ponuntur sunt sub lege; per tertium autem, tempus gratiae, quia terminatur ad Christum, per quem scilicet *gratia et veritas facta est*, Io. I, 17. Congruit etiam ista distinctio mysterio: quia quaterdenarius est numerus compositum ex quatuor et decem. Per decem ergo vetus intelligitur testamentum, quod datum est in decem mandatis. Per quatuor autem, Evangelium, quod in quatuor libris distinguitur. Tres autem quaterdenarii designant fidem Trinitatis. Unde per hoc quod Matthaeus genealogiam in tres quaterdenarios dividit, designatur quod per novum et vetus testamentum in fide Trinitatis pervenitur ad Christum.
- He assigns another reason, namely, to show the need for Christ's coming. For in the first fourteen they asked for a king against God's will and they transgressed the Law; in the second, however, they were led into captivity on account of their sins; but in the third through Christ we are freed from all the guilt and misery and slavery of sin.
- Jerome assigns a third reason: because by those three are signified the three times in which the life of all men is led. For by the first fourteen is signified the time before the Law, because in it are mentioned certain fathers who lived before the Law; by the second time under the Law, because all those mentioned are under the Law; by the third, however, the time of grace, because it is terminated at Christ, through whom "grace and truth come" (Jn 1:17). This distinction also suits a mystery, because fourteen is a number composed of ten and four. By ten, therefore, is understood the Old Testament, which was given in ten commandments; but by four, the Gospel, which is distinguished into four books. These fourteens designate faith in the Trinity. Hence, by the fact that Matthew divides his genealogy into three sets of fourteen is designated that through New and Old Testaments by faith in the Trinity one arrives at Christ.

De numero autem generationum est duplex opinio. Secundum enim

Concerning the number of generations there are two opinions. For according to

Hieronymum, qui dicit quod alius est Iechonias in fine primi quaterdenarii et in principio secundi, sunt quadraginta duae generationes: tot enim faciunt quaterdenarii tres. Sed secundum Augustinum non sunt nisi quadraginta una; et quod Christus sit ille unus. Et hoc competit mysterio. Quadragenarius enim numerus consurgit ex ductu quatuor in decem, et e converso. Secundum autem Platonicos, quatuor est numerus corporum: corpus enim componitur ex quatuor elementis; decem autem est numerus, qui consurgit ex aggregatione numerorum linealium: unus enim, duo, tres et quatuor faciunt decem. Et quia Matthaeus intendit declarare quomodo Christus linealiter descendit ad nos, ideo per quadraginta generationes venit ad nos Christus. Lucas autem qui intendit in Christo commendare sacerdotalem dignitatem, cui competit expiatio peccatorum infra XVIII, 22: *non dico tibi usque septies, sed usque septuagies septies* etc. ponit generationes septuaginta septem; consurgit enim iste numerus ex ductu septem in undecim: septies enim undecim sunt septuaginta septem. Per undecim ergo intelligitur transgressio Decalogi; per septem autem septiformis gratia, per quam fit remissio peccatorum. Quod autem secundum Hieronymum sunt quadraginta duae generationes, etiam non vacat a mysterio, quia per illas duas intelliguntur duo praecepta caritatis; vel duo testamenta: novum et vetus.

*Christi autem generatio sic erat.* Posita genealogia Christi in generali, hic describitur generatio eius in speciali: et dividitur in tres partes. Primo ponit quemdam titulum; secundo Evangelista describit generationis modum, ibi *cum esset desponsata mater eius Maria*

Jerome, who says that the Jechoniah at the end of the second set of fourteen is not the same as the one at the beginning of the third; there are forty-two generations; as many as three fourteens make. But according to Augustine, there are only forty-one and that Christ is that one. And this befits a mystery. For fourteen arise by adding four to 10 and conversely. But according to the Platonists, four is the number for bodies; for a body is composed of four elements. Ten is the number resulting from the addition of the linear numbers: for one, two, three and four make ten. And because Matthew intends to declare how Christ descended linearly to us, he comes to us by forty generations. But Luke, who intends to commend in Christ the priestly dignity, to which belongs expiation of sins: "I say to you, not seven times, but seventy times seven times" (Mt 18:22), presents seventy-seven generations. This number comes from multiplying seven by eleven. By eleven, therefore, the transgression of the decalogue is understood; by seven the sevenfold grace, through which remission of sins comes about. The fact that Jerome posits forty-two generations is not devoid of mystery, because by those two are understood the two precepts of charity, or the two Testaments, New and Old.

(18) *Now the birth of Jesus Christ took place in this way.* Having presented Christ's genealogy in general, his generation is particular is now described. And it is divided into three parts: first, he presents a title; secondly he describes the

*Ioseph*: tertio probat generationis modum, ibi *Ioseph autem vir eius*.

Dicit ergo *Christi autem*. Hoc dupliciter legitur. Secundum Chrysostomum enim est quasi quidam prologus dicendorum; sed secundum Remigium est quidam epilogus dictorum. Primo modo legitur sic: ita dictum est de genealogia Christi, quomodo Abraham genuit Isaac etc. per carnalem admixtionem, sed *Christi generatio sic erat*, supple: sicut dicitur in sequentibus. Secundo modo legitur sic, ut sit epilogus praecedentium: ita Abraham etc. usque ad Christum. *Christi autem generatio sic erat*; supple: ut ab Abraham per David et alios protenderetur ad Christum.

Consequenter describit generationis modum; et primo describit personam generantem, cum dicit *cum esset desponsata*; secundo ipsam Christi generationem, cum dicit *antequam convenirent inventa est in utero habens*; tertio generationis actorem, *de spiritu sancto*.

Personam generantem describit a tribus. Primo a conditione, cum dicit *desponsata* (...) *Ioseph*; secundo a dignitate *mater eius*; tertio a proprio nomine *Maria*.

Dicit ergo *cum esset desponsata mater eius Maria Ioseph*. Sed hic statim oritur quaestio. Cum Christus voluerit nasci de virgine, quare voluit matrem suam desponsari? Ratio, secundum Hieronymum, triplex assignatur. Prima est ut credibilius esset testimonium virginitatis eius. Si enim non fuisset desponsata, et diceret se esse virginem,

manner of the generation (v. 18b), thirdly he proves the manner of generation (v 19).

He says, therefore *of Christ*. This is read in two ways: for according to Chrysostom it is a kind of prologue to what is to be said; but according to Remigius it is an epilogue of what has been said. In the first way, it is read thus: "Thus we have spoken about the genealogy of Christ, how Abraham was the father of Isaac, etc., by descent according to the flesh, *but the birth of Christ took place in this way*: supply: "as will be said in the following." In the second way it is read thus, so that it is an epilogue of what went before: "Thus Abraham etc. to Christ. *But the birth of Christ took place in this way*: supply: "so that from Abraham through David and others they stretch forth to Christ."

Then he describes the manner of the birth: first, he describes the person giving birth; secondly, the generating of Christ; thirdly the person generating.

He describes the person giving birth: first, from her condition, secondly, from her dignity; thirdly from her name.

He says, therefore, *When his mother Mary had been betrothed to Joseph*. But immediately a question arises. Since Christ willed to be born of a virgin, why should he want his mother to be betrothed? According to Jerome there are three reasons: the first is that the testimony to her virginity be more credible. For if she had not been betrothed and said that she is

cum esset impraegnata, non videretur ob aliud dicere, nisi ut celaret crimen adulterii. Sed cum desponsata erat, non habebat necesse mentiri. Et ideo magis esset credendum ei; Ps. XCII, 5: *testimonia tua credibilia facta sunt nimis*. Alia ratio est ut haberet praesidium viri, sive cum fugeret in Aegyptum, sive cum inde rediret. Tertia fuit, ut partus eius Diabolo celaretur, ne scilicet si ipse sciret, impediret passionem eius, et fructum nostrae redemptionis; I Cor. II, 8: *si enim cognovissent, numquam dominum gloriae crucifixissent*; exponitur de Daemone, idest non crucifigi permisisset.

a virgin, when she was pregnant, it would seem that she claimed to be a virgin merely to conceal the crime of adultery. But there was no need to lie, when she was betrothed. And therefore, there was more reason to believe her: "Your testimonies were made exceedingly credible" (Ps 119:144). Another reason is that she would have the protection of a man, both when she fled into Egypt and when she returned. The third reason was in order that her offspring would be concealed from the devil; otherwise, if he knew, he would impede his passion and the fruit of our redemption: "If they had known, they would never have crucified the Lord of glory" (1 Cor 2:8). This is explained of the devil, i.e., not to permit him to be crucified.

Sed contra. Diabolus numquid non cognoscit an ista est virgo? Virginitas enim eius erat in carne non corrupta. Ergo Diabolus potuit scire eam esse virginem. Sed dicendum, secundum Ambrosium, qui etiam istam rationem assignat, quod Diaboli possunt aliqua subtilitate naturae, quae tamen non possunt nisi divina permissione. Unde Diabolus eius virginitatem cognosceret, nisi a diligenti consideratione divinitus fuisset prohibitus. Secundum Ambrosium assignatur triplex ratio.

But on the other hand, could not the devil know whether she was a virgin? For her virginity was in inviolate flesh. Therefore, the devil could know that she was a virgin. The answer is, according to Ambrose, who also assigns this reason: namely, that devils are by the subtlety of their nature capable of things which they cannot do without God's permission. Hence the devil would have known her virginity, if God had not prevented him from making a careful examination. According to Ambrose, there are three reasons for this:

- Prima est propter honorem matris domini conservandum: maluit dominus de ortu suo homines dubitare, quam de pudicitia matris. Et ideo voluit eam desponsari, ut tolleretur suspicio adulterii: ipse enim venerat legem adimplere, non solvere; Matth. V, 17: *non veni solvere, sed adimplere*; Ex. XX, 12
- the first is to preserve the honor of the mother of God: "The Lord preferred that men wonder about his origin, rather than about his mother's purity. Therefore, he willed that she be espoused, in order that any suspicion of adultery be removed; for he had come to fulfill the Law, not to destroy it: "I have come not to destroy the law but to fulfill it" (Mt

dicitur, *honora patrem tuum et matrem tuam*.

- Alia ratio est, ut virginibus notatis de adulterio auferretur excusatio: si enim mater domini non fuisset desponsata, et tamen gravida, possent similiter se per eam excusare; Ps. CXL, 4: *non declines cor meum in verba malitiae, ad excusandas excusationes in peccatis*.
- Tertia ratio, quia Christus Ecclesiam sibi desponsavit, quae virgo est; II Cor. II, 2: *despondi enim vos*. Et ideo de virgine desponsata nasci voluit in signum quod Ecclesiam sibi desponsavit.

5:17); "Honor your father and your mother" (Ex 20:12).

- Another reason is so that virgins observed in adultery might have no excuse; for if the Lord's mother had not been betrothed and yet pregnant, others could excuse themselves through her: "Incline not my heart to any evil to busy myself with wicked deeds" (Ps 141:4).
- The third reason is because Christ espoused the Church to himself, and it is a virgin: "I have betrothed you to Christ" (2 Cor 11:2). Consequently, he willed to be born of a betrothed virgin as a sign that he had betrothed the Church to himself.

*Cum ergo esset desponsata*. Sed cui? Ioseph. Secundum Chrysostomum, Ioseph fuit faber lignarius; et signat Christum, qui per lignum crucis omnia restauravit, caelestia et cetera.

*When his mother Mary had been betrothed*. But to whom? *To Joseph*. According to Chrysostom, Joseph was a wood-worker and he signifies Christ, who restored all things through the wood of the cross in heaven and on the earth.

*Mater eius*, idest Dei. Hic ostenditur eius dignitas: nulli enim creaturae hoc concessum est, nec homini, nec Angelo, ut esset pater, aut mater Dei; sed hoc fuit privilegium gratiae singularis, ut non solum hominis, sed Dei mater fieret; et ideo in Apoc. c. XII, 1 dicitur: *mulier amicta sole*, quasi tota repleta divinitate. Quod negavit Nestorius; et hoc quia divinitas non fuit accepta a virgine. Contra quem Ignatius martyr pulchro exemplo utitur ad ostendendum quod fuit mater Dei. Constat, inquit, quod in generatione hominum communium mulier dicitur mater: et tamen mulier non dat animam rationalem, quae a Deo est,

*His mother*, i.e., of God. Here is shown her dignity: for it has been granted to no creature, no man, no angel, to be the father or mother of God. But this was a privilege of a singular grace that she become the mother not only of a man but of God. Therefore, it says in Rev (12:1): "A woman clothed with the sun," as though filled with the Holy Trinity. Nestorius denied this, because the divinity was not received from the virgin. Against this the martyr Ignatius uses a beautiful example to show that she was the mother of God. "It is obvious," he says, "that in the generation of men in general the woman is called the mother; yet the woman does not

sed ministrat substantiam ad corporis formationem. Sic igitur mulier dicitur mater totius hominis, quia id quod sumptum est de ea, unitur animae rationali. Similiter cum humanitas Christi sumpta sit de beata virgine, propter unionem ad divinitatem dicitur beata virgo non solum mater hominis, sed etiam Dei; quamvis ab ipsa non sumatur divinitas; sicut nec in aliis anima rationalis sumitur a matre.

*Maria*, proprium nomen. Interpretatur maris stella, vel illuminatrix, et suo sermone domina: unde in Apoc. XII, 1 describitur luna sub pedibus eius.

*Antequam convenirent* et cetera. Hic obiicit Elvidius: si antequam convenirent, ergo aliquando convenerunt. Unde iste negavit virginitatem matris Christi: non ante partum, nec in partu, sed post partum dicit quod fuit cognita a viro. Et respondet Hieronymus, quod sine dubio hoc quod dicitur antequam, semper importat ordinem ad futurum. Sed hoc potest esse dupliciter: vel secundum rationem, vel secundum intellectus acceptionem. Si enim dicatur: antequam comederem in portu Romae, navigavi ad Africam, non est intelligendum quod postquam navigaverim ad Africam comederim; sed quia proposueram comedere, et praeventus navigatione non comedi. Ita est hic. Non est ita intelligendum quod postea realiter convenirent, sicut dicit impius ille; sed quia ex hoc ipso quod sibi desponsata erat secundum communem opinionem, licebat eis aliquando convenire, quamvis numquam convenerint.

give the rational soul, which is from God, but she gives the substance for the formation of the body. But the woman is called the mother of the whole man, because that which was taken from her is united to the rational soul. Similarly, since the humanity of Christ was taken from the Blessed Virgin, then on account of its being united to the divinity, the Blessed Virgin is called not only the mother of a man but also of God; although the divinity was not received from her any more than the rational soul in other is obtained from the mother.

*Mary*, a proper name is taken to mean star of the sea or enlightener and lady; hence in Rev (12:1) she is described with the moon under her feet.

*Before they came together...* Here Elvidius objects: "If before they came together, then at some time they did come together." Hence, he denied the virginity of Christ's mother: not before birth, not during the birth, but after the birth, he says that she was known by her husband. Jerome answers that no doubt the word "before" always implies a relationship to the future. But his can be in two ways: either according to reason or according to the acceptance of the intellect. For if one says: "Before I ate in the port at Rome, I sailed to Africa," that does not mean that after I sailed to Africa, I ate; but that I had intended to eat and, prevented by the sailing, I did not eat. And that is the case here. It should not be interpreted in such a way that later they really came together, as that knave says, but because from the very fact that she was betrothed to him according to general opinion, it was lawful for them to come together, although they never did.



Remigius aliter exponit, ut intelligatur de solemnī celebratione nuptiarum: ante enim erat et fiebat per aliquos dies desponsatio, et interim sponsa non erat sub custodia viri; postea autem fiebat solemnī celebratio nuptiarum, et tunc traducebatur ad domum viri. De his nuptiis loquitur Evangelista hic. Et secundum hoc non habet locum obiectio Elvidii.

Remigius explains it another way, so that it is understood of the solemn celebration of marriage: the betrothal occurred and took place for some days, and in the meantime the spouse was not under the husband's care. Later the solemn celebration of the marriage took place, and then the wife was brought to the husband's house. It is about this marriage ceremony that the evangelist is speaking here. Accordingly, Elvidius' objection has no place.

Nota proprietatem verbi: proprie enim illud inventum dicitur, de quo non sperabatur, nec putabatur; et Ioseph tantam habebat opinionem de pudicitia Mariae, quod praeter aestimationem eius fuit quod invenit eam gravidam.

*She was found...* Note the appropriateness of the word. For, properly speaking, that is said to be found, concerning which there was no thought or hope; and Joseph had such an opinion of Mary's purity, that it was beyond his expectation to find her pregnant.

*In utero habens*, supple ab ipso Ioseph, qui, sicut dicit Hieronymus, maritali licentia pene omnia secreta eius rimabatur.

*Found to be with child.* Found by Joseph who, as Jerome says, in virtue of the marriage searched out all her secrets.

*De spiritu sancto.* Hic tangitur actor conceptionis. Hoc autem legendum est divisim ab illo praecedenti. Non enim legendum est, aut intelligendum quod Ioseph invenerit eam habentem in utero de spiritu sancto; sed solum quod invenit eam gravidam. Et ne oriretur auditoribus interim suspicio adulterii, addidit *de spiritu sancto*, idest de virtute spiritus sancti, non de substantia, ne filius spiritus sancti credatur; Luc. I, 35: *spiritus sanctus superveniet in te, et virtus altissimi obumbravit tibi.*

*Of the Holy Spirit.* Here he touches on the cause of the conception. This must be read separately from the preceding phrase. For it should not be read or understood that Joseph found her with child of the Holy Spirit, but merely that he found her pregnant. But in order that no suspicion of adultery arise in the mind of the hearers, he added *of the Holy Spirit*, i.e. from the power of the Holy Spirit not from his substance, lest he be regarded the son of the Holy Spirit: "The Holy Spirit will come upon you, and the power of the Most High shall overshadow you" (Lk 1:35).

Quamvis autem secundum Augustinum indivisibilia sint opera Trinitatis, et ideo ipsam conceptionem non solum spiritus

But although, according to Augustine, the works of the Trinity are indivisible, so that not only the Holy Spirit but also the Father

sanctus, sed etiam pater et filius operati sint; tamen per quamdam appropriationem spiritui sancto attribuitur. Et hoc tribus rationibus.

- Prima ratio est, quia spiritus sanctus amor est. Hoc autem fuit signum maximi amoris, quod Deus filium suum incarnari voluerit; Io. III, 16: *sic Deus dilexit mundum, ut filium suum unigenitum daret.*
- Secunda, quia spiritui sancto attribuitur gratia; I Cor. XII, 4: *divisiones gratiarum sunt, idem autem spiritus*; et hoc fuit maxima gratia.
- Tertia ratio assignatur in gestis Nicaeni Concilii, et est, quod in nobis est duplex verbum: verbum cordis et verbum vocis. Verbum cordis est ipsa conceptio intellectus, quae occulta est hominibus, nisi quatenus per vocem exprimitur, sive per verbum vocis. Verbo autem cordis comparatur verbum aeternum ante incarnationem, quando erat apud patrem, et nobis absconditum; sed verbo vocis comparatur verbum incarnatum quod iam nobis apparuit, et manifestum est. Verbum autem cordis non coniungitur voci nisi mediante spiritu; et ideo recte incarnatio verbi, per quam nobis visibile apparuit, mediante spiritu sancto facta est.

Nota hic quatuor rationes quare Christus de virgine nasci voluit.

and Son produced this conception; yet by a certain appropriateness it is attributed to the Holy Spirit. There are three reasons for this:

- the first is that the Holy Spirit is love. But this is the greatest sign of love, that God will his Son to be incarnate: "God so loved the world that he gave his only begotten Son" (Jn 3:16).
- Secondly, because grace is attributed to the Holy Spirit: "There are varieties of graces but the same Spirit" (1 Cor 12:4).
- The third reason is assigned in the deliberations of the Council of Nicea, namely, that there are two words in us: the word of the heart and the word of the voice. The heart's word is the intellect's conception, which is hidden from men, except in so far as it is uttered by the voice or by a word of the voice. To the word of the heart is compared the eternal Word before the incarnation, when he was with the Father and hidden from us; but to the voice's word is compared the incarnate Word, which has already appeared to us and has been manifested. But the heart's word is not joined to the voice save through the spirit; and therefore, it was correct to say that the incarnation of the Word, through which he appeared visible to us was made through the medium of the Holy Spirit.

Note here four reasons why Christ willed to be born of a virgin:

- Quarum prima fuit, quia peccatum originale contrahitur in prole ex commixtione viri et mulieris: unde si Christus natus fuisset de concubitu coniugali, peccatum originale contraxisset. Hoc autem esset inconveniens, cum ipse ad hoc venisset in mundum ut peccata nostra tolleret: unde peccati contagione infici non debuit.
- Secunda, quia Christus praecipuus fuit doctor castitatis; infra XIX, 12: *sunt eunuchi qui se castraverunt propter regnum caelorum*.
- Tertia propter puritatem et munditiam. In *malevolam animam non introibit sapientia*, Sap. I, 4. Unde decuit ut venter matris eius nulla corruptione pollueretur.
- Quarta propter proprietatem verbi: quia sicut verbum sine corruptione cordis emanat a corde, ita Christus de virgine nasci voluit et debuit sine corruptione.
- first, because original sin is contracted in the offspring from the union of man and woman; hence, if Christ had been born of a marriage act, he would have contracted original sin. But this would be unbecoming, since he had come into the world to take away our sins. Hence, he ought not have been infected with the contagion of sin.
- The second is that Christ was the principal teacher of chastity: "There are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven" (Mt 19:12).
- The third is on account of purity and cleanness: "Wisdom will not enter into a sinful soul" (Wis 1:4). Hence, it was fitting that his mother's womb not be defiled with any corruption.
- The fourth is on account of a property of a word: because as a word emanates from the heart, so Christ willed and should have been born from the Virgin without any defilement.

*Ioseph autem vir eius cum esset iustus.* Postquam posuit generationis modum, hic confirmat ipsum per testimonium. Cum enim supra dixerit Evangelista, quod mater Iesu inventa est in utero habens, et quod hoc erat de spiritu sancto, posset aliquis credere quod Evangelista hoc apposuisset ob gratiam magistri; ideo hic Evangelista confirmat generationis modum supradictum. Et primo praenuntiatione prophetica, *hoc autem factum est*; secundo revelatione angelica, *ibi exurgens autem Ioseph*. In prima parte

(19) *Her husband Joseph being a just man.* After indicating the manner of the generation, he now confirms it with witnesses. For when he had said above that the mother of Jesus was found with child and that this was of the Holy Spirit, someone might believe that the evangelist mentioned this out of respect for the Master. Therefore, the evangelist now confirms the aforesaid manner of generation: first, by a prophetic pronouncement: "All this took place..." (v. 22); secondly, the person revealing: "But

sunt tria. Primo introducitur persona, cui facta est revelatio; secundo persona revelans, ibi *haec autem eo cogitante, ecce Angelus domini apparuit*; tertio ponuntur verba revelationis, ibi *Ioseph fili David*.

Persona autem, cui fit revelatio, commendatur ex duobus, scilicet ex hoc quod est iustus, et ideo non mentiretur; secundo ex hoc quod sponsus, sive vir, et ideo crimen in ea non pateretur; Prov. VI, 34: *zelus et furor viri non parcat in die vindictae*.

Dicit ergo ita: *inventa est a Ioseph habens in utero*, sed *Ioseph vir eius cum esset iustus, et nollet eam traducere*. Hic est duplex sanctorum sententia, Ambrosii videlicet, et Augustini. Augustinus enim vult, quod Ioseph, qui non erat praesens, quando facta est Annuntiatio angelica, rediens, et inveniens eam gravidam, habuit suspicionem adulterii. Sed tunc statim oritur quaestio: quomodo iustus erat, si eam quam suspectam habebat de adulterio, nolebat traducere, idest crimen ipsius propalare? In hoc enim videbatur ei in peccato consentire, et Rom. I, 32 dicitur, quod *non solum qui faciunt, sed etiam qui consentiunt facientibus, digni sunt morte*. Sed ad hoc est triplex responsio.

- Prima est secundum Chrysostomum, quod duplex est iustitia: una enim est iustitia, quae est virtus cardinalis, quae dicitur iustitia specialis; alia est iustitia legalis, quae includit omnem virtutem, et pietatem, et clementiam, et huiusmodi. Quando ergo dicitur quod Ioseph

as he considered this..." (v. 20); thirdly, the words of the revelation are presented: "Joseph, son of David..." (v. 20b).

The person to whom the revelation is made is commended for two things, namely, that he is just and, therefore, did not lie; secondly, from the fact that he was her spouse or husband and, therefore, would not tolerate any crime in her: "The zeal and fury of the husband will not spare, when he takes revenge" (Pr 6:34).

He says, therefore: *she was found by Joseph with child. But Joseph, her husband, being a just man and unwilling to put her away*. There are two opinions here, namely, of Ambrose and of Augustine. For Augustine suggests that Joseph, not being present when the angel's announcement was made, returned and finding her pregnant, had suspicions of adultery. But then the question immediately arises: how was he just, if he was unwilling to put her to shame whom he suspected of adultery, i.e., divulge her crime? For he seemed thereby to consent to her sin, and it says in Rom (1:32): "Not only those who do such things but approve those who do them deserve to die." Three answers are given to this.

- The first is according to Chrysostom, namely, that justice is twofold. For one is the justice which is the cardinal virtue, which is called special justice; the other is legal justice, which includes every virtue, as piety and clemency and so on. Therefore, when it is said that Joseph was just, it should be

iustus erat, intelligendum est de iustitia generali, ut iustitia accipiat pro pietate. Unde quia iustus erat, idest pius, noluit eam traducere.

- Alia est responsio Augustini, qui dicit, quod duplex est peccatum, scilicet peccatum occultum et peccatum manifestum: peccatum enim occultum non est publice arguendum, sed aliter est ei remedium adhibendum. Suspicio ergo adulterii, quam habuit Ioseph, erat suspicio peccati occulti, et non manifesti, quia ipse solus sciebat; et iterum si alii scirent eam gravidam, non possent opinari nisi quod de ipso esset; et ideo crimen eius non debuisset propalasse.
- Tertia vero responsio est Rabani, quod etiam Ioseph iustus fuit et pius: in hoc enim quod pius, non voluit crimen propalare; sed in hoc quod voluit eam dimittere, apparuit iustus: sciebat enim quod *qui tenet adulteram, stultus et insipiens est*, ut dicitur Prov. XVIII, 22. Secundum autem Hieronymum et Origenem non habuit suspicionem adulterii. Noverat enim Ioseph pudicitiam Mariae; legerat in Scriptura quod virgo concipiet, Is. VII, 14 et cap. XI, 1: *egredietur virga de radice Iesse, et flos de radice eius ascendet* etc.; noverat etiam Mariam de David generatione descendisse. Unde facilius credebatur hoc in ea impletum esse, quam ipsam fornicatam fuisse. Et ideo indignum reputans se tantae cohabitare sanctitati, voluit occulte dimittere eam, sicut Petrus dixit: *exi a me, domine, quia homo*

understood of general justice, so that justice is taken for piety. Hence, because he was just, i.e., pious, he was unwilling to put her to shame.

- Another answer is Augustine's, namely, that sin is of two kinds, namely hidden and open. For a hidden sin is not to be made a matter of public knowledge, but a remedy should be applied in a different way. Therefore, the suspicion of adultery which Joseph had was suspicion of a hidden and not open sin, because he alone knew; and again, if others knew that she was pregnant, they could not think but that it was from him. Therefore, her crime was not divulged.
- The third answer is that of Rabanus: that Joseph was just and pious. He was pious in that he was unwilling to divulge, but he appeared just in not wishing to put her away. For he knew that "one who keeps an adulteress is stupid and unwise" as it says in Pr (18:22). But according to Jerome and Origen, he had no suspicion of adultery. For Joseph knew Mary's purity and had read in the Scripture that a virgin would conceive (Is 7:14) and in 11:1): "There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots." He had also known that Mary had descended from David. Hence, it was easier for him to believe that this had been fulfilled in her than that she had fornicated. And so, considering himself unworthy to live together with such holiness, he wanted to put her away secretly;

*peccator sum*, Luc. V, 8. Unde nolebat eam traducere, idest ad se ducere, et in coniugem accipere, se indignum reputans. Vel, secundum aliorum sententiam, ignorans finem, ne tamquam reus haberetur si celaret, et secum eam teneret.

*Haec autem eo cogitante.* Hic persona revelans introducit: et tanguntur tria. Primo enim tangitur tempus; secundo persona revelans introducit; *ecce Angelus*: tertio revelationis modus exprimitur, *apparuit in somnis*.

Dicit ergo *haec autem eo cogitante*, idest dum ista secum in mente revolveret, *ecce Angelus domini apparuit*. Nota quod duo commendantur hic de Ioseph, scilicet sapientia et clementia. Sapientia quidem in hoc, quod ipse antequam ageret, deliberavit; Prov. IV, 25: *palpebrae tuae praecedant gressus tuos*: hoc est, nihil facias sine iudicio et deliberatione rationis. Item, clementia sive pietas in hoc quod factum eius non propalavit, vel promulgavit, contra multos qui statim illud quod habent in corde, volunt exterius publicare; Prov. XXV, 28: *sicut urbs patens, et absque murorum ambitu, ita vir, qui non potest in loquendo cohibere spiritum suum*. Et ideo meruit instrui, sive consolari. Unde sequitur *ecce Angelus domini apparuit*: quasi in promptu sit adiutorium Dei; Ps. IX, 10: *adiutor in opportunitatibus, in tribulatione*; Ps. LIII, 6: *ecce enim Deus adiuvat me, et dominus susceptor est animae meae*.

*Angelus domini*: nihil enim melius potuit excusare, quam ille qui conscius erat virginitatis servatae. Unde ille idem

just as Peter said: "Depart from me, O Lord, for I am a sinful man" (Lk 5:8). Hence, he was unwilling to put her away, i.e., bring her to him and take her in marriage, for he thought himself unworthy.

(20) *But as he considered this...* Here we are introduced to the person revealing, and three things are mentioned: first, the time; secondly, the person revealing is introduced; thirdly, the manner of the revelation is expressed.

He says, therefore: *But as he considered this*, i.e., while he was revolving these things in his mind, *behold, an angel of the Lord appeared*. Note that two things are commended about Joseph here, namely, wisdom and kindness. Wisdom, indeed, in the fact that he deliberated before he acted: "Take heed to the path of your feet" (Pr 4:26), i.e., do nothing without the judgment and deliberation of reason. There was kindness in his not divulging her deed: this is the opposite of many who want to make public at once whatever they have in their heart: "A man without self-control in speaking is like a city broken into and left without walls" (Pr 25:28). Therefore, he deserved to be instructed or consoled. Hence, he continues: *behold, an angel of the Lord appeared*, as though God's help was before his eyes: "The Lord is a helper in prosperity and in adversity" (Ps 9:10); "For, behold, God helps me, and the Lord defends my soul" (Ps 53:6).

*An angel of the Lord*: for nothing was better able to bring relief than one who knew that virginity had been preserved.

Angelus qui missus est ad Mariam, Luc. I, 26, creditur missus ad Ioseph, Ps. XXXIII, 8: *immittet Angelus domini in circuitu timentium eum*, scilicet Mariae, et Ioseph, ut ipsam liberaret ab infamia, et Ioseph in perturbatione non dimitteret.

Sed hic quaeritur, quare non a principio facta est Ioseph revelatio, antequam ita perturbaretur. Item, quare Maria ei non revelavit Annuntiationem angelicam, quae sibi facta fuerat. Et dicendum ad primum, quod hoc fecit ut testimonium eius esset credibilius. Sicut enim dominus Thomam apostolum permisit dubitare de sua resurrectione, ut scilicet dubitans palparet, et palpanz crederet, et credendo infidelitatis in nobis vulnus amoveret; sic permisit dominus Ioseph de pudicitia Mariae dubitare, ut dubitans revelationem angelicam acciperet, et accipiendo firmitus crederet. Ad hoc quod quaeritur secundo, dicendum, quod si Maria ei dixisset, ipse non credidisset.

*Apparuit ei in somnis*: ecce modus revelationis. Nota quod apparere proprie est illius rei, quae de natura sua est invisibilis, tamen in potestate sua est ut videatur: sicut est Deus, vel Angelus; illa enim quae de sui natura habent ut videantur, proprie apparere non dicuntur: unde dicitur apparitio divina, vel angelica. Unde proprie loquitur. *Apparuit in somnis*. Sed hic quaeritur quare in somnis. Ratio redditur in Glossa, quia Ioseph quodammodo dubitans erat: unde quasi quodammodo dormiebat, et ideo recte in somnis dicitur Angelus apparuisse ei. Alia ratio potest assignari melior, sicut enim dicit apostolus, I Cor. XIV, 22, *prophetia data est fidelibus, signa*

Hence, the same angel sent to Mary was being sent to Joseph: "The angel of the Lord encamps around those who fear him" (Ps 34:7), i.e., Mary and Joseph, to free her from infamy and that Joseph not put her away in his disquiet.

But here the question arises why the revelation was not made to Joseph in the beginning, before he became so disturbed? Also, why did not Mary reveal to him the angelic announcement, which had been made to her? The answer to the first is that he did this to make his testimony more credible. For just as the Lord permitted the apostle Thomas to doubt his resurrection, so that while doubting he would feel, and feeling he would believe, and believing would remove the wound of unbelief in us, so the Lord permitted Joseph to doubt Mary's purity, so that while doubting, he would receive the revelation from the angel and, after receiving it, believe more firmly. The answer to the second is that if Mary had told him, he would not have believed.

*Appeared to him in a dream*. Behold the manner of the revelation. Note that, properly speaking, to appear is concerned with that which of its nature is invisible, yet it is in its power to be seen such as God or angels. For things whose nature is to be seen will not, properly speaking, be said to appear. Hence, it is called a divine apparition or angelic. Therefore, it is in the proper sense that "he appeared in a dream." But why in a dream? The reason is presented in a Gloss: because Joseph was somewhat doubtful. Hence, he was in a certain sense sleeping; and therefore, it is correct to say that the angel appeared to him in sleep or [ *in a dream* ]. For as the Apostle says: "Prophecy has been given

*autem infidelibus.* Proprie autem revelatio, quae dicitur prophetica, fit in somnis; Num. XII, 6: *si quis fuerit inter vos propheta domini, in visione apparebo ei, vel per somnium loquar ad illum:* et ideo quia Ioseph iustus erat, et fidelis, ipsi tamquam fidei debuit fieri apparitio, quae competit credentibus, scilicet revelatio quasi prophetica. Quia vero apparitio corporalis est miraculosa, talis apparitio sibi non competebat, cum ipse crederet, et esset fidelis.

Sed tunc quaeritur, quare Mariae facta est visibilis apparitio, cum ipsa esset fidelissima. Et dicendum est, quod mysterium incarnationis a principio revelatum est virgini Mariae, quando difficilius erat ad credendum; et ideo oportuit quod sibi fieret apparitio visibilis. Ipsi vero Ioseph non est revelatum a principio, sed magis quando iam pro magna parte erat impletum, cum iam videret alvum eius intumescere, unde facilius poterat credere; et ideo sufficebat sibi apparitio quae fit in somnis.

*Ioseph fili David.* Hic revelationis verba ponuntur: et dividitur in tres partes, secundum tria quae facit Angelus: primo enim Mariae et Ioseph prohibet divortium; secundo incarnationis aperit mysterium, cum dicit *quod in ea natum est, de spiritu sancto est*; tertio ipsius Ioseph futurum praenuntiat obsequium, quod scilicet puero exhibebat, ibi *pariet autem filium.*

Dicit igitur *Ioseph.* Vocat eum ut reddat eum attentum ad audiendum, et ut revocet eum ad seipsum. Hoc commune est in Scriptura, quod scilicet quando

for believers, signs for unbelievers (1 Cor 14:22). Properly speaking, a prophetic revelation occurs during sleep: "If there is a prophet of the Lord among you, I, the Lord, make myself known to him in a vision. I speak with him in a dream" (Num 12:6). Therefore, because Joseph was just and faithful, an appearance should have been made to him as to one faithful, namely, a revelation, as it were, prophetic. But because a bodily appearance is miraculous, such an appearance was not suited to him, since he believed and was faithful.

But then why was a visible appearance made to Mary, since she was most faithful? The answer is that the mystery of the Incarnation was revealed from its beginning, when it was more difficult to believe; therefore, it is fitting that a visible appearance be made to her. But it was not revealed to Joseph from its beginning but rather when it had been for the most part fulfilled, since he already saw her womb enlarged. Hence, he could believe more easily; and therefore, the appearance made in sleep was enough.

*Joseph, son of David.* Here the words of the revelation are presented. And it is divided into three parts in keeping with the three things the angel does. For, first of all, he forbids Mary and Joseph to divorce; secondly, he discloses the mystery of the Incarnation: *that which is conceived in her...*; thirdly, he foretells the devotedness Joseph would show to the child: *she will bear a son.*

He says, therefore, *Joseph.* He calls him and draws his attention, so that he will listen, and to recall him to himself. This is common in Scripture, namely, that when



praemittitur apparitio, quae est de superius, requirit in auditore quamdam mentis elevationem, et attentionem; Ez. II, 1: *fili hominis, sta super pedes tuos, et loquar tecum*, et infra, *fili hominis, audi quaecumque loquor ad te, et noli esse exasperans*. Hab. II, 1: *super custodiam meam stabo. Fili David*. Ideo genus exprimit ut avertat illud quod dicitur Is. VII, 13: *audite, domus David: numquid parum est molestos esse hominibus, quia molesti estis et Deo meo?* et cetera. Signum enim datum fuit non uni personae, sed toti tribui sive domui: unde quia de hoc debebat eum instruere, iubetur in expressione generis sui vaticinium prophetae ad memoriam reducere. *Noli timere*. Omnis apparitio, sive sit boni, vel mali Angeli, timorem quemdam incutit: et hoc, quia talis apparitio est inconsueta, et quasi extranea naturae hominis; et ideo ponit hominem quasi extra se. Sed in hoc est differentia, quia apparitio mali Angeli terrorem incutit, et in ipso terrore hominem dimittit, ut scilicet hominem quasi extra se positum facilius pertrahat ad peccatum; sed boni Angeli apparitio, quamvis terrorem incutiat, tamen statim subditur conclusio, et assecutio consolationis, ut scilicet homo ad se redeat, et quae sibi dicuntur advertat; unde Luc. I, ubi dicitur quod apparuit Angelus Zachariae, statim sequitur: *ne timeas, Zacharia*, et similiter in eodem: *ne timeas, Maria*. Unde post apparitionem factam Ioseph statim subditur consolatio. Duplicem habebat iste timorem, scilicet Dei, et etiam peccati, ne scilicet Mariae cohabitando peccaret tamquam conscius peccati, et ideo, *ne timeas*, subditur, scilicet metu peccati, *accipere Mariam coniugem tuam*. Nota quod coniux dicitur, non propter matrimonium, sed propter desponsationem: consuetudo enim est

an appearance which concerns higher things is about to occur, it required in the hearer a certain elevation and attention of the mind: "Son of man, stand upon your feet and I will speak with you" (Ez 2:11); and in (2:8): "I will take my stand to watch" (Heb 2:1). *Son of David*. Therefore, he expresses his lineage, to avoid what Isaiah (7:13) says: "Hear then, O house of David. Is it too little for you to weary men, that you weary my God also?" for the sign was not given to one person but to a whole tribe or house. Hence, because he had to instruct him about this, he is commanded in the expression of his lineage to fix the prophet's prediction in his memory. *Do no fear*. Every appearance, whether it be of a good or bad angel, causes some fear; and this, because such an appearance is extraordinary and, as it were, foreign to man's nature. Therefore, in a way, it puts a man outside himself. But in this there is a difficulty: because the appearance of an evil angel strikes terror, and he leaves a man in that terror, in order more easily to lead into sin a man put, as it were, outside himself. But the appearance of a good angel, although it produces terror, it ends at once and consolation is obtained, in order that the man may return to himself and understand what is being said to him. Hence, Luke (c. 1) says that an angel appeared to Zechariah and immediately adds: "Fear not, Zechariah" (1:13), and in (1:30): "Fear not, Mary." Hence, after the appearance to Joseph, consolation follows immediately. But he has two fears, namely, of God and of sin, i.e., that by living with Mary he was aware of sin; and therefore, *Do not be afraid*, namely, without sin, *to take Mary, your wife*. Note that she is called wife, not because of marriage but because of espousal. For it is the custom in Scripture to call espoused

Scripturae et sponsas vocare coniuges, et coniuges sponsas.

persons married and married persons espoused.

Sed quaeritur, quomodo iubet eam accipere, cum eam nondum dimisisset. Et dicendum quod licet eam corporaliter non dimisisset, tamen in animo eam dimiserat: et ideo iubetur eam accipere. Vel *ne timeas accipere* quantum ad solemnitatem, et nuptiarum celebrationem.

But why is he commanded to accept her, since he had not yet put her away? The answer is that although he had not put her away bodily, he had put her away in his attitude. And that is why he is commanded to accept her. Or *fear not to accept her* as to the solemnities and celebration of marriage.

*Quod enim in ea natum est, de spiritu sancto est.* Hic aperit incarnationis mysterium. Et nota quod cum tria ibi fuerint, scilicet ipsa virgo concipiens, filius Dei conceptus, et virtus activa spiritus sancti; duo bene exprimit Angelus, scilicet concipientem, et conceptionis actorem; sed tertium, ipsum Dei filium conceptum, non exprimit nisi indefinite: *quod enim, inquit, in ea natum est*: et hoc ut denotetur quod ipsum est ineffabile et incomprehensibile, non solum homini, sed etiam ipsis Angelis. *Quod enim, inquit, in ea natum est*, non dicit, de ea, quia nasci de matre est in lucem prodire: in matre nasci est ipsum concipi, *de spiritu sancto est*. Hoc est ergo testimonium angelicum, quod inducit Evangelista ad probandum quod supra dixerat *inventum est in utero habens de spiritu sancto*.

*That which is conceived in her is of the Holy Spirit.* Here the mystery of the Incarnation is presented. And note that whereas there were three there; namely, the Virgin conceiving, the Son of God conceived, and the power of the Holy Spirit, the angel mentions two of them; namely, the one conceiving and the author of the conception. But the third, namely, the Son of God conceived, he only expresses indefinitely: *that which is conceived in her*. This suggests that he is ineffable and incomprehensible not only to men but also to angels. He says, *that which is born in her*, not "of her," because to be born of a woman is to come forth into the light; to be born in a mother is for the child to be conceived. *Is of the Holy Spirit.* This therefore, is the angel's testimony, which the Evangelist advances to prove what he had said above: *she was found with child of the Holy Spirit*.

Nota quod in conceptione aliarum mulierum, in semine viri est virtus formativa, cuius subiectum est semen, et per hanc virtutem formatur foetus, et vegetatur in corpore mulieris. Hanc autem supplevit virtus spiritus sancti. Et ideo aliquando invenitur dictum a sanctis, quod spiritus sanctus fuit ibi pro semine, aliquando tamen dicitur quod non fuit ibi

Note that in the case of other women, when they conceive, a formative power is resident in the male seed. It is by this power that the fetus is formed and grows in the mother's womb. But the power of the Holy Spirit supplied this; therefore, the saints sometimes say that the Holy Spirit was there in place of the seed; sometimes it is said that there was no seed there at all.

semen. Et hoc est, quia in semine viri sunt duo, scilicet ipsa corrupta substantia, quae descendit a corpore viri, et ipsa formativa virtus. Dicendum ergo, quod spiritus sanctus fuit pro semine quantum ad virtutem formativam; sed non fuit ibi pro semine quantum ad corpulentam substantiam, quia non de substantia spiritus sancti facta est caro Christi, vel conceptio eius. Et ideo patet, quod spiritus sanctus non potest dici pater Christi, quia nec secundum divinam naturam, nec secundum humanam. Secundum divinam naturam quidem, quia quamvis Christus sit eiusdem gloriae cum spiritu sancto, filius tamen secundum divinam naturam nihil accipit a spiritu sancto: et ideo non potest dici filius eius; filius enim aliquid accipit a patre. Similiter nec secundum humanam, quia pater et filius debent convenire in substantia; Christus autem, quamvis sit conceptus virtute spiritus sancti, non tamen de substantia spiritus sancti.

Sed contra hoc quod dicitur *de spiritu sancto* est, quod Prov. IX, 1 dicitur, quod *sapientia aedificavit sibi domum*. Ergo videtur quod ipsamet divina sapientia, idest Dei filius, sibi humanam naturam univit, et ita non est facta virtute spiritus sancti. Sed duplex est responsio, secundum Augustinum. Prima, quod verbum illud quod scribitur Prov. IX, 1, intelligitur de Ecclesia, quam Christus in sanguine suo fundavit. Alia est, quod indivisa sunt opera Trinitatis: et ideo illud quod facit filius, facit etiam spiritus sanctus, sed tamen per quamdam appropriationem attribuitur spiritui sancto. Et ratio huius dicta fuit superius.

The answer is that in the male seed are two things: the bodily substance, that descends from the body of the male, and the formative power. Therefore, one must say that the Holy Spirit was there for the seed as to its formative power, but he was not there for the seed as to its bodily substance. For the body of Christ or his conception came to be not from the substance of the Holy Spirit. Therefore, it is clear that the Holy Spirit cannot be called the father of Christ, because he is not so either according to his human nature or his divine nature: not according to the divine, because, although Christ is of the same nature and glory as the Holy Spirit, the Son receives nothing according to this divine nature from the Holy Spirit. Therefore, he cannot be called his Son, for a son receives something from his father. Nor according to his human nature, because the father and the son must agree in nature; but Christ, although he was conceived by the power of the Holy Spirit, was not of the substance of the Holy Spirit.

But on the other hand, when it says, *of the Holy Spirit*, it is the same as what Pr (9:1) says: "Wisdom built herself a home." Therefore, it seems that divine wisdom itself, i.e., the Son of God, united the human nature to himself. Consequently, it was not done by the power of the Holy Spirit. There are two answers to this, according to Augustine: first, that the passage in Proverbs is understood of the Church which Christ founded in his blood. The second is that the works of the Trinity are undivided; and therefore, what the Son does, the Holy Spirit also does. But yet by a certain appropriation it is attributed to the Holy Spirit. The reason for this has been explained above.

---

**Lectio 5**  
**Reportatio Petri de Andria**

22 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, 23 ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ ἐμμανουήλ, ὃ ἔστιν μεθερμηνεύμενον μεθ' ἡμῶν ὁ θεός.

*Pariet autem filium.* Hic praenuntiat obsequium, quod exhibebit Ioseph puero iam nato, et facit tria: primo enim praenuntiat virginis partum; secundo praemonstrat obsequium ab ipso Ioseph puero exhibendum, cum dicit *et vocabis nomen*; tertio aperit nomen impositum ipsi puero, cum dicit *Iesum*.

Dicit ergo *pariet*. Ita concepit de spiritu sancto quidem primo, sed *pariet* filium. Non dicit tibi, quia ipse puerum non genuit. Luc. I, 13 dictum est Zachariae: *uxor tua pariet tibi filium*, quia ipsum Zacharias genuit. Vel ideo non dicit, tibi, ut ostendatur, quod pro omnibus natus est: non solum tibi, vel ipsi *pariet* filium, sed toti mundo; Luc. II, 10: *ecce annuntio vobis gaudium magnum, quia natus est vobis hodie salvator, qui est Christus dominus in civitate David* et cetera. Sed quia Ioseph posset dicere: ita concepit ipsa de spiritu sancto, et *pariet* filium, quid ergo ad me? In nullo sum ei necessarius. Ideo subdit ipsius Ioseph obsequium *vocabis nomen eius*. Consuetudo erat apud Hebraeos, et est hodie, quod die octavo circumcidebant puerum, et tunc imponebant ei nomen; et hoc factum est per Ioseph: unde in hoc opere minister fuit. Unde dicitur ei *vocabis*; non dicitur impones, quia iam est sibi impositum; Is. LXII, 2: *vocabitur tibi nomen novum, quod os domini*

**1—5**  
**Mt 1:22-23**

22. Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: 23. Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

(21) *She will bear a Son.* Here he foretells the obeisance Joseph will show to the child when born. And he does three things: first, he foretells the virgin birth; secondly, he shows beforehand the obeisance Joseph will show to the child; thirdly, he mentions the name conferred on the child, when he says *Jesus*.

He says, therefore, *she will bear a son*. He does not say, "to you," because he did not beget the child. In Luke (1:15) it says: "Your wife will bear you a son," because Zechariah himself begot it. Or he does not say, "to you," in order to show that he was born for all: she will bear a Son not only to you but to the whole world: "Behold, I bring you good news of great joy, because today is born to you in the city of David a Savior, who is Christ the Lord" (Lk 2:10). But because Joseph could say: So she has conceived of the Holy Spirit and will bear a Son. What does that have to do with me? She does not need me in any way. Therefore, he mentions Joseph's assistance. *You shall call his name...* It was a custom among the Jews, and it persists to this day, that they circumcised a son on the eighth day and then gave him a name. This was done by Joseph; hence in this work he was a minister, and it is said to him: *You shall call*, and not "you will give," because he was already named: "You shall be called by a new name,

*nominavit. Iesum, hoc est nomen a Deo impositum. Et reddit causam ipse enim salvum faciet populum suum, quem sibi acquisivit sanguine suo, hoc est populum eius. Dan. IX, v. 26 dicitur: non erit populus eius, qui est eum negaturus; unde est populus domini per fidem; I Petr. II, 9: vos estis genus electum, regale sacerdotium, gens sancta, populus acquisitionis. A peccatis eorum. In libro Iudic. frequenter dicitur quod talis, vel talis salvavit Israel: sed a quibus? Ab inimicis carnalibus; hic autem a peccatis, remittendo peccata, quod soli Deo competit. Luc. V, 24: ut autem sciatis, quia filius hominis habet potestatem in terra dimittendi peccata.*

Nota, quod hic confunditur Nestorius, qui dicebat, quod illa, quae Dei sunt, ut esse ab aeterno, esse omnipotens, vel huiusmodi, non conveniunt illi homini. Ecce quod ille idem homo, qui natus est de virgine, qui vocatur Iesus, *ipse salvum faciet populum suum a peccatis eorum*. Unde cum peccata dimittere non possit nisi solus Deus, oportet dicere quod iste homo sit Deus, et quod ea, quae Dei sunt, ei verissime conveniunt.

Praemiserat Evangelista, quod mater Dei inventa est in utero habens de spiritu sancto, et hoc supra probavit per angelicam revelationem, hic probat per prophetiae praenuntiationem; unde dicit *hoc totum factum est ut adimpleretur quod dictum est a domino per prophetam*. Et sciendum quod ista particula dupliciter potest introduci hic. Chrysostomus enim vult quod totum hoc dixerit Angelus et prophetiam introduxerit. Et ratio est, quia ipse, ne quod praenuntiabat videretur novum, subito voluit ostendere quod ab antiquo praenuntiatum erat; Is. XLVIII,

which the mouth of the Lord will give" (Is 62:2). *Jesus*. This is the name imposed by God. And he mentions the cause: *for he will save his people...*, a people acquired by his blood: "Those who deny him will not be his people" (Dan 9:26). Hence, they are the people of God by faith: "You are a chosen race, a royal priesthood, a purchased people" (1 Pt 2:9). In the book of Judges it is frequently said that such or such a one has saved Isaac: but from whom? From material enemies. But here it is *from their sins*, by remitting them, which God alone can do: "In order that you may know that the Son of man has power on earth to forgive sins" (Lk 5:24).

Note that Nestorius is confused here, because he said that God's attributes, such as to be eternal and omnipotent and so on, do not belong to that man. Lo, the very same man, who was born of a virgin and is called Jesus, *will save his people from their sins*. Hence, since God alone can forgive sins, it is necessary to say that this man is God, and that the attributes of God belong to him in the truest sense.

(22) The evangelist had indicated that the mother of God was found with child of the Holy Spirit, and he proved this above by the angel's revelation; here he proves it by appealing to an earlier prophecy. Hence, he says: *All this too place to fulfill what the Lord had spoken by the prophet*. And it should be noted that this passage can be understood here in two ways. For Chrysostom supposes that the angel said all this and introduced the prophecy, the reason being that he did not wish what he foretold to appear new. Consequently, he suddenly willed to show that it had been

3: *qui fecit iam quod futurum est*, secundum aliam translationem. Alii dicunt, et credo melius, quod istud, scilicet *hoc totum factum est* etc., sunt verba Evangelistae. Nam ibi terminantur verba Angeli: *et ipse salvum faciet* et cetera. Et inducit ea Evangelista propter tria.

- Primo, ut ostendat quod vetus testamentum est de Christo; Act. c. X, 43: *huic omnes prophetae testimonium perhibent, remissionem peccatorum accipere per nomen eius omnes qui credunt in eum*.
- Secundo ut facilius Christo credant: Io. V, 46: *si crederetis Moysi, crederetis forsitan et mihi: de me enim ille scripsit*.
- Tertio ad ostendendum conformitatem veteris et novi testamenti; Col. II, 17: *quae sunt umbra futurorum, corpus autem Christi*.

Sed ad hoc quod sciatur quid in ista prophetia contineatur, sciendum quod tria annuntiat Angelus. Primo enim dixit *quod in ea natum est* etc.; secundo *pariet filium*; tertio *vocabitur nomen eius Iesum*. Ista per ordinem in prophetia continentur. Et primum probat quod dicit *ecce virgo*; secundo *pariet autem*; tertio *et vocabitur*. Ergo de spiritu sancto erat, quod per virginitatem concepit.

Et hoc est, quod dicitur in prophetia, *ecce virgo concipiet*; Is. XXXV, 2: *germinans germinabit, et exultabit laetabunda, et laudans* et cetera. Item virgo pariet filium, quia in pariendo in nullo laesa est virginitas; Is. XI, 1: *egredietur virga de*

foretold many ages ago: "Who already made what will be" (Is 48:3), according to another translation. Others say (and I believe better) that the passage *all this took place...* are the words of the evangelist; for the angel's words end at *He will save his people...* And the evangelist introduces them for three reasons:

- first, to show that the Old Testament is about Christ: "All the prophets bear witness to him, that those who believe in him receive forgiveness of their sins" (Acts 10:45).
- Secondly, in order that they might more easily believe Christ: "If you believed Moses, you would perhaps also believe me; for he wrote of me" (Jn 5:46).
- Thirdly, to show the agreement between the Old and New Testaments: "These are the shadow of things to come, but the body is Christ" (Col 2:17).

But to understand what is contained in that prophecy, it should be noted that the angel announces three things: first, he said *that which is born in her...*; secondly, *she will bear a son*; thirdly, *and his name shall be called*. Therefore, it was of the Holy Spirit that she conceived through virginity.

(23) And this is stated in the prophecy: *Behold, a virgin shall conceive*; "Like the crocus it shall blossom abundantly, and rejoice with joy and signing" (Is 35:2). Likewise, *A virgin shall bear a son*, because in bearing, her

*radice Iesse, et flos de radice eius ascendet et cetera. Christus quidem flos est. Ergo in nullo laesa est virginitas. Sequitur et vocabitur nomen eius Emmanuel.*

virginity was not impaired in any way: "There shall come forth a shoot from the stump of Jesse, and a branch [blossom] shall grow out of his roots. Christ is the blossom; therefore, the virginity was not harmed in any way. He continues, *and his name shall be called Emmanuel.*

Sed quaeritur, quare non consonat hoc cum verbis Angeli, dicendo *et vocabitur Iesus*? Dicendum, quod ista repromissio facta fuit Iudaeis, qui ex adventu Christi salutem haberent. Et Iesus salvator interpretatur, quod idem est quod Emmanuel, nobiscum Deus. Est enim Deus nobiscum quatuor modis: per naturae assumptionem, Io. I, 14: *verbum caro factum est*, per naturae conformitatem, quia in omnibus similis, Phil. II, 7: *in similitudinem hominum factus, et habitu inventus ut homo*, per conversationem corporalem, Bar. III, 38: *post hoc in terris visus est, et cum hominibus conversatus est*, per spiritualem conversationem, infra ult., 20: *ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi.*

But why does this not agree with the angel's words, *and he shall be called Jesus* ? The answer is that the promise was made to the Jews, who had obtained salvation from the coming of Christ. And Jesus means savior, which is the same as Emmanuel, God with us. For God is with us in four ways: by assuming our nature: "The Word was made flesh" (Jn 1:14); by a conformity in nature, because alike in all things: "Being born in the likeness of man" (Phil 2:8); by his bodily life: "After this he appeared on earth and lived among men" (Bar 3:37); by his spiritual mode of life: "Behold I am with you all days, even to the end of the world" (Mt 28:20).

Sed quaerendum, circa litteram, cur Evangelista non utitur eisdem verbis cum propheta, sed utitur nomine Iesu. Sed dicendum, quod eodem spiritu loquebatur. Tamen Hieronymus dicit quod ideo Evangelista dixit habebit, quia iam de facto loquebatur.

[But, concerning the text, why does the Evangelist not use the same words as the prophet, but uses the name Jesus? The answer is that he spoke by the same spirit. But Jerome says that the Evangelist said "had" because he spoke about an event that had already transpired.]

Item quaerendum, cur in Isaia dicitur *et vocabitur*, hic autem dicitur *et vocabunt*. Sed Hieronymus dicit, quod hic dicitur *vocabunt*, quia quod primo Angeli vocaverunt annuntiando, Luc. II, 21, postea apostoli vocaverunt praedicando et

But why does it say in Isaiah, "And he will be called," whereas it says here *they shall call* ? Jerome says that here it says *they shall call*, because what the angel first called him at the annunciation (Lk 2:21) the apostles later called him when preaching and telling of his glory: "The in

magnificando. *Ut in nomine Iesu omne genu flectatur* etc., Phil. c. II, 10.

*Quod est interpretatum nobiscum Deus.* Sed quaeritur, quis apposuit hanc interpretationem prophetiae *nobiscum Deus*, propheta, an Evangelista? Et videtur quod non Evangelista, quia hac non indiguit, quia scripsit in Hebraeo. Sed dicendum, uno modo, quia Emmanuel est nomen compositum, ideo Evangelista illud etiam in Hebraeo interpretatus est. Vel dicendum, quod ille, qui primo transtulit de Hebraeo, interpretatus est.

Et notandum, quod in Glossa dicitur quod triplex est species prophetiae, scilicet praedestinationis, praescientiae et comminationis; et differunt. Prophetia enim dicitur praenuntiatio eorum, quae sunt procul, idest futurorum; sed futurorum quaedam sunt quae solus Deus facit; quaedam vero, etsi Deus facit, tamen fiunt per nos et per alias etiam creaturas; quaedam autem sunt quae nullo modo Deus facit, ut mala. Praenuntiatio illorum, quae solus Deus facit vocatur prophetia praedestinationis, sicut conceptus virginis; unde illud Is. VII, 14: *ecce virgo concipiet*, est prophetia praedestinationis. Sed ea quae fiunt a causis secundis, possunt dupliciter considerari. Primo, secundum quod sunt in praescientia Dei, verbi gratia de Lazaro; si enim aliquis consideret causas naturales, diceret quod numquam surgeret, et verum diceret: cum tamen deberet resuscitari secundum ordinem divinae praescientiae. Ergo quando prophetia est praenuntiatio secundum quod est in praescientia divina, semper impletur; quando autem secundum ordinem causarum inferiorum, non

the name of Jesus every knee should bend" (Phil 2:10).

(Which means God with us). But who added this interpretation of the prophecy, *God with us*? A prophet or the evangelist? And it seems that it was not the evangelist, because there was no need, since he wrote in Hebrew. One might answer in one way that Emmanuel is a composite name; hence, the evangelist interpreted it even in Hebrew. Or one might say that the person who first translated from the Hebrew inserted this interpretation.

It should be noted that in a Gloss it says that there are three kinds of prophecy, namely, of predestination, of foreknowledge and of threatening; and they differ. For prophecy is said to be the foretelling of things that are far off, i.e., of future things. And among future things some are such that God alone does them; others are such that, even though God does them, yet they are done by us and by other creatures; others, finally, are such that God does not do them at all, as evil things. The foretelling of things that God alone can do is called the prophecy of predestination, as the Virgin's conception; hence, "Behold, a virgin shall conceive" (Is 7:14), is a prophecy of predestination. But things done by secondary causes can be considered in two ways: first, as they are in the foreknowledge of God; for example, about Lazarus. For if someone considered natural causes, he would say that he would never rise, and he would be stating the truth; but he was destined to rise according to the order of divine foreknowledge. Therefore, when a prophecy is a foretelling of something as it exists in the divine foreknowledge, it is



semper, sicut patet Is. XXXVIII, v. 1, quando Isaias ad Ezechiam dixit: *dispone domui tuae, quoniam morieris tu, et non vives* et cetera.

Sed numquid prophetia imponit necessitatem praescientiae? Et dicendum quod non; quia prophetia est quoddam signum divinae praescientiae, quae non imponit necessitatem rebus praescitis, quia considerat futura in sua praesentialitate. Quicquid enim agitur, est Deo praesens, quia eius intuitus se extendit ad omne tempus; si enim video aliquid praesens, non imponit necessitatem meus intuitus, sicut quando aliquem sedere video. Et hoc modo istas prophetias, quae in isto libro inducuntur, intelleximus. Considerandum est enim tres errores fuisse.

1. Unus Manichaeorum dicentium, quod in toto veteri testamento non invenitur prophetia de Christo: et quicquid inductum est in novo testamento de veteri, totum est ex corruptione. Contra quod Rom. I, 1: *Paulus servus Christi, vocatus apostolus, segregatus in Evangelium Dei, quod ante promiserat per prophetas suos* et cetera. Et quod loquatur de Iudaeorum prophetiis, patet infra c. IX, 5: *quorum patres, ex quibus est Christus secundum carnem* et cetera.
2. Alius fuit Theodori dicentis, quod nihil eorum quae inducuntur de veteri testamento, sunt ad litteram de Christo, sed sunt adaptata, sicut quando inducunt illud Virgilii *taliam pendebat memorans, fixusque manebat* hoc enim

always fulfilled; but when it is according to the order of secondary causes, not always, as is clear from Isaiah (38:1), when Isaiah says to Hezekiah: "Set your house in order; for you shall die, you shall not recover."

But does a prophecy impose necessity on foreknowledge? The answer is that it does not, because prophecy is a sign of divine foreknowledge, which does not impose necessity on things foreknown, because it considers future things in their presentiality. For whatever is done is present to God, because his scrutiny extends to all time; for if I see something present, my scrutiny imposes no necessity, as when I see someone sitting. And this is the way we understood those prophecies listed in the book. For three errors must be considered.

1. One was that of the Manichees asserting that no prophecy about Christ is found in the entire Old Testament, and any found in the New Testament are adulterations. On the other hand it says in Rom (1:1): "Paul, a servant of Jesus Christ, set apart for the gospel of God, which he promised beforehand through his prophets." That he is speaking of the Jewish prophets is clear in (c. 9:5): "Of their patriarchs is Christ according to the flesh."
2. Another was that of Theodore, who says that none of the statements cited from the Old Testament are in the literal sense about Christ, but they are adaptations, as when they quote Virgil's line: "Remembering such things, he hung suspended; and he stayed where he was affixed"; for

adaptatum est de Christo; et tunc illud *ut adimpleretur*, debet sic exponi, quasi diceret Evangelista: et hoc potest adaptari. Contra quod Lc. ult., 44: *oportet impleri omnia quae scripta sunt in lege Moysi, et prophetis, et Psalmis de me*. Et sciendum quod in veteri testamento aliqua sunt quae referuntur ad Christum, et de eo solo dicuntur, sicut illud *ecce virgo in utero concipiet, et pariet filium*, Is. VII, 14; et illud Ps. XXI, 2: *Deus, Deus meus, respice in me, quare me dereliquisti?* et cetera. Et si quis alium sensum litteralem poneret, esset haereticus, et haeresis damnata est. Sed quia non solum verba veteris testamenti, sed etiam facta significant de Christo, aliquando dicuntur aliqua ad litteram de aliquibus aliis, sed referuntur ad Christum, inquantum illa gerunt figuram Christi, sicut de Salomone dicitur: *et dominabitur a mari usque ad mare* etc.; hoc enim non fuit impletum in eo.

3. Tertius error fuit Iudaeorum. Sciendum autem, quod Iudaei specialiter obiiciunt contra istam auctoritatem, quia in Hebraeo non habetur virgo, sed alma, quod idem est quod adolescentula. Unde ad litteram non sunt dicta de Christo sed de Emmanuel, vel de quodam filio Isaiae, secundum alios.

this has been adapted to Christ. Then the expression, *to fulfill*, should be explained, as though the evangelist were saying: "And this can be adapted." On the other hand, Luke (24:44) says: "Everything written about me in the law of Moses and the prophets and the Psalms must be fulfilled." And it should be noted that in the Old Testament there are some things that are referred to Christ and said of him alone, as in Is (7:14): "Behold, a virgin shall conceive in her womb and shall bear a son," and in Ps 22 (v. 1): "My God, my God, why have you forsaken me?" And if anyone taught a different literal sense, it would be heretical; and heresy is condemned. But because not only the words of the Old Testament but also deeds signify something about Christ, some are sometimes said literally of certain others, but are referred to Christ, in as much as these function as a figure of Christ; as when it is said of Solomon: "He shall rule from sea to sea" (Ps 72:8), for this was not fulfilled in him.

3. The third error was that of the Jews. Here it should be noted that the Jews especially object to that text, because in Hebrew it does not say "virgin" but "fair", which is the same as a young woman. Hence, in the literal sense they are not said of Christ but of Emmanuel, or, according to others, of a certain son of Isaiah.

Sed contra hos obiicit Hieronymus: et quod de filio Isaiae non potuerit dici,

But Jerome objects against them: that it could not have been said of Isaiah's son is

probatur, quia iam erat natus, quando hoc dictum fuit. Item non invenitur aliquis famosus fuisse tempore illo, qui vocaretur Emmanuel. Item non est signum quod iuvenula pariat. Unde dicit Hieronymus, quod alma est aequivocum, et significat quandoque aetatem, quandoque absconditam, et tunc significat virginem studiose conservatam; et sic significat hic. Item obiiciunt Iudaei, quod illud datum fuit ut signum. Is. VII, 3: *venient duo reges contra Achaz* etc., et promisit quod liberarentur ab his dando hoc signum ad Achaz. Sed dicendum, quod dedit hoc signum non solum ad Achaz, sed etiam ad domum David, quia dicit *audite ergo, domus David*; quasi dicat propheta: dominus adiuvabit te contra istum regem, quia ipse multo maiora faciet, quia non solum ipsius liberatio erit, sed totius mundi.

Sed revertamur ad litteram. *Hoc totum factum est*. Sed contra. Angelus multa praemisera, scilicet *quod in ea natum est* etc., *pariet* etc., et iterum, *vocabitur* et cetera. Hoc vero non totum factum erat. Sed dicendum uno modo, secundum Rabanum, ut *hoc totum factum* etc. referatur ad praeterita facta, quod Angelus apparuit virgini, et dixit illa verba, *hoc totum factum fuit*, ad conservationem virginis, ut ly ut teneatur causaliter. Vel refertur ad ea quae praenuntiaverat; et potest dici totum factum propter praedestinationem. Vel dicendum, quod Evangelista scribebat quando totum factum erat; et ideo refertur ad id. Unde ly ut tenetur consecutive, quia non voluit Deus incarnari propter hoc ut impleretur prophetia, quasi vetus testamentum dignius sit novo; sed consecutum est ad prophetiam hoc quod Christus incarnaretur.

proved, because he had already been born, when this was said. Furthermore, there is no record at that time of any famous person named Emmanuel. Likewise, it is not a sign that a girl would give birth. Hence, he says that "fair" is equivocal and sometimes signifies age; sometimes hidden, and then is signifies a virgin carefully guarded: and that is what is signifies here. Again, the Jews object that it was given as a sign: "Two kings shall go forth to meet Ahaz" (Is 7:3) and he promised that they would be freed from them by giving this sign to Ahaz. The answer is that he gave this sign not only to Ahaz but also to the house of David, because he says: "Hear, therefore, house of David"; as if the prophet were saying: The Lord will help you against that king, because he will do much greater things, because he will be the liberation not only of him but of the whole world.

But let us return to the text: *All this took place to fulfill...* But on the other hand, the angel had foretold many things, namely, *that which is conceived in her; she will bear a son; and again, he shall be called...* But not all this had taken place. One might answer one way according to Rabanus that *all this took place...* refers to past events; that the angel appeared to the Virgin and said those words, *all this has taken place* to preserve the Virgin, so that the *to* is taken in a causal sense. Or it refers to the things he had foretold, and it can be said that all took place on account of predestination. Or one might say that the evangelist wrote when all this had taken place; and therefore, it refers to that. Hence, the *to* is taken in a consecutive sense, because God did not will to be incarnated to fulfill a prophecy, as though the Old Testament has more dignity than

the New; but after the prophecy Christ was made incarnate.

---

**Lectio 6**  
**Reportatio Petri de Andria**

24 ἐγερθεὶς δὲ ὁ ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ: 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν: καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

Supra probavit Evangelista, quod mater Dei de spiritu sancto concepit, ex duobus, scilicet ex revelatione Angeli, et ex praenuntiatione prophetae, hoc idem intendit ostendere ex obedientia Ioseph, qui non acquievisset verbis Angeli, ut Mariam susciperet in sponsam, nisi cognovisset eam impraegnata de spiritu sancto. Et circa hoc duo facit: primo ponitur obedientia ipsius sponsi ad Angelum; secundo describitur obedientiae modus, ibi *et accepit*.

Et nota quod quia per inobedientiam primi hominis prolapsi sumus in peccatum, Rom. V, 19: *per inobedientiam unius hominis peccatores constituti sunt multi*, ideo in principio reparationis nostrae proponitur obedientia.

Et possumus quatuor notare, quae sunt necessaria ad obedientiam.

- Primum est ut sit ordinata. Et dico ordinata, quia primo deserenda sunt vitia, et postea obediendum est ad

**1—6**  
**Mt 1:24-25**

24. And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife. 25. And he knew her not till she brought forth her first born son: and he called his name Jesus.

(24) Having proved from the angel's revelation and from the prophet's prediction that the Mother of God conceived of the Holy Spirit, the evangelist plans to show the same thing from the obedience of Joseph, who would not have acquiesced in the angel's words that he take Mary as his spouse, unless he had known that she had been with child of the Holy Spirit. In regard to this he does two things: first, the spouse's obedience to the angel is mentioned; secondly, the manner of the obedience is described.

Note that because we lapsed into sin by the disobedience of the first man —"By the disobedience of one man many were made sinners" (Rom 5:19)— obedience is proposed at the beginning of of our restoration.

And we can note four things necessary for obedience:

- The first is that it be well-ordered. I say well-ordered, because vices should be first

operationem virtutum; Hier. IV, 3: *novate vobis novale, et nolite serere super spinas* et cetera. Et ideo hic dicitur, quod *Ioseph exurgens a somno*, pigritiae scilicet et dubietatis. De hoc somno dicitur Eph. V, 14: *surge qui dormis, et exurge a mortuis*.

- Secundum vero est, quod debet esse festina: et hoc est quod dicitur Eccli. V, 8: *non differas de die in diem, non tardes converti ad dominum. Subito enim veniet ira illius*. Et ideo hic dicitur quod *statim fecit sicut praecepit ei*. Glossa: *quisquis a Deo monetur, solvat moras, surgat a somno, faciat quod iubetur*.
- Tertium vero, quod debet esse perfecta, ut non solum quod iubetur, sed eo modo quo iubetur fiat et quo eis imperatur. Unde hic dicitur *sicut praeceperat*. Glossa: *perfecta obedientia*. Col. c. III, 20: *filii, obedite parentibus per omnia*.
- Quartum, quod debet esse discreta, ut obediatur cui obediendum est, et in quo, ut non fiat aliquid contra Deum: unde dicit quod *fecit sicut praecepit ei Angelus*, non malus sed Dei. I Io. IV, 1: *nolite omni spiritui credere, sed probate spiritus, si ex Deo sint, quoniam multi pseudoprophetae exierunt in mundum* et cetera.

abandoned and then one must obey in order to act virtuously: "Break up your fallow ground, and sow not among thorns" (Jer 4:3). And therefore, it is stated here that Joseph *rising from sleep*, i.e., from laziness and doubt. Concerning this sleep Eph (5:14) says: "Awake, O sleeper, and arise from the dead."

- The second is that it be quick: "To not delay from day to day, do not put off being turned to the Lord. For his anger will come suddenly" (Sir 5:8). And therefore, it is stated here that he did at once as the angel commanded him. A Gloss says: "Whoever is advised by God should avoid delays, rise from sleep and do what he is commanded."
- The third is that it be perfect, so that not only what is commanded is done, but the way in which it is commanded. Hence, it says here *as he had commanded him*. A Gloss: "perfect obedience." "Children, obey your parents in all things" (Col 3:20).
- The fourth is that it be discerning, so that one obeys the person who should be obeyed and in matters in which he should be obeyed, in order that nothing be done against God. Hence, he says that *he did as the angel of the Lord* (not an evil one) *commanded him*: "Do not believe every spirit, but test the spirits to see if they are from God, because many false

prophets have gone forth into the world" (1 Jn 4:1).

*Et accepit.* Hic ostenditur in quibus obedivit: et ponuntur tria. Primo obedientia quam exhibuit ad Angelum; secundo reverentia quam exhibuit ad matrem; tertio obsequium quod exhibuit Christo nato. Angelus praecepit Ioseph *noli timere accipere Mariam coniugem tuam.* Et fecit Ioseph *sicut praecepit* et cetera. Ubi patet quod invenit mulierem bonam. Sed numquid non habebat eam in domo? Quare ergo dicit, *exurgens* (...) *accepit?* Respondet Chrysostomus: quia eam non eiecerat a domo, sed a corde. Vel quia primo ducebatur, sed postea celebrandae sunt nuptiae, et tunc dicitur, et est coniux.

*He took his wife.* Here is shown the matter in which he obeyed. Three things are presented: first, the obedience he rendered to the angel; secondly, the reverence he showed the mother; thirdly, the service he offered the newborn Christ. The angel commanded Joseph: "Do not fear to take Mary, your wife." And Joseph did as the angel commanded. Here it is evident that he found a good wife. But didn't he have her in his house? Why then does he say: "And rising up, he took her"? Chrysostom answers: because he had not expelled her from the house but from his heart. Or because she was first brought, but the marriage was to be celebrated later, and then it is said that she is a wife.

Et ne aliquis suspicaretur quod copula carnalis interveniret, subiungit *et non cognoscebat eam.* Ubi sciendum quod hoc verbum cognoscere dupliciter accipitur in sacra Scriptura: quandoque pro agnitione, Io. XIV, 7: *et amodo cognoscetis eum et vidistis eum,* aliquando pro carnali copula, sicut Gen. IV, 1: *Adam vero cognovit uxorem suam Evam* etc., scilicet carnaliter.

(25) But lest anyone suppose that intercourse had taken place, he continues *but he knew her not.* Here it should be noted that the word, "know", is taken in two ways in Sacred Scripture: sometimes for knowledge, as in John (16:7): "And you shall know him and have seen him"; sometimes for carnal intercourse, as in Gen 4:1): "But Adam knew Eve, his wife," i.e., carnally.

Sed obiicitur, quia non dicitur simpliciter *cognoscebat* etc., sed, *donec peperit filium suum.* Ergo postea cognovit; unde etiam dixit Elvidius: quamvis virgo concepit Christum, tamen postea habuit alios filios ex Ioseph. Et ideo dicit Hieronymus, quod donec aliquando significat aliquid finitum, et determinatum, sicut dicam non veniam donec comedo quia

But one might object that it does not say absolutely *that he knew her not,* but *until she had borne a son.* He knew later; hence, even Elvidius said: "Although the virgin conceived Christ, later she had other sons from Joseph." Therefore, Jerome says that "until" sometimes signifies something finite and determinate, as when I say: "I will

postea significo me venturum; quandoque significat infinite, et indeterminate, verbi gratia I Cor. XV, 25: *oportet et illum regnare, donec ponat omnes inimicos sub pedibus eius*. Numquid postea non regnabit? Immo: sed utitur Scriptura tali modo loquendi quia intendit remove illud quod potest esse dubium. Dubium enim esse poterat utrum regnaret, quando non posuerat inimicos sub pedibus. Item dubium esse poterat, cum beata virgo peperisset, an ante partum fuisset cognita a Ioseph, quia primum nulli debebat venire in dubium; scilicet quoniam Angeli decantaverunt: *gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis*, Lc. II, 14. Et ideo hoc intendit Evangelista. Et argumentatur optime Hieronymus contra Elvidium: tu dicis, Elvidi, quod ante non cognovit Ioseph, quia fuit admonitus in somnis ab Angelo. Si ergo admonitio in somnis tantum valuit quod non coniungeret se Mariae, quanto magis Angelorum cognitio, pastorum et magorum adoratio? Chrysostomus autem accepit cognitionem pro agnitione intellectuali. *Non cognoscebat* scilicet quantae dignitatis esset; sed postquam peperit, cognovit. Alii dicunt quod accipitur pro agnitione sensibili; et sic est satis probabilis horum opinio. Dicunt enim quod Moyses ex locutione domini habuit tantam claritatem in facie, ut filii Israel non posset intendere in faciem eius, II Cor. III, 7. Ergo si ex consortio Dei hoc habuit Moyses, multo magis haec beata virgo, quae portavit eum in utero, habuit tantam claritatem in facie quod Ioseph non cognoscebat eam. Sed prima expositio est magis litteralis.

Item dicit Elvidius quod littera dicit, *donec peperit filium suum primogenitum*. Primum

not come, until I eat," because I signify that I will come after this; sometimes it signifies infinitely and indeterminately, for example: "He must reign, until he puts all enemies under his feet" (1 Cor 15:25). Does that mean that he will not reign after this? Not at all. But Scripture uses such a way of speaking, because it intends to remove what can be doubtful. For there could be a doubt, when the Blessed Virgin had brought forth, whether she had been known by Joseph before the birth of Christ, because the first should not have been a matter of doubt to anyone, because the angels sang: "Glory to God in the highest and on earth peace to men of good will" (Lk 2:14). And therefore, this is what the evangelist intends. And Jerome's argument against Elvidius is excellent: "You say, Elvidius, that she did not know Joseph before the birth, because he had been warned in sleep by an angel. If, therefore, a warning in sleep was strong enough to keep him from knowing Mary, how much more the knowledge of the angels and the adoration of the shepherds and the Magi? Chrysostom, however, took "knowledge" for intellectual knowledge. *He did not know* how great was her dignity; but after she brought forth, he knew. Others say that from speaking with the Lord, Moses' face shone so brightly, that the children of Israel could not gaze upon his face (2 Cor 3:7). Therefore, if Moses had this from communing with God, much more did this Blessed Virgin, who carried him in her womb have such facial brilliance, that Joseph did not know her. But the first explanation is more to the letter.

Elvidius likewise says that the words are "until she brought forth her firstborn

dicitur respectu posterioris. Ergo habuit alios. Respondet Hieronymus, quod consuetum est in sacra Scriptura quod primogeniti vocantur illi, quos alii non praecedunt: Ex. XIII, 12 dicitur quod primogeniti Iudaeorum offerrentur domino. Quaerit Hieronymus: numquid oportebat expectare quod non offerrentur donec nasceretur secundus? Ergo primogeniti dicuntur quos alii non praecedunt; et sic intelligitur hic.

son." But "first" is said with respect to others that follow. Therefore, she had other sons. Jerome answers that it is a custom in Scripture to call firstborn all those whom others did not precede; thus it says in Ex (13:12) that the firstborn of the Jews were offered to the Lord. Jerome asks: Was it necessary to wait and not offer him to the Lord, until a second son was born? Therefore, the firstborn are those whom others did not precede; and that is the sense here.

Sequitur obsequium. Lc. II, 21, plenius exequitur hoc, sed Matthaeus breviter tangit. Ita enim vult spiritus sanctus, quod quae unus dixit, alius taceat. *Vocavit nomen eius Iesum*; istud quidem nomen non parum celebre fuit apud antiquos et desideratum; Gen. XLIX, 18: *salutare tuum expectabo, domine*. Et Hab. III, 18: *ego autem in domino gaudebo, et exultabo in Deo Iesu meo*.

Then he mentions the service he rendered. Luke (2:2) mentions this in greater detail, but Matthew touches it lightly. For thus the Holy Spirit wills that what one says, the other passes over in silence. *He called his name Jesus*. This name was quite renowned and desired among the ancients: "I will await your salvation, O Lord" (Gen 49:11); "I will rejoice in the Lord and exult in God, my Jesus" (Hab 3:18).

---

**Caput 2**  
**Lectio 1**  
**Reportatio Petri de Andria**

**2—1**  
**Mt 2:1-2**

1 τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν βηθλέεμ τῆς ἰουδαίας ἐν ἡμέραις ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς ἱεροσόλυμα 2 λέγοντες, ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.

1. When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the East to Jerusalem, 2. Saying: Where is he that is born king of the Jews? For we have seen his star in the East, and are come to adore him.

Supra egit Evangelista de Christi generatione, hic intendit manifestare eius nativitatem. Et primo, testimonio

Having dealt with the birth of Christ, the evangelist now intends to make it manifest: first, by the testimony of the



magorum; secundo, testimonio innocentum, ibi *qui cum recessissent*.

Magi; secondly by the testimony of the Innocents (v. 13).

Circa primum tria ponuntur: primo enim annuntiatur Christi nativitas; secundo inquiritur locus; tertio inquiritur persona. Secundum ibi *audiens autem Herodes*. Tertium ibi *tunc Herodes*.

In regard to the first he presents three things: first, the birth of Christ is announced; secondly, the place is inquired into (v. 3); thirdly, the person of Jesus is sought (v. 7).

Circa primum tria facit: primo enim proponitur Christi nativitas, cui testimonium perhibetur; secundo inducuntur testes; tertio ponitur testimonium. Secundum ibi *ecce magi*. Tertium ibi *ubi est qui natus est?*

In regard to the first he does three things: first, Christ's birth is declared and testimony given; secondly, the witnesses are introduced (v. 1b); thirdly, their testimony is given (v. 2).

Circa primum quatuor tanguntur: nativitas, nomen nati, locus et tempus.

In regard to the first he touches on four things: the birth, the name of the newborn, the place and the time.

Primum ibi *cum ergo natus esset*. Et notandum, quod Lucas plenius exequitur nativitatem, sicut e converso Matthaeus plenius exequitur de adoratione magorum, quam Lucas. Nomen tangitur ibi *Iesus*. Locus ibi *in Bethlehem Iudae*, non Iudaeae, quia Iudaea vocatur tota regio populi Israelitici; sed *Iudae*; ista est terra illa, quae venerat in sortem Iudae. Dicitur Bethlehem Iudae ad differentiam alterius Bethlehem, quae est in tribu Zabulon, de qua Iosue IX, 10.

(1) The first is mentioned, when he says, *Now when Jesus was born*. And it should be noted that Luke discusses the birth more fully, whereas Matthew discusses the adoration of the Magi more fully than Luke. The name is mentioned, when he says, *Jesus*; the place, when he says, *in Bethlehem of Judah*, not of Judea, which the entire region of the people of Israel is called, but of *Judah*, i.e., that portion of the land which fell by lot to Judah. It is called "Bethlehem of Judah" to distinguish it from the other Bethlehem, which is in the tribe of Zebulun, which Joshua mentions (9:10).

Et nota, quod ista tria verba *cum natus esset Iesus in Bethlehem Iudae in diebus Herodis regis*, congrue ponuntur. Bethlehem enim significat Ecclesiam, in qua natus est Iesus, qui est verus panis, de quo Io. VI, 51: *ego sum panis vivus qui de caelo descendi*. Nulli ergo provenit salus,

Note that those three phrases, *When Jesus was born in Bethlehem of Judah in the days of Herod, the king*, are fittingly placed. For Bethlehem signifies the Church, in which was born Jesus, the true bread, about which John (6:35) says: "I am the true bread which came down from

nisi sit in domo domini. In his salvator natus est Christus; Is. LX, 18: *occupabit salus muros tuos, et portas tuas laudatio et cetera*. Et addidit *regis*, ad differentiam alterius Herodis: hic enim fuit, sub quo natus est Christus, Ascalonita; alius autem, qui Ioannem occidit, fuit filius huius Herodis, et non fuit rex.

Sed quaeritur quare Scriptura facit mentionem de isto tempore. Et dicendum propter tres rationes. Primo, ut completam ostendat esse prophetiam Iacobi, Gen. penult., 10: *non auferetur sceptrum de Iuda, et dux de femore eius, donec veniat, qui mittendus est, et ipse erit expectatio gentium*. Herodes enim fuit primus alienigena, qui regnavit in Iudaea. Secunda ratio est, quod maior morbus indiget maiori et meliori medico. Populus autem Israel tunc erat in maxima afflictione sub gentili dominio, et ideo indigebat maximo consolatore: in aliis enim afflictionibus suis mittebantur eis prophetae, sed nunc propter magnitudinem afflictionis mittebatur eis prophetarum dominus; Ps. XCIII, 19: *secundum multitudinem dolorum meorum in corde meo consolationes tuae laetificaverunt animam meam*.

Inde ponuntur testes, ibi *ecce magi*. Et describuntur tripliciter: a professione, a regione, et a loco, ubi testimonium dederunt. De primo dicit *ecce magi*: qui secundum communem usum loquendi vocantur incantatores; sed lingua Persica vocat magos philosophos et sapientes. Isti quidem venerunt ad Iesum, quia gloriam sapientiae, quam possidebant, recognoverunt a Christo. Et sunt quidem primitiae gentium, quia primo venerunt ad

heaven." Therefore, salvation comes to no one, unless he is in the Lord's house. In these is Christ, the Savior, born: "You shall call your borders salvation and your gates praise" (Is 60:18). And he added, *the king*, to distinguish him from another Herod: for he was the one under whom Christ was born; the other, who killed John, was a son of this Herod but was not a king.

But why does Scripture mention the time? There are two reasons: first, to show that Jacob's prophecy is fulfilled: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs, and he will be the desired of the nations" (Gen 49:10). For Herod was the first foreigner to reign in Judea. The second is that a more serious disease needs a greater and better physician. But the people of Israel at that time were suffering considerable distress under gentile rule; and therefore, they needed a very special consoler. For prophets were sent to them in their other afflictions, but now on account of the greatness of the affliction the Lord of the prophets was sent to them: "When the cares of my heart are many, your consolations cheer my soul" (Ps 94:19).

Then the witnesses are presented and described in three ways: from their profession, from their origin and from the place where they give testimony. In regard to the first he says *Magi [wise men]*. In ordinary speech they are called "enchanters", but in the Persian tongue they are called philosophers and wise men [*Magi*]. They came to Jesus, because they recognized from Christ the glory of the wisdom they possessed. They are, indeed,

Christum. Et impletur, secundum Augustinum, in istorum adventu illud Isaiae VIII, 4: *antequam sciat puer vocare patrem suum, et matrem suam, auferetur fortitudo Damasci, et spolia Samariae coram rege Assyriorum* etc.; ante enim quam Christus loqueretur, eripuit fortitudinem Damasci, et divitias et spolia Samariae, idest idololatriam. Dimiserunt enim illi idololatriam, et munera obtulerunt. Item considerandum quod ad Christum venerunt aliqui ex Iudaeis, scilicet pastores; aliqui ex gentibus, scilicet magi: ipse enim Christus est lapis angularis, qui fecit utraque unum.

Et quare magi et pastores? Quia pastores magis simplices, et isti magis peccatores, ad significandum quod Christus utrosque recipit. Quot autem fuerint illi magi, Evangelista non dicit. Videtur autem, secundum munera, quod fuerunt tres reges, quamvis plures alii in eis repraesentabantur; Is. LX, 3: *ambulabunt gentes in lumine tuo*.

De secundo, scilicet de regione, dicit *ab oriente*. Et notandum quod quidam ab oriente exponunt a finibus orientis; sed tunc quomodo in tam paucis diebus venissent? Et respondetur, ut quidam dicunt, quod miraculose venerunt; alii quod dromedarios habuerunt. Chrysostomus tamen dicit, quod stella apparuit eis per duos annos ante nativitatem, et quod tunc se paraverunt, et venerunt Ierosolymam in duobus annis et tredecim diebus. Aliter autem potest exponi, ut dicatur *ab oriente*, idest a quadam regione quae erat prope Ierusalem a parte Orientali; dicuntur enim isti fuisse de secta Balaam, qui dixit Num. XXIV,

the first fruits of the gentiles, because they were the first to come to Christ. According to Augustine, in their coming is fulfilled the word of Is (8:4): "Before the child knows how to cry 'my father' or 'my mother', the wealth of Damascus and the spoil of Samaria will be carried away before the king of Assyria." For before Christ had spoken, he had removed the courage of Damascus and the riches and spoils of Samaria, i.e., idolatry. For they had removed idolatry and offered gifts. We should also remember that some Jews, namely, the shepherds, came to Christ; and some gentiles, namely, the Magi: for Christ is the cornerstone who made the two one.

Why the magi and shepherds? Because the shepherds were simple and the Magi sinners, to show that Christ receives both. The evangelist does not say how many Magi there were. But in view of the gifts there seem to have been three kings, although many others were represented in them: "The gentiles shall walk in your light" (Is 60:3).

Concerning the second, namely, the origin, he says, *from the East*. It should be noted that some take *from the East* to mean the "far East"; but then how would they come in such a few days? Some answer that they came miraculously; others that they had camels. But Chrysostom says that the star appeared to them for two years before the birth, and it was then that they prepared themselves and came to Jerusalem in two years and thirteen days. But it can be explained in another way as signifying a region near Jerusalem on the east; for they are said to have been of the sect of Balaam, who said: "A star shall come forth out of

17: *oriatur stella ex Iacob*, qui Balaam habitabat iuxta terram promissionis in parte Orientali.

Sequitur de loco *Ierosolymam venerunt*. Sed quare venerunt Ierusalem? Duplex est ratio. Una quia erat civitas regia; unde regem Iudaeorum in regia civitate quaerebant; item hoc factum fuit ex divina dispensatione, ut primo testimonium ferretur de Christo in Ierusalem, ut adimpleretur prophetia Is. II, 3: *de Sion exibat lex, et verbum domini de Ierusalem*.

Consequenter ponitur testimonium, ibi *ubi est qui natus est?* In quo tria dicunt: primo denuntiant regis nativitatem; secundo afferunt nativitatis signum, ibi *vidimus enim stellam eius*; tertio profitentur pium propositum, ibi *et venimus adorare*.

Dicunt ergo *ubi est?* Considerandum autem quod isti magi sunt primitiae gentium, et praefigurant in se statum nostrum. Isti enim aliquid supponunt, scilicet Christi nativitatem, et aliquid quaerunt, scilicet locum; et quidem nos fide tenemus Christum, sed aliquid quaerimus, scilicet spe: videbimus enim eum facie ad faciem. II Cor. V, 7: *per fidem ambulamus, et non per speciem*.

Sed quaestio est. Cum ipsi audissent regem esse in Ierusalem, quomodo ista dicebant? Omnis enim qui alium regem profitetur in civitate regis, se exponit periculo. Sed certe hoc zelo fidei faciebant. Unde in istis nuntiabatur fides illa intrepida. Infra c. X, 28: *nolite timere*

Jacob" (Num 24:17). This Balaam lived near the promised land on the east.

Then he mentions the place, *came to Jerusalem*. But why did they come to Jerusalem? For two reasons: one was that it was a royal city; hence they looked for the king of the Jews in the royal city. Furthermore, this happened according to God's plan, that testimony about Christ be given first in Jerusalem, as it says in Is (2:3): "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

(2) Then the testimony is presented, when it says, *Where is he who is born king of the Jews?* In this testimony they say three things: first, they announce the birth of a king; secondly, they mention the sign of this birth, *we have seen his star in the East*; thirdly, they profess their pious intention, *we have come to adore him*.

They say, therefore, *where is he?* It should be noted that those Magi are the first-fruits of the nations and prefigure in themselves our condition. For they presuppose something, namely, the birth of Christ, and the look for something, namely, the place. We, indeed, have Christ by faith, but we look for something by hope: for we shall see him face to face: "We walk by faith, not by sight" (2 Cor 5:7).

But since they had heard of a king in Jerusalem, why did they say these things? For anyone who acknowledges another king in the king's city exposes himself to danger. But surely they did this through the zeal of faith. Hence, in them was announced that fearless faith suggested

*eos qui occidunt corpus.* Consequenter proponunt signum huius nativitatis *vidimus*. Et nota quod in istis verbis fuit occasio duorum errorum. Quidam, sicut Priscillianistae, dixerunt omnes actus hominum fato agi et regi. Et confirmant per hoc, *vidimus enim stellam eius*. Ergo natus est sub aliqua stella. Alius error Manichaeorum, qui reprobant fatum, et per consequens istud Evangelium; quia dicebant quod Matthaeus introducit fatum. Sed excluditur error utriusque.

Sed antequam procedamus ad expositionem litterae, oportet primo videre quid est fatum, et quomodo sunt haec credenda, et quomodo non. Nota ergo quod videmus multa in rebus humanis per accidens et casualiter accidere. Contingit autem aliquid casuale et fortuitum esse relatum ad causam inferiorem, quod relatum ad causam superiorem non est fortuitum: sicut si aliquis dominus mittat tres ad quaerendum aliquem, et unus nesciat de alio, si occurrant sibi invicem, est eis casuale; sed si referantur ad intentionem domini, non est casuale. Sed secundum hoc fuit duplex opinio de fato. Quidam dixerunt quod ista casualia non reducuntur in aliam causam superiorem ordinantem: et isti sustulerunt fatum, et ultra hoc omnem providentiam divinam. Et fuit, secundum Augustinum, haec opinio Tullii. Sed dicimus quod ista casualia reducuntur in causam superiorem ordinantem. Sed cum fatum dicatur a foris, quasi quoddam pronuntiatum et prolocutum, a qua causa sit ista ordinatio, est differentia. Quidam enim dixerunt quod est ex virtute corporum supercaelestium. Unde dicunt fatum nihil aliud esse quam dispositio siderum. Alii ista contingentia reducunt in providentiam divinam.

below (10:24): "Do not fear those who kill the body." Then they mention the sign of this birth, *we have seen...* Note that these words were the occasion of two errors: Some, as the Priscillianists, said that all of men's acts are performed and ruled by fate. And they confirm it by these words, *we have seen his star*. Therefore, he was born under some star. The other was the error of the Manichees, who deny fate and, consequently, this gospel. But both errors are rejected.

But before proceeding to explain the letter, let us see what fate is and how these things should be believed and how not. Note, therefore, that in human affairs we see many things happening by accident and by chance. But it happens that something fortuitous and by chance relative to a lower cause is not fortuitous when related to a higher cause. For example, if an employer sent three men for someone and none knows the other, if they all met, it would be by chance, so far as they are concerned; but relative to the employer's intention, it would not be chance. But according to this there were two opinions about fate. Some said that things of chance are not explained by a higher cause planning them; and they denied fate as well as all divine providence. And according to Augustine this was Cicero's opinion. But we say that things of chance are explained by a higher cause planning them. Since fate suggests something commanded and proclaimed beforehand, there is a difference of opinion about the source of this arrangement. For some say that it is due to the power of the heavenly bodies; in other words, fate is nothing more than the arrayal of the stars. Others explain contingent events by divine providence.

Sed primo modo negandum est esse fatum. Actus enim humani non reguntur secundum dispositionem corporum caelestium: quod patet ad praesens, cum multae sint ad hoc rationes efficaces.

- Primo, quia impossibile est, quod virtus corporalis agat supra virtutem incorpoream, quia nihil inferius in ordine naturae agit in superiorem naturam. In anima autem sunt quaedam potentiae elevatae supra corpus; quaedam potentiae sunt organis affixae, scilicet potentiae sensitivae et nutritivae: et corpora quidem caelestia, quamvis directe agant supra corpora inferiora, et mutant ea per se, per accidens tamen agunt in potentiis organis affixis. In potentiis autem organis non affixis nullo modo agunt necessitando, sed inclinando tantum. Dicimus enim istum hominem iracundum, idest primum ad iracundiam, et hoc ex causis caelestibus, sed directe electio ut sic in voluntate est. Unde numquam potest fieri tanta dispositio in corpore humano, quin superabundet iudicium liberi arbitrii. Unde quicumque poneret liberum arbitrium sub corporibus caelestibus, de necessitate poneret sensum ab intellectu non differre.
- Secundo, quia per hoc excluditur omnis cultus divinus, quia tunc omnia essent ex necessitate; et sic tunc etiam regimen reipublicae destrueretur, quia nec oporteret consiliari, neque aliquid providere, et huiusmodi.
- Tertio, quia nos attribueremus Deo malitias hominum; quod esset ipsum infamare, qui creator est stellarum. Patet ergo quod hoc

But the other opinion must be rejected. For human acts are not ruled by the arrangement of the heavenly bodies. This is clear for the present, as many valid reasons testify.

- First, because it is impossible for a bodily force to act on a non-bodily force, for in the order of nature the lower cannot act on the higher nature. Now there are in the soul certain powers superior to the body and some equipped with bodily organs, such as the nutritive and the sense powers. Now, heavenly bodies, although they act directly on lower bodies and produce changes in them, can also act indirectly on powers equipped with organs. But they cannot act on powers equipped with organs by compelling them, but only by inclining them. For we say that this person is prone to anger, and this from heavenly causes; but directly, the choice as such is in the will. Hence, no disposition can be formed in the human body, such that the judgment of free will would not surpass it. Hence, anyone who would rank free will lower than the heavenly bodies would necessarily have to admit that the senses are not different from the intellect.
- Secondly, because all divine worship is thereby excluded, because all things would occur by necessity; and so, even the direction of all governments would be ruined, because there would be no need to take counsel or provide for anything, and so on.

dicere est contra fidem omnino. Et ideo dicit Gregorius: absit a fidelium cordibus ut fatum aliquid esse dicatur.

- Thirdly, because we would attribute to God the malice of men; which would be to insult him who created the stars. Therefore, it is clear that to say this is altogether contrary to the faith. Hence, Gregory says: "Far be it from the hearts of the faithful to say that fate is anything."

Si autem vis vocari fatum divinam providentiam, tunc aliquid est. Sed, sicut dicit Augustinus, quia nihil commune debemus habere cum infidelibus, non hoc nomen ei imponere debemus, unde dicit: *linguam corrigas, sententiam teneas*. Non ergo potest dici *vidimus stellam*, idest a qua tota vita eius dependeat; quia, secundum Augustinum, tunc stella non sequeretur generatum, quia tunc Christus magis diceretur fatum stellae, quam e converso.

But if you wish to call divine providence "fate", then it is something. But as Augustine says, because we should have nothing in common with unbelievers, we must not apply this name to it. Hence, he says: "Correct the wording and you may hold the opinion." Therefore, it cannot be said *we have seen his star*, i.e., on which his entire life depends; because, according to Augustine, in that case the star would not follow the new-born, for then Christ should be called more the fate of the star, rather than the converse.

Et notandum quod ista stella non fuit de primis causatis: quod patet ex quatuor. Primo ex motu, quia nulla stella movetur de Septentrione in meridiem. Regio autem Persarum, unde isti magi veniebant, est posita ad Septentrionem. Item, aliae numquam quiescunt; ista autem non continue movebatur. Tertio ex tempore, quia in die nulla lucet; ista autem de die praebebat lucem magis. Quarto ex situ, quia non in firmamento, quod patet, quia isti per eam determinate distinxerunt domum. Ergo dicendum quod ista specialiter creata fuit ad servitium Christi. Et ideo dicit *vidimus stellam eius*, idest ad obsequium eius factam.

It should be noted that that star was not among those originally created. This is evident for the following reasons: first, from its movement, because no star is moved from north to south. But the locale of the Persians, whence the Magi came, is situated in the north. Secondly, other stars never rest; but this one was not moving without interruption. Thirdly, from the time, because during the day no star gives light; but this one afforded light to the Magi during the day. Fourthly, from its location, because it was not in the firmament. This is clear, because the star enable them to pick the right house exactly. Therefore, it must be admitted that it was specially created for the service of Christ. Therefore, he says *we*

*have seen his star*, i.e., created for his service.

Quidam autem dicunt, quod ista stella fuit spiritus sanctus, qui, sicut super baptizatum apparuit in specie columbae, ita et nunc in specie stellae. Alii dicunt quod fuit Angelus. Sed dicendum est quod vera stella fuit. Et voluit ostendi sub indicio stellae, primo, quia conveniebat ei. Est enim rex caelorum, et ideo per caeleste indicium voluit manifestari; Ps. XVIII, 1: *caeli enarrant gloriam Dei et opera manuum eius annuntiat firmamentum*; Iudaeis quidem per Angelos, per quos legem acceperant; Gal. III, 19: *lex data est per Angelos*; gentilibus per stellam, quia per creaturas in cognitionem Dei venerunt; Rom. I, 20: *invisibilia Dei per ea quae facta sunt, intellecta conspiciuntur*. Secundo, quia congruebat his quibus demonstrabatur, scilicet gentilibus, quorum vocatio promissa fuit Abrahae in similitudinem stellarum; Gen. XV, 5: *suspice caelum, et numera stellas si potes* et cetera. Unde tam in nativitate, quam in passione factum est signum in caelo, quod omnibus gentibus Christum notum fecit. Item, congruebat omnibus, quia ipse est salvator omnium.

Sed dicit *in oriente*, quod exponitur dupliciter. Secundum Rabanum, sic: stella existens in Iudaea apparuit illis gentibus in oriente. Vel: nos vidimus stellam in oriente. Istud melius dicitur. Unde *ecce stella, quam viderant in oriente antecedebat eos*. Item patet ex hoc quod ista secundum situm erat propinqua terrae,

Some say that this star was the Holy Spirit, who appeared in the form of a star, just as later at Christ's baptism he appeared in the form of a dove. Others say that it was an angel. But one must admit that it was a true star. And he wished to be manifested by the evidence of a star, because it befitted him. For he is the king of the heavens and, therefore, he willed to be manifested by the heavenly disclosures: "The heavens are telling the glory of God; and the firmament proclaims his handiwork" (Ps 19:1); to the Jews through angels, through whom they had received the Law: "The law was given by angels" (Gal 3:19); to the gentiles by a star, because they came to a knowledge of God through creatures: "His invisible nature has been clearly perceived through the things that were made" (Rom 1:20). Secondly, because it befitted those to whom he was made manifest, namely, the gentiles, whose call was promised to Abraham by an allusion to the stars: "Look up at the heavens and count the stars, if you can" (Gen 15:5). Hence, both at his birth and during his passion a sign was made in heaven which made Christ known to all the gentiles. Thirdly, it suited everyone, because he is the savior of all.

But he says *in the east*. This can be explained in two ways. According to Rabanus in the following way: a star existing in Judea appeared to the gentiles in the east; or, we have seen the star in the east. This seems better. Hence, it says: *And lo, the star they had seen in the east went before them*. This is also clear from its being located near the earth,



quia aliter non distinxisset locum. Ergo non potuisset videri a tam remota regione.

Consequenter ponitur pium propositum *et venimus adorare*. Hic est duplex quaestio. Dicit enim Augustinus: numquid isti erant curiosi, quod quandocumque fieret aliquod indicium per aliquam stellam quaererent regem natum? Hoc enim stultum fuisset. Sed dicendum quod non praestaverunt obsequium regi terreno, sed caelesti: in quo virtus divina ostenditur affuisse; quia aliter si terrenum regem quaesissent, totam devotionem amisissent, quando vilibus pannis invenerunt involutum.

Sed quaerit iterum Augustinus: quomodo ex stella potuerunt scire, quod homo Deus natus esset? Et respondet quod hoc fuit Angelo revelante; qui enim ostendit eis stellam, misit Angelum qui hoc revelaret. Leo Papa dicit, quod sicut exterius oculi replebantur lumine istius stellae: ita interius radius divinus revelabat. Tertia ratio: quia isti erant de stirpe Balaam, qui dixit: *orietur stella ex Iacob*. Unde habuerunt a prophetia eius. Et ideo videndo tantam claritatem stellae, suspicati sunt, quod rex caelestis natus esset, et ideo quaerebant. Et hoc est *et venimus adorare*. In hoc impletum est illud Ps. LXXI, 11: *et adorabunt eum omnes reges, omnes gentes servient ei*.

because otherwise, it would not have pointed out the place. Therefore, it could not be seen from such a far-away place.

Then they mention their devout intention, *and have come to worship him*. Here are two questions. For Augustine says: "Were they curious, so that whenever any indication was made by a star, they would look for a king." This would be foolish. But it should be noted that they paid homage not to an earthly king but to a heavenly. This shows that a divine power was present; otherwise, if they had been seeking an earthly king, they would have lost all devotion, when they found one wrapped in cheap clothing.

But Augustine asks again: How were they able to know from the star that the God-man was born? He answers that they knew from an angel revealing it; for the one who showed them the star sent them an angel to reveal this. Pope Leo says that "just as outwardly the eyes were filled with the light of that star, so inwardly a divine ray revealed." The third reason is that they were from the stock of Balaam who said (Num 24:17): "A star shall arise out of Jacob." Hence, they had it from his prophecy. And so, seeing a star of such brilliance, they suspected that the heavenly king had been born; and therefore, they inquired. *And we have come to worship him*. In this was fulfilled the words of Ps 72 (v. 11): "May all kings fall down before him, all nations serve him."

3 ἀκούσας δὲ ὁ βασιλεὺς ἡρώδης ἐταράχθη καὶ πᾶσα ἱεροσόλυμα μετ' αὐτοῦ, 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται. 5 οἱ δὲ εἶπαν αὐτῷ, ἐν βηθλέεμ τῆς ἰουδαίας: οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου: 6 καὶ σύ, βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα: ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ. 7 τότε ἡρώδης λάθρᾳ καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ πέμψας αὐτοὺς εἰς βηθλέεμ εἶπεν, πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου: ἐπὶ δὲ εὔρητε ἀπαγγεῖλάτε μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. 9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν,

3. And king Herod hearing this, was troubled, and all Jerusalem with him. 4. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. 5. But they said to him: In Bethlehem of Juda. For so it is written by the prophet: 6. And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel. 7. Then Herod, privately calling the wise men learned diligently of them the time of the star which appeared to them; 8. And sending them into Bethlehem, said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him. 9. Who having heard the king, went their way;

Praenuntiata Christi nativitate per magos, hic inquit de loco nativitatis: et ponuntur tria: primo ponitur motivum ad inquirendum; secundo imponitur inquisitio; tertio inventio veritatis. Secundum ibi *et congregans*. Tertium ibi *at illi dixerunt ei: in Bethlehem Iudae*.

After the announcement of the birth of Christ, inquiry is made as to the place of his birth. Three things are mentioned: first, their motive for asking; secondly, the inquiry is made (v. 4); thirdly, the truth is found (v. 5).

Motivum fuit turbatio Herodis; unde *audiens*. Et signanter vocat Herodem regem, ut ostendat esse alium a rege, quem quaerebant. Fuit autem triplex causaurbationis.

(3) The motive was Herod's disquiet. Hence, *when he heard this*. It is significant that he calls Herod a king, to show that he was not the king they were seeking. There were three reasons for his disquiet:

- Prima processit ex ambitione, quam habebat circa custodiam regni sui, propterea quia alienigena erat. Sciebat enim vel audiverat illud Danielis II, 44: *in diebus regnorum Israel suscitabit Deus caeli regnum, quod in aeternum non dissipabitur, et regnum eius alteri populo non*

- the first came from his ambition to preserve his kingdom, since he was a foreigner. For he knew or had heard the words of Dan (2:44): "In the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall its sovereignty be left to another people." but here he was deceived,

*tradetur et cetera. Sed in hoc decipiebatur, quia regnum illud spirituale erat; Io. XVIII, 36: regnum meum non est de hoc mundo. Unde Herodes turbabatur timens amissionem regni sui; sed magis turbabatur Diabolus timens regni sui destructionem totalem; Io. XII, 31: nunc princeps mundi huius eiicietur foras. Et nota quod homines, sicut dicit Chrysostomus, in sublimibus constituti ex levi verbo contra se prolato conturbantur; Ps. LXXXVII, 16: exaltatus autem, humiliatus sum et conturbatus; humiles autem numquam timent.*

- *Secunda causa processit ex timore Romani imperii. Statutum enim erat a Romano imperio quod nullus Deus aut rex diceretur sine eorum consensu; unde timebat. Sed iste timor mundanus erat, qui prohibetur; Is. LI, 12: quis tu ut timeas ab homine mortali, et filio hominis, qui quasi foenum ita arescet?*
- *Tertia ex rubore verecundiae. Verecundabatur enim coram populo ut alius rex vocaretur; similis in hoc Sauli, qui dixit: peccavi, sed nunc honora me coram senioribus populi mei, et coram Israel et cetera. I Reg. XV, 30.*

Sed mirum quod sequitur *et omnis Ierosolyma cum illo*. Videbatur enim quod deberent gaudere. Sed sciendum quod triplicem causam turbationis habuerunt.

- Prima fuit ipsorum iniquitas; iniqui enim erant, quibus semper

because that kingdom was spiritual: "My kingdom is not of this world" (Jn 18:36). Hence, Herod was disturbed, because he feared the loss of his kingdom; but more disturbed was the devil, fearing the total destruction of his kingdom: "Now is the prince of this world cast out" (Jn 12:31). And note that, as Chrysostom says, men established in lofty places are disturbed by any slight word spoken against them.

- The second reason came from fear of the Roman Empire. For it had decreed that no one be called god or king without their consent; hence, he feared. But this was a worldly fear, which is forbidden: "Who are you that you are afraid of man who dies, of the son of man who is made like grass?" (Is 51:12).
- The third was shamefacedness. For one is embarrassed before his people, when someone else is called king. Thus he was like Saul, who said: "I have sinned; yet honor me know before the elders of the people and before Israel" (1 Sam 15:30).

What follows is strange: *and all Jerusalem with him*. For it seems that they should have rejoiced. But it should be noted that they had three reasons for being disturbed:

- the first was their wickedness; for they were wicked, since they always detested the life style of the

detestabilis est conversatio iustorum. Prov. XIII, 19: *detestantur stulti eos qui fugiunt mala.*

- Secunda ut placerent Herodi; Eccli. X, 2: *secundum iudicem populi, sic et ministri eius.*
- Tertia quia timebant ne Herodes hoc audito amplius desaeviret in gentem Iudaeorum.

Jews: "Fools detest those who flee from evil" (Pr 13:19);

- the second was to please Herod: "As the judge of the people is, so are his ministers" (Sir 10:2).
- The third was that they feared that Herod on hearing this would rage more against the Jewish people.

Mystice autem in hoc significatur quod iste terrenus erat. Gregorius: *rex terrae turbatus est, caeli rege nato, quia nimirum terrena altitudo confunditur, cum caelestis celsitudo aperitur.* Is. XXIV, 23: *erubescet luna, et confundetur sol, cum regnaverit dominus exercituum in monte Sion, et in Ierusalem.* Et notandum quod, sicut dicit Augustinus, *quid autem erit tribunal iudicantis, quando superbos reges cuna terreat infantis? Pertimeant reges ad dexteram patris sedentem, quem rex impius timuit matris ubera lambentem.*

The mystical meaning is that he was earthly. Gregory: An earthly king was disturbed, when the king of heaven was born, because earthly greatness is bewildered when heavenly loftiness is disclosed. "Then the moon will be confounded and the sun ashamed, when the Lord of hosts shall reign on Mount Zion and in Jerusalem" (Is 24:21). And it should be noted, as Augustine says: "but what will the judge's tribunal be, when the infant's cradle terrified proud kings? Let kings fear him sitting at the right hand of the Father, whom a wicked king feared, when he was taking nourishment from his mother's breasts."

*Et congregans.* Hic ponitur inquisitio. Et, sicut dictum est, Herodes sollicitus erat inquirere, et propter regnum, et propter timorem Romanorum: unde inquisivit veritatem. Sed ad habendam certitudinem de aliquo tria requiruntur ab inquirentibus: creditur enim multitudini, auctoritati, et litteratis. Unde congregavit multos, et auctoritatem habentes, et sapientes. Et hoc est quod dicit *congregans omnes*, quantum ad primum Sap. VI, 26: *multitudo sapientium sanitas est orbis terrarum. Principes sacerdotum*, quantum ad secundum; Mal. II, 7: *labia sacerdotum*

(4) *And assembling...* Here the inquiry is mentioned. And, as has been said, Herod was led to inquire both for the sake of his kingdom and for fear of the Romans. Hence, he was looking for the truth. but in order to have certainty about something, three things are required of the investigators, for credence is given to the multitude, to authorities and to the learned. Hence, he assembled many having authority and recognized as wise. And this is what he says: *assembled all*, as to the first; "A multitude of wise men is the salvation of the world" (Wis 6:24); *the chief priests*, as to the second: "The lips of

*custodiunt scientiam, et legem requirunt ex ore eius (...). Et Scribas, quantum ad tertium: non ad scribendum tantum dicitur, sed ad interpretandum legis Scripturam; per istos quidem volebat investigare veritatem. Eccl. XXXII, 13: in medio magnatorum loqui non praesumas, et ubi sunt senes non multum loquaris.*

a priest should guard knowledge, and men should seek instruction from his mouth" (Mal 2:7); *and scribes*, as to the third. They are called scribes, not only because they wrote, but because they interpreted the writings of the Law. It was through them that he wished to investigate the truth: "Do not presume to speak much among the great, and do not say much in the presence of the old" (Sir 32:13).

Sciscitabatur ab eis ubi Christus nasceretur. Magi regem vocaverunt, sed ipsi Christum quaerebant: sciebant enim ex conversatione cum Iudaeis regem Iudaeorum legitimum inungi. Sed quaeritur: aut ipse credebat prophetiae, aut non. Si credebat, sciebat quod non poterat impediri quin ipse regnaret; quare ergo interfecit pueros? Si non credebat, quare ergo quaerebat? Sed dicendum quod non perfecte credebat, quia ambitiosus erat et ambitio hominem caecum reddit.

*He inquired of them where the Christ was to be born.* The Magi called him king, but the others were looking for the Christ; for they knew from talking with the Jews that the lawful king of the Jews is anointed. But he either believed the prophecy or he did not. If he believed, he knew that he could not be prevented from reigning. Then why did he kill the children? If he did not believe, why did he search for him. The answer is that he did not believe completely, because he was ambitious; and ambition makes a man blind.

*At illi dixerunt: in Bethlehem Iudae.* Hic invenitur veritas. Et primo ponitur veritas; secundo confirmatur eius prophetia, ibi *et tu, Bethlehem, terra Iuda.* Et sciendum quod Christus voluit nasci in Bethlehem propter tria. Primo ad vitandam gloriam. Propter hoc enim elegit duo loca: unum in quo nasci voluit, scilicet Bethlehem; alium in quo passus fuit, scilicet Ierusalem. Et hoc est contra illos qui gloriam quaerunt, qui volunt nasci in sublimibus locis, et nolunt pati in loco honoris. Ioan. VIII, 50: *ego gloriam meam non quaero.* Secundo ad confirmationem suae doctrinae, et ostentationem suae veritatis. Si enim natus fuisset in aliqua magna civitate, virtus suae doctrinae potuisset adscribi humanae virtuti; II Cor. VIII, 9: *scitis*

(5) *They told him: "In Bethlehem of Judah."* Here the truth is presented: first, the truth (v. 5); secondly, it is confirmed by a prophecy (v. 6). It should be noted that Christ willed to be born in Bethlehem for three reasons: first, to avoid glory. For this reason he chose two places: one in which he willed to be born, namely, Bethlehem; the other in which he suffered, namely, Jerusalem. This, of course, is against those who seek glory, who wish to be born in high places and refuse to suffer in a place of honor: "I do not seek my glory" (Jn 8:50). Secondly, to confirm his doctrine and show its truth. For if he had been born in some large city, the power of his doctrine could have been ascribed to human power: "You know the grace of our Lord Jesus Christ" (2 Cor 8:9). Thirdly, to

*gratiam domini nostri Iesu Christi. Tertio ad ostendendum se esse de genere David; Lc. II, 3: Ioseph et Maria ibant in Bethlehem ut profiterentur ibi, eo quod essent de domo, et familia David. Competit etiam mysterio, quia Bethlehem interpretatur domus panis: et Christus est ille panis vivus, qui de caelo descendit, Io. VI, 51.*

Consequenter confirmatur veritas. Unde *et tu, Bethlehem*, et cetera. Ex ista prophetia duo possemus considerare: magi enim aliquid annuntiabant, et aliquid quaerebant. Et ex ista prophetia ostenditur utrumque: quia quantum ad primum dicit *et tu Bethlehem*; quantum ad secundum dicit *ex te enim exiet dux*. Et ita confirmatur nativitas Christi duplici testimonio, scilicet stellae et prophetiae, quia in ore duorum vel trium testium est veritas; Deut. XIX, 15: *in ore duorum aut trium testium stabit omne verbum*. Et nota, quod quando erant omnes infideles, data sunt signa corporalium; quando iam erant fideles, data est prophetia; I Cor. XIV, 22: *itaque linguae in signum sunt non fidelibus, sed infidelibus; prophetiae autem non infidelibus, sed fidelibus*.

Et sciendum quod Iudaei dupliciter defecerunt in prolatione prophetiae. Quia ibi dicitur *et tu, Bethlehem Ephrata*, et iterum quia non est ibi, *nequaquam minima es*. Et potest assignari duplex ratio quare mutaverunt. Uno modo potest dici, quod hoc fecerunt ex ignorantia. Alio modo potest dici quod isti usi sunt

show that he was of the house of David: "Joseph and Mary went to Bethlehem to be enrolled there, because they were of the house and family of David" (Lk 2:4). It also befits a mystery, because Bethlehem means house of bread; and Christ is that "living bread which came down from heaven" (Jn 6:51).

(6) Then the truth is confirmed by the prophecy, *And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler, who will govern my people Israel*. From this prophecy we can consider two things: for the Magi announced something and sought something. And both are from this prophecy: In regard to the first he says, *And you, O Bethlehem*; in regard to the second, *from you shall come a ruler*. Thus the birth of Christ is confirmed by a double testimony, namely, of a star and of a prophecy, because in the mouth of two or three witnesses is the truth: "In the mouth of two or three witnesses every word shall stand: (Dt 19:15). And note that when they were all unbelieving, they were given signs of bodily things; when they now believed, prophecy was given: "Tongues are a sign not for believers but for unbelievers; while prophecy is not for unbelievers but for believers" (1 Cor 14:22).

It should be noted that the Jews made two errors in this prophecy, because there (Mic 5:2) it says: "And you, Bethlehem-Ephrathah," and again it does not say: "Are by no means least." There are two possible reasons why they changed it: first, it can be said that they did it out of ignorance; secondly, that they knowingly

scienter aliis verbis. Et dicunt sententiam. Quia cum Herodes esset alienigena, non intellexisset auctoritatem prophetae, et ideo dixerunt illud quod notum erat Herodi. Unde dicunt: *terra Iuda*, et *nequaquam minima es*, idest tu non es minima inter millia hominum Iuda; vel *in principibus Iuda*, idest inter principales civitates Iuda. *Ex te enim exiet dux qui regat populum meum Israel*. De isto duce habetur Dan. IX, 25: *usque ad Christum ducem*; et Ps. XXX, 5: *dux mihi eris*: regit enim populum Israel non solum carnaliter, sed etiam spiritualiter; Rom. XI, 1: *numquid Deus repulit populum suum?* et cetera. Ps. LXXIX, 2: *qui regis Israel, intende, qui deducis velut ovem Ioseph*.

Et nota quod truncant caudam auctoritatis, scilicet *et egressus eius sicut ab initio, a diebus aeternitatis*. Per quod insinuat quod non debebat esse rex terrenus, sed caelestis; quod si scivisset Herodes, non fuisset impius. Unde fuerunt causa necis illorum. Item ex illa etiam cauda patet esse falsam interpretationem Iudaeorum, qui exponunt de Zorobabel: quia non convenit ei *et egressus eius ab initio a diebus aeternitatis*. Item non in Iudaea, sed in Babylone natus est.

Consequenter inquiritur de persona nati, cum dicit *tunc Herodes, clam vocatis magis, diligenter didicit ab eis tempus stellae quae apparuit eis*. Et primo ponitur inquisitio; secundo inventio inquisiti, ibi *invenerunt eum* etc.; tertio veneratio inventi, ibi *et procidentem adoraverunt eum*.

used the words. But they give the sense. For since Herod was a foreigner, he would not have understood the prophet's text; consequently, they said something which was known to Herod. Hence they say, "land of Judah" and "you are not the least," i.e., you are not the least among the thousands of the men of Judah. Or "among the rulers of Judah," i.e., among the principal cities of Judah. "From you shall come a ruler, who will govern my people Israel. That ruler Dan (9:25) speaks of: "To the coming of the Christ, a prince"; and Ps 31 (v. 5): "You shall be a leader to me," for he rules the people of Israel not only materially but also spiritually. "Has God rejected his people?" (Rom 11:1); "Give ear, O shepherd of Israel, you who lead Joseph like a flock (Ps 80:2).

And notice that they omit the end of the prophecy: "His origin is from of old from the days of eternity." This suggests that he was not to be an earthly king but heavenly; which if Herod knew, he would not have been wicked. Hence, they were the cause of the slaughter. Furthermore, from that ending is shown the falsity of the interpretation made by the Jews, who explain them of Zerubbabel, because "his origin is from of old from the days of eternity" does not apply to him. Again, he was born not in Judea but in Babylon.

Then inquiry is made about the person of the newly-born (v. 7). First, the inquiry is presented; secondly, the discovery (v. 11); thirdly, the veneration of the child (v. 11b).

Ad inquirendum personam ex duobus moti sunt: ex persuasione Herodis, et ex ductu stellae.

They were moved to search for the person for two reasons: because Herod persuaded them, and because the star was leading them.

Unde circa primum ponitur exhortatio; secundo studium magorum in mutatione stellae, ibi *qui cum audissent regem abierunt*.

Hence, in regard to the first the exhortation is mentioned; secondly, the Magi's zeal in following the star (v. 9).

Circa primum tria ponuntur: primo enim inquirat tempus; secundo annuntiat locum, ibi *et mittens illos in Bethlehem*; tertio iniungit officium inquisitionis, ibi *ite, et interrogate diligenter de puero*.

In regard to the first, three things are mentioned: first, he asks about the time of the star; secondly, he announces the place (v. 8); thirdly, he asks them to make inquiry (v. 8b).

Dicit ergo tunc *Herodes*. Ubi considerandum quod Iudaei sciebant locum, sed non tempus. Unde confutantur a domino, Lc. XIX, 44: *eo quod non cognovisti tempus visitationis tuae*, et Is. I, 3: *cognovit bos possessorem suum, et asinus praesepe domini sui; Israel autem me non cognovit, et populus meus non intellexit*. Ergo inquiratur tempus. Et dicit Chrysostomus quod per biennium ante apparuit istis stella. Alii autem quod in ipsa die nativitatis.

(7) He says, therefore, *Then Herod*. Here it should be noted that the Jews knew the place but not the time. Hence, they are upbraided by the Lord: "Because they did not know the time of their visitation" (Lk 19:44), and "The ox knows its owner, and the ass its master's crib; but Israel does not know, my people does not understand" (Is 1:3). Therefore, the time is investigated. And Chrysostom says that the star appeared to them for two years; others that it appeared on the day of his birth.

Annuntiat locum, ibi *et mittens*. Iungit officium inquisitionis, ibi *ite, et interrogate* et cetera. Et admonet duo: et ad hoc quod impleant praemittit tertium.

(8) He announces the place at *he sent them to Bethlehem*. He asks them to make inquiry at *Go and search diligently*. He tells them to do two things, and in order that they do them, he adds a third.

Quantum ad primum dicit *ite* et cetera. Et quaerit insidiose ad occidendum, sicut illi quibus dicitur Io. VII, 34: *quaeritis me, et non invenietis*. Quantum ad secundum dicit sic *cum inveneritis renuntiate mihi*. Et hoc propter malum etiam dicebat; Eccli. XIII, 14: *ex multa loquela tentabit te*. Quantum ad tertium dicit *ut et ego*

As to the first he says, *Go and search diligently*. And he asks deceitfully, because his intent was to kill, as those to whom it is said in Jn (7:34): "you will seek me and you will not find me." In regard to the second he says, *and when you have found him, bring me word*. This, too, he said for the sake of evil: "He will test you



*veniens adorem eum; et quidem dolose promittit Dei cultum; Ier. IX, 8: sagitta vulnerans lingua eorum dolum locuta est; Ps. XXVII, 3: qui loquuntur pacem cum proximo suo, mala autem in cordibus eorum.*

through much talk" (Sir 13:11). In regard to the third he says, *that I too may come and worship him*; and truly he craftily promises worship of God: "Their tongue is a deadly arrow; it speaks deceitfully" (Jer 9:8); "They speak peace with their neighbor, while mischief is in their hearts" (Ps 28:3).

Et nota quod cum magi profiterentur regem, iste vocat puerum, quia ex abundantia cordis os loquitur. Nota etiam, quod petit a Iudaeis ubi Christus nasceretur, volens experiri, et tentare utrum gauderent.

Note that whereas the Magi call him king, Herod calls him a child, because from the abundance of the heart the mouth speaks. Note, too, that he asks Jews where the Christ would be born, because he wanted to test and see whether they would rejoice.

Consequenter ponitur studium magorum. Duo iniunxerat: quod inquirerent, et reverterentur; sed unum fecerunt magi. Unde *qui cum audissent regem abierunt*. Aliud autem non fecerunt. Tales quidem debent esse auditores, quod bona addiscant, mala vero relinquant; infra XXIII, 3: *quae dicunt facite, secundum opera eorum nolite facere* et cetera.

(9) Then the zeal of the Magi is mentioned, for he had asked them to do two things: to inquire and to return. But the Magi did one. Hence, *when they heard the king, they went their way*. But they did not do the other. Hearers, indeed, should be such that they learn good things but relinquish evil: "Do what they say, but do not act according to their works" (Mt 23:3).

---

### Lectio 3 Reportatio Petri de Andria

### 2— 3 Mt 2:9b-12

9b καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. 12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς ἡρώδη, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

9b and behold the star which they had seen in the East, went before them, until it came and stood over where the child was. 10. And seeing the star they rejoiced with exceeding great joy. 11. And entering into the house, they found the child with Mary his mother, and falling down they adored him: and opening their treasures, they offered him gifts; gold, frankincense, and myrrh. 12. And having received an answer in sleep that they should not

return to Herod, they went back another way into their country.

Supra Evangelista posuit unum motivum magorum, scilicet persuasionem Herodis, hic ponit aliud motivum magorum ad inquirendum Christum, scilicet ducatum stellae; et circa hoc duo facit: primo enim ponit ducatum stellae; secundo effectum laetitiae huius ducatus, ibi *videntes autem stellam, gavisii sunt gaudio magno valde*.

Having presented one of the factors moving the Magi, namely, Herod's urging, the evangelist now mentions the other factor moving them to search for Christ, namely, the star leading them. In regard to this he does two things: first, he mentions the star leading them; secondly, the joy they felt at this (v. 10).

Et nota, quod stella primum exequitur suo motu, quia directe ducebat magos ad Christum; item manifestat suo statu pueri locum, ibi *usque dum veniens staret supra ubi erat puer*. Unde quantum ad primum dixit *antecedebat eos*. Ex hoc autem quod dicit *ecce stella, quam viderant in oriente, antecedebat eos*, datur intelligi quod quando magi declinaverunt in Ierusalem, stella disparuit; recedentibus autem ab Herode, apparuit. Disparuit autem propter tria.

And note that the star first performs its own motion, because it leads the Magi directly to Christ; also when it came to rest, it indicated where the child was (v. 9). Hence, in regard to the first he says, *the star went before them*. From the statement that *the star they had seen in the East went before them*, we are given to understand that when the Magi turned aside to go to Jerusalem, the star disappeared; but when they left Herod, it appeared again. It disappeared for three reasons:

- Primo propter confusionem Iudaeorum, qui cum instructi essent in lege, ut Christum quaererent, et gentes non essent instructae, tamen gentes quaerunt, et Iudaei contemnunt. Unde impletur illud Is. LV, 5: *gentes quae te non cognoverunt, ad te current*.
- Secundo propter magorum instructionem: non enim solum per stellam dominus voluit se eis manifestare, sed etiam per legem, ut sic adiungeretur cognitioni creaturarum cognitio legis. *In ore duorum vel trium testium stabit omne verbum*, Deut. XIX, 15. Is. VIII, 20: *ad legem magis et ad testimonium*.
- Tertio propter instructionem nostram. Et instruimur de duobus,
  - First, to shame the Jews who, although instructed in the Law to seek Christ, scorned him; whereas the gentiles, non-instructed, seek him. Thus Isaiah (55:5) is fulfilled: "Nations that knew you not shall run to you."
  - Secondly, for the instruction of the Magi. For the Lord's will is to make himself manifest to them not only by the star but also by the Law, so that knowledge of the Law might be joined to their knowledge of creatures: "In the mouth of two or three witnesses every word shall stand" (Dt 19:15); "To the

secundum Glossam. Primo quod qui humanum auxilium quaerunt, deseruntur a divino. Illicitum est enim humanum auxilium quaerere, non quaerendo divinum; Is. XXXI, 1: *vae qui descenditis in Aegyptum ad auxilium, in equis sperantes, habentes fiduciam super quadrigis, quia multae sunt, et super equitibus, quia praevalidi nimis, et non sunt confisi super sanctum Israel et dominum non requisierunt*. Secundo instruimur quantum ad hoc, quod nos, qui fideles sumus, non debemus quaerere signa, sicut isti, qui *videntes stellam gavisii sunt* etc.; sed debemus esse contenti doctrinis prophetarum, quia signa data sunt infidelibus.

law and to the testimony (Is 8:20).

- Thirdly, for our instruction. And we are instructed about two things according to a Gloss: first, that those who seek human help are deserted by the divine. For it is unlawful to seek human help without seeking divine: "Woe to those who go down to Egypt for help and rely on horses, who trust in chariots because they are many, and in horsemen, because they are very strong, but do not look to the Holy One of Israel" (Is 31:1). Secondly, we are instructed that we, who are believers, should not seek signs, as those did who, *seeing the star, rejoiced exceedingly*; but we ought to be content with the doctrines of the prophets, because signs are given for unbelievers.

In hoc etiam est duplex mysterium. Stella enim significat Christum; Apoc. ult., 16: *ego sum radix David, stella splendida et matutina*. Unde per istam stellam intelligere possumus gratiam Dei, quam amittimus, cum ad Herodem, idest Diabolum, accedimus; Eph. V, 8: *eratis aliquando tenebrae, nunc autem lux in domino*. Item, cum ab Herode, idest Diabolo, recedimus, stellam, idest Christi gratiam, invenimus: simile Ex. XIII, 21, ubi dicitur, quod dominus praecedebat Israel, quando exivit de Aegypto, in specie ignis et cetera. Hic autem praecedebat in specie stellae.

There are two mysteries in this. For the star signifies Christ: "I am the root of David, the bright morning star" (Rev 22:16). Hence, by that star we can understand God's grace, which we lose, when we come to Herod, i.e., the devil: "We were once darkness, but now light in the Lord" (Eph 5:8). Again, when we depart from Herod, i.e., the devil, we find the star, i.e., Christ's grace. This is like Ex (13:2), where it says that the Lord went ahead of Israel in a pillar of fire. Here, however, he went ahead in the form of a star.

*Usque dum veniens staret supra ubi erat puer*. Duo intelligimus hic. Unum quod ista stella non erat multum alta, quia aliter non

*Till it came to rest over the place where the child was*. Here we understand two things: one is that the star was not very

discrevisissent domum pueri. Aliud quod stella completo officio suo redacta est in suam materiam. *Ubi erat puer*. Frequenter puerum vocat, ut scias illum esse de quo dicitur Is. IX, 6: *puer natus est nobis*.

Consequenter ponitur effectus ducatus huius quantum ad magos. Unde *videntes autem stellam gavisii sunt* et cetera. Gavisii sunt propter spem, quam recuperaverunt. Timebant enim, quia de longinquis partibus venerunt, amittere quod sperabant; Rom. XII, v. 12: *spe gaudentes*. Item addit *gaudio*; aliqui enim gaudent, et non gaudent, quia laetitia humana non est perfectum gaudium; Prov. XIV, 13: *extrema gaudii luctus occupat*. Verum autem et perfectum gaudium de Deo est; Is. LXI, 10: *gaudens gaudebo in domino, et exultabit anima mea in Deo meo*. Tertio addit *magno*, quia isti magna iam cognoscebant de Deo, quia Deum incarnatum, et multum misericordem; Is. XII, 6: *exulta et lauda, habitatio Sion, quia magnus in medio tui sanctus Israel*. Quarto addit *valde*, quia intense gaudebant; recuperaverant enim quod amiserant; Luc. XV, 10: *gaudium erit Angelis Dei* et cetera.

Consequenter agitur de inventione pueri. Unde *et intrantes domum, invenerunt puerum*. Et tangit tria: *domum*, quae, si quaeratur qualis erat, ostenditur Luc. II, 7. Item si quaeratur qualis puer, in nullo ab aliis differebat, sicut dicunt sancti. Quantum ad apparentiam, non loquebatur, infirmus videbatur, et huiusmodi. Item si quaeratur qualis mater, respondetur, qualis est uxor

high; otherwise, they would not have been able to distinguish the child's house. The other is that after the star had served its purpose, it was dissolved into its matter. *Where the child was*., He often calls him child, in order to tell us that he is the one about whom it is said: "A child is born to us" (Is 9:6).

(10) Then the effect on the Magi of the star's leading them is mentioned. Hence, *seeing the star they rejoiced*. The rejoiced on account of the hope they recovered. For they feared to lose what they hoped for, because they had journeyed a long distance: "Rejoicing in hope" (Rom 12:12). He says, *with joy*. For some rejoice and do not rejoice: "Even in laughter, the heart is sad, and the end of joy is grief" (Pr 14:13). But true and perfect joy deals with God: "Rejoicing, I shall rejoice in the Lord, and my soul shall exult in my God" (Is 61:10). Thirdly he adds *great*, because they now knew great things about God, namely, God Incarnate and most merciful: "Shout and sing for joy, O inhabitant of Zion, for great in your midst is the holy one of Israel" (Is 12:6). Fourthly, he adds, *exceedingly*, because they rejoiced intensely. For they had recovered what they had lost: "There is joy before the angels of God..." (Lk 15:10).

(11) Then he deals with the finding of the child. Hence, *and entering the house, they found the child*. And he touches on three things: *the house* which, if one were to inquire what sort it was, is revealed in Lk 2:7). Again, if it be asked what sort of child it was, he did not differ in any way from infants, as the saints say. As to

carpentarii. Et hoc ideo dico, quia si isti quaesivissent regem terrenum, videndo ista scandalizati fuissent; sed videntes vilia, et considerantes altissima, moti sunt ad admirationem, et adoraverunt eum. Et hoc est *et procidentes adoraverunt eum*. Sed quare non fit mentio de Ioseph? Dicendum quod divina dispensatione factum est quod non adesset, ne istis qui primitiae gentium erant, daretur suspicio pravae opinionis.

externals, he did not speak, he seems helpless, and so on. If one asks about the mother, the answer is that she looked like the wife of a carpenter. I say this, because, if they had been looking for an earthly king, they would have been shocked at what they saw. But seeing lowly things and considering the loftiest, they were moved to admiration and adored him: *and they fell down and worshipped him*. But why is there no mention of Joseph? Because by God's plan he was not present, so that no grounds for an improper opinion be given to those who were the firstfruits of the gentiles.

Consequenter tangitur reverentia quam exhibuerunt ad puerum, ibi *et procidentes*. Et fuit triplex: in adorando, offerendo et obediendo. Dicit ergo *et procidentes adoraverunt eum*, tamquam Deum in homine latentem; Ps. LXXI, 9: *coram illo procident Aethiopes*. Item offerendo, reverentiam exhibuerunt; unde *et apertis thesauris suis*. Consuetudo enim erat apud Persas, quod semper cum munere adorabant; et hoc est *et apertis thesauris suis, obtulerunt ei munera, aurum, thus et myrrham*. Ps. LXXI, 10: *reges Tharsis et insulae munera offerent, reges Arabum et Saba dona adducent*. Is. LX, 6: *omnes de Saba venient, aurum et thus deferentes, et laudem domino annuntiantes*.

Then he mentions the reverence they showed the child by adoring and offering and obeying. He says, therefore, *and they fell down and worshipped him* as God concealed in man: "The Ethiopians will fall down before him" (Ps 72:9). They also showed reverence by offering; hence, *opening their treasures*. For it was the custom of Persians always to adore with a gift: *opening their treasures, they offered him gifts, gold and frankincense and myrrh*. "May the kings of Tarshish and of the isles bring him gifts, may the kings of Sheba and Seba bring gifts" (Ps 72:10); "All those from Sheba shall come. They shall bring god and frankincense, and shall proclaim the praise of the Lord" (Is 60:6).

Mystice considerandum est quod isti non in via, sed tunc primo aperuerunt thesaurum, quando venerunt ad Christum: similiter nos bona nostra in via non debemus manifestare. Unde reprehenditur hoc inf. XXV de virginibus, et XIII, 44 dicitur: *simile est*

Mystically, it should be considered that they opened their treasures not during their journey, but only when they came to Christ. Similarly, we should not make our goods manifest, while we are wayfarers. Hence, this is reprehended

*regnum caelorum thesauro abscondito in agro, quem qui invenit homo abscondit, et prae gaudio illius vadit, et vendit universa quae habet et emit agrum illum.*

*Obtulerunt ei munera et cetera.* Aliqui assignant rationem istorum munerum litteralem et dicunt isti, quod tria invenerunt: domum sordidam, puerum infirmum, et matrem pauperem. Et ideo obtulerunt aurum ad sustentationem matris, myrrham ad sustentationem membrorum pueri, thus ad tollendum foetorem. Sed dicendum, quod aliquid mystice hic praetenditur, et potius ista tria ad tria referuntur, quae offerre debemus, sc. fidem, actionem et contemplationem.

1. Quantum ad fidem dupliciter:

- primo quantum ad ea, quae in Christo concurrunt. Scilicet regia dignitas; Jer. XXIII, 5: *regnabit rex, et sapiens erit* etc.; et ideo in tributum obtulerunt *aurum*. Sacerdotii magnitudo; et ideo *thus* in sacrificium. Hominis mortalitas; et ideo *myrrham*.
- Item quantum ad fidem Trinitatis, quia designantur in nobis personae Trinitatis.

2. Secundo possunt referri ad actionem nostram. Per aurum enim potest signari sapientia; Prov. II, 4: *si quasi thesauros effoderis illam, tunc intelliges timorem domini*. Per thus oratio devota; Ps. CXL, 2: *dirigatur, domine, oratio mea, sicut incensum in conspectu tuo* et cetera. Per myrrham mortificatio carnis: Col. III, 5: *mortificate membra, quae sunt super terram*; Cant. V, 5: *manus meae distillaverunt myrrham*.

below (c. 25) in the parable of the virgins, and in (13:44): "The kingdom of heaven is like a treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field."

*They offered him gifts...* Some assign a literal reason for these gifts and say that the Magi found three things: a squalid house, a helpless child and a poor mother. Therefore, they offered gold to sustain the mother, myrrh to sustain the child's members, frankincense to remove the stench. But it should be noted that something mystical is involved here, such that those three refer to the three things we should offer, namely, faith, action and contemplation.

1. As to faith in two ways:

- first as to the things found in Christ, namely, royal dignity: "The king will reign and be wise" (Jer 23:5); and therefore, they offered gold in tribute. The greatness of the priesthood and, therefore, frankincense, as a sacrifice. Man's mortality: and therefore, myrrh.
  - Secondly, as to faith in the Trinity, because the persons of the Trinity are designated in us.
2. Secondly, they can be referred to our action. For by gold can be signified wisdom: "If you search for wisdom as for hidden treasures, then you will understand the fear of the Lord" (Pr 2:4). By frankincense

3. Quantum autem ad contemplationem, per ista tria possunt significari vel tres sensus sacrae Scripturae, scilicet litteralis, sub quo comprehenditur allegoricus, anagogicus et moralis; vel tres partes philosophiae, scilicet moralis, logica et naturalis: omnibus enim his debemus uti ad servitium Dei.

devout prayer: "Let my prayer, O Lord, be directed as incense in your sight" (Ps 144:2). By myrrh mortification of the flesh: "Mortify your members which are on earth" (Col 3:5); "My hands dripped with myrrh" (Song of Songs 5:5).

3. As to contemplation by those three can be signified the three senses of Sacred Scripture, under which are included the allegorical, anagogical and moral; or the three parts of philosophy, namely, moral, logic and natural. For we ought to use all these for the service of God.

Consequenter ponitur quomodo reverentiam exhibuerunt in obediendo. Unde *et responso accepto in somnis, ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam*. Sed quomodo responsum acceperunt qui non interrogaverunt? Sed dicendum quod dominus respondet aliquando interrogationi mentali, et isti intus quaerebant quid placeret Deo de reversione; Ex. XIV, 15: *quid clamas ad me?* Sed numquid sunt revelationes immediate a Deo? Dionysius probat quod non, nisi mediantibus Angelis. Quare ergo non nominat Angelum? Sed dicendum, quod quandoque Scriptura facit mentionem de Deo, et non de Angelo, hoc fit per quamdam excellentiam illius manifestationis; Gal. III, 19: *lex ordinata per Angelum in manu mediatoris*; Act. VII, 37: *hic est Moyses, qui dixit filiis Israel: prophetam suscitat vobis Deus de fratribus vestris, tamquam me ipsum audietis* et cetera. Unde quod dicit Glossa, quod hoc fuit immediate per Deum, refertur ad modum loquendi Scripturae.

(12) Then he mentions how they showed reverence in obeying. Hence *being warned [answered] in a dream not to return to Herod, they departed to their own country by another way*. But how could they have received an answer, if they put no question? The answer is that God sometimes answers a question still in the mind, and they inwardly asked what would be pleasing to God concerning their return: "Why do you cry to me?" (Ex 14:15). But do revelations come directly from God? Denis proves that he does not but uses angels. This is done to indicate the importance of the information: "It was ordained by angels through an intermediary" (Gal 3:19); "This is the Moses who said to the Israelites, 'God will raise up for you a prophet, from your brethren, as he raised me up'" (Acts 7:37).

*Per aliam viam reversi sunt in regionem suam. In hoc ostenditur quod ad regionem nostram Paradisum, a qua per peccatum expulsi sumus, per obedientiam pervenimus. Prov. IV, 27: vias quae a dextris sunt novit dominus; perversae vero sunt quae sunt a sinistris. Chrysostomus hic dicit, quod isti reversi egerunt sanctam vitam, et postea facti sunt coadiutores s. Thomae apostoli; tamen nihil de eis invenitur scriptum in sacra Scriptura post recessum eorum.*

*They returned to their own country by another way. This shows that we return to our own country, paradise, from which we were expelled by sin, through obedience: "Do not swerve to the right or to the left; turn your foot away from evil" (Pr 4:27). Chrysostom says here that those who returned led holy lives and later became helpers of St. Thomas, the apostle; however, nothing is found in Scripture about them after their departure.*

---

**Lectio 4**  
**Reportatio Petri de Andria**

**2— 4**  
**Mt 2:13-23**

13 ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ ἰωσήφ λέγων, ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς αἴγυπτον, καὶ ἵσθι ἐκεῖ ἕως ἂν εἶπω σοι: μέλλει γὰρ ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. 14 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς ἡρώδου: ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, ἐξ αἰγύπτου ἐκάλεσα τὸν υἱόν μου. 16 τότε ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν βηθλέεμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. 17 τότε ἐπληρώθη τὸ ῥηθὲν διὰ ἱερεμίου τοῦ προφήτου λέγοντος, 18 φωνὴ ἐν ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμὸς πολὺς: ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσὶν. 19 τελευτήσαντος δὲ τοῦ ἡρώδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ ἰωσήφ ἐν αἰγύπτῳ 20 λέγων, ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ ζητοῦντες

13. And after they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him. 14. Who arose, and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod: 15. That it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son. 16. Then Herod perceiving that he was deluded by the wise men, was exceeding angry: and sending killed all the menchildren that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17. Then was fulfilled that which was spoken by Jeremias the prophet, saying: 18. A voice in Rama was heard, lamentation and great mourning; Rachel bemoaning her children, and would not be comforted,



τὴν ψυχὴν τοῦ παιδίου. 21 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ. 22 ἀκούσας δὲ ὅτι ἀρχέλαος βασιλεύει τῆς ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν: χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς γαλιλαίας, 23 καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην ναζαρέτ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι ναζωραῖος κληθήσεται.

because they are not. 19. But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, 20. Saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child. 21. Who arose, and took the child and his mother, and came into the land of Israel. 22. But hearing that Archclaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee. 23. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarene.

Supra habitum est quomodo nascenti Christo magi testimonium perhibuerunt, nunc autem agitur quomodo innocentes testimonium perhibent, non loquendo sed moriendo. Et circa hoc tria facit Evangelista. Primo enim ponitur occultatio Christi; secundo interfectio puerorum, ibi *tunc Herodes*; tertio ponitur reditus ipsius Christi, ibi *defuncto Herode*.

Having showed how the Magi bore witness to the newborn Christ, the evangelist now shows how the Innocents gave testimony, not by speaking but by dying. In regard to this he does three things: first, he shows how Christ was concealed; secondly, the murder of the children (v. 1); thirdly, Christ's return (v. 19).

Circa primum tria facit. Primo enim ponitur admonitio Angeli; secundo ostenditur obedientia Ioseph; tertio impletio prophetiae. Secundum ibi *ut adimpleretur*.

In regard to the first he does three things: first, he mentions the angel's warning; secondly, Joseph's obedience (v. 14); thirdly, the fulfillment of a prophecy (v. 17).

Circa primum tria tanguntur. Primo ponitur tempus apparitionis; secundo describitur ipsa apparitio et modus apparitionis ibi *ecce Angelus*; tertio ponitur ipsa admonitio facta per Angelum, ibi *surge et accipe puerum*.

In regard to the first, three things are mentioned: first, the time of the appearance; secondly, the appearance itself and the manner of the appearance (v. 13b); thirdly, the warning given by the angel (v. 13c).

Tempus describitur ibi *qui cum recessissent*. Et intelligendum quod non statim post recessum magorum facta est ista apparitio, quia totum quod dicitur Luc. II, 6, debet interponi, scilicet de purificatione: *postquam impleti sunt dies* et cetera. Non enim Herodes statim cogitavit de interfectione puerorum. Unde cum dicit *qui cum recessissent*, debet interponi tota historia purificationis. Consequenter ponitur ipsa apparitio; unde *ecce Angelus apparuit in somnis* et cetera. In somnis dicitur apparere, quia tunc homines ab actibus exterioribus cessant, et talibus fit revelatio per Angelos; Ps. IV, 9: *in pace in idipsum dormiam, et requiescam*; Prov. III, 24: *quiesces, et suavis erit somnus tuus*.

In ista admonitione tria ponuntur. Primo enim persuadet Angelus fugere; secundo determinat moram; tertio assignat causam. Dicit ergo *surge*. Et nota, quod, sicut dicit Hilarius, beata virgo ante nativitatem ab Angelo nominatur coniux, supra I, 5, sed post nativitatem non. Et hoc propter duo. Primo ad commendationem virginis; sicut enim virgo concepit, ita virgo peperit. Secundo propter dignitatem eius: erat enim mater Dei, qua dignitate nulla maior, et denominatio fit a digniori. Item quod, sicut dicit Chrysostomus, puer non venerat propter matrem, sed potius e converso; et ideo dicit *accipe puerum, et matrem eius* et cetera. Sed quare *fuge in Aegyptum*? Nonne dicit Ps. XVIII, 15: *dominus adiutor meus, et redemptor meus*? Sed sciendum quod propter tria fugit.

- Primo ad manifestandam suam humanitatem; sicut enim divinitas in stella apparuit, ita humanitas in fuga.

(13) The time is described at *When they had departed*. And it should be noted that the appearance did not occur immediately after the departure of the Magi, because everything mentioned in Luke (2:22), namely, the purification, should be interpose: "And when the time came for their purification..." For the thought of killing the child did not come to Herod right away. Hence, when he says *Behold, an angel of the Lord appeared to Joseph...*, he is said to have appeared in sleep, because that is when men cease their external activities, and a revelation can be made by angels: "In peace I will both lie down and sleep" (Ps 4:8); "When you lie down, your sleep will be sweet" (Pr 3:24).

In the warning the angel does two things: first, the angel persuades him to flee; secondly, he gives the reason. He says, therefore *Rise*. And note that, as Hilary says, the Blessed Virgin is called "wife" by the angel before the birth (Mt 1:5) but not after for two reasons: first to commend the Virgin, for as a virgin she gave birth. Secondly, on account of her dignity, for she was the mother of God, than which there is no greater dignity. Also because, as Chrysostom says, the child had not come on account of the mother, but rather conversely. Therefore, he says *Take the child and its mother*. But why *flee into Egypt*? Does it not say in Ps 18 (v. 3): "The Lord is my helper and my redeemer." But he fled for three reasons:

- first, to manifest his humanity; for as the divinity appeared in the star, so in flight the

Phil. II, 7: *in similitudinem hominum factus*.

- Secundo propter exemplum; illud enim exemplo ostendit, quod verbo docuit. Infra X, 23: *cum autem persequantur vos in civitate ista, fugite in aliam*.
- Tertio propter mysterium: sicut enim voluit mori, ut nos a morte revocaret, ita voluit fugere, ut fugientes a facie sua propter peccatum revocaret. Ps. CXXXVIII, 7: *quo ibo a spiritu tuo?*

humanity: "Made in the likeness of men" (Phil 2:7).

- Secondly, as an example: "When they persecute you in one city, flee into another" (Mt 10:23).
- Thirdly, on account of the mystery; for just as he willed to die in order to call us back from death, so he willed to flee in order to call back those who flee from his face through sin: "Where shall I flee from your spirit?" (Ps 139:7).

Et esto ibi. Sed quare potius in Aegyptum, quam alibi in aliam regionem? Dicendum propter duas rationes.

*And remain there.* But why to Egypt rather than some other region: For two reasons:

- Prima est, quia proprium est Dei, ut memor sit misericordiae in ira, Hab. III, 8. Dominus enim iratus fuit contra Aegyptios persequentes filios Israel, quia filii Israel erant primogenitus Dei. Et ideo datum est ei, ut obsequeretur unigenito; Is. XIX, 1: *ecce dominus ascendet super nubem levem, et ingreditur Aegyptum* etc.; ibid. IX, 2: *populus qui ambulabat in tenebris, vidit lucem magnam: habitantibus in regione umbrae mortis lux orta est eis*; Io. I, 14: *vidimus gloriam eius, gloriam quasi unigeniti a patre, plenum gratiae, et veritatis*.
- Secunda, quia ipse induxerat tenebras in Aegypto, ideo voluit eam primo illuminare; et ideo bene ibi fugit; Is. IX, 2: *populus qui ambulabat in tenebris, vidit lucem magnam; habitantibus in regione umbrae mortis lux orta est eis*.

- first, because it is distinctive of God to be mindful of mercy in his anger (Hab 3:2). For the Lord had been angry at the Egyptians pursuing the sons of Israel, because the sons of Israel were God's firstborn. Therefore, the Egyptians were granted the privilege of serving the Lord: "Behold, the Lord, riding on a swift cloud, comes to Egypt" (Is 19:1); "We have seen his glory, the glory, as it were, of the only begotten of the Father, full of grace and truth" (Jn 1:14).
- Secondly, because he had brought forth darkness in Egypt, he willed to enlighten it first. Therefore, it was well that he fled there: "The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of

death, on them has light shined" (Is 9:2).

Nota quod quando aliquis vult fugere peccatum, primo debet excutere pigritiam; Eph. V, 14: *surge qui dormis, et exurge a mortuis, et illuminabit te Christus*. Secundo debet accipere fiduciam a matre, et filio, scilicet Christo; Eccli. XXIV, 25: *in me omnis spes vitae et virtutis*. Tertio debet fugere a peccato adiutus auxilio matris et pueri; Ps. LIV, 8: *ecce elongavi fugiens, et mansi in solitudine*.

Note that when anyone wills to flee sin, the first thing to do is shake off laziness: "Awake, O sleeper, and arise from the dead and Christ shall enlighten you" (Eph 5:14). Secondly, he should take trust from the mother and from the Son, namely, Christ: "In me all hope of life and virtue" (Sir 24:18). Thirdly, he ought to flee from sin with the help of the mother and child: "Yes, I have wandered far, I have lodged in the wilderness" (Ps 55:7).

Subdit causam huius fugae *futurum est enim, ut Herodes quaerat puerum ad perdendum eum*. Deceptus fuit Herodes, quia voluit perdere qui venerat regnum suum communicare; Lc. XXII, 29: *et ego dispono vobis, sicut disposuit mihi pater meus regnum*. Secundo, quia eum qui non gloriam mundanam quaerebat; Hebr. XII, 2: *qui proposito sibi gaudio, sustinuit crucem*.

He adds the cause of the flight. *For Herod is about to search for the child to destroy him*. Herod was deceived, because he wanted to destroy the one who would come to share his kingdom: "As my father appointed a kingdom for me, so do I appoint one for you" (Lk 22:29); secondly, because he wanted to destroy him who sought no worldly glory: "Who for the joy that was set before him endured the cross" (Heb 12:2).

Qui consurgens. Hic ponitur executio mandati angelici, et ponit eam quantum ad fugam, et quantum ad moram. Unde *qui consurgens accepit puerum et matrem eius*. Et fit mentio de tempore, unde dicit *nocte*, propter timorem et tribulationem, secundum illud Is. XXVI, 9: *anima mea desideravit te in nocte*, idest in tribulatione; in tribulationibus enim recurrendum est ad Deum: Os. VI, 1: *in tribulatione sua mane consurgent ad me*. *Qui consurgens*. Tunc adimpletum est illud Is. XIX, 1: *ecce dominus ascendet super nubem levem, et*

(14) *And he rose*. Here is mentioned the execution of the angel's command both as to the flight and the length of the stay. *He rose and took the child and his mother*. The time is mentioned, when he says *at night*, on account of the fear and distress: "My soul desired you at night," i.e., in distress (Is 26:9); for in times of distress one must have recourse to God: "In the morning, they will come to me in their trouble" (Hos 10:1). *He rose*. Then was fulfilled the word of Is (19)1: "Behold, the Lord is

*ingredietur Aegyptum; quod ad litteram impletum est. Et erat ibi.*

Dicitur quod septem annos fuit ibi, et habitavit in civitate Heliopoli. Quantum autem ad mysterium, per Ioseph signantur praedicatores, hoc est apostoli, qui ponuntur ad expellendas tenebras per doctrinam, qui recedentes a Iudaeis conversi sunt ad gentes; Act. XIII, 16: *vobis oportebat primum loqui verbum Dei; sed quoniam repellitis illud, et indignos vos iudicatis aeternae vitae, ecce convertimur ad gentes.*

*Et esto ibi usque dum dicam tibi*, idest usquequo finiatur infidelitas Iudaeorum. Rom. II, 25: *caecitas ex parte contigit in Israel*. Consequenter adhibet testimonium prophetiae; unde dicit *ut adimpleretur quod dictum est a domino per prophetam*. Istud est, secundum translationem Hieronymi, Osee c. XI, 1. In translatione autem Septuaginta non est ita, sed *ex Aegypto vocavi filium eius*.

Videtur hic esse quaestio: quia non videtur hoc facere ad propositum, quia praemittitur ibi, *puer Israel* etc., et sic loqui videtur de vocatione Israel de Aegypto. Sed dicendum quod in omnibus auctoritatibus, quae in Evangeliiis vel in epistolis ponuntur de Christo, quaedam distinctio notanda est; quia quaedam dicuntur specialiter de Christo sicut illud Is. LIII, 7: *tamquam ovis ad occisionem ducetur*; quaedam autem dicuntur de quibusdam secundum quod duxerunt figuram Christi. Et sic est ista auctoritas: isti enim non fuerunt filii Israel, nisi inquantum similitudinem gesserunt veri filii unigeniti. Et

riding on a swift cloud and comes to Egypt," which was fulfilled to the letter.

(15) *And remained there*. It is said that he was there seven years and lived in the city of Heliopolis. In regard to the mystery, by Joseph is signified preachers, i.e., the apostles, whose task is to replace the darkness with doctrine—they left the Jews and turned to the gentiles: "It was necessary that the word of God should be spoken first to you. Since you thrust it from you and judge yourselves unworthy of eternal life, behold we turn to the gentiles" (Acts 13:46).

*And remain there till I tell you*, i.e. until the unbelief of the Jews is ended: "Blindness has come upon part of Israel" (Rom 11:25). Then he applies the testimony of the prophet; hence he says, *This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt I have called my son."* The Septuagint is not the same, for it says: "Out of Egypt I have called his son."

There seems to be a question here, because this text does not appear to apply, in as much as it is preceded by the words: "When Israel was a child, I loved him"; hence, it seems to speak of Israel's call from Egypt. But it must be noted that in all the texts presented in the Old or New Testaments about Christ a certain distinction must be made: because some refer specifically to Christ, as Is (53:7): "He was led as a sheep to the slaughter"; but some are said of certain ones accordingly as they are a figure of Christ, such as the text in question. For they were called sons

hoc est: *ex Aegypto vocavi filium meum*, scilicet specialem.

of Israel, because they possessed a likeness to the true only-begotten Son. And this is the meaning of "Out of Egypt I have called my son," i.e., special.

*Tunc Herodes*. Hic agitur de interfectione puerorum; et circa hoc duo facit. Primo ponitur occasio interfectionis; secundo ponitur interfectio; ibi *et mittens occidit omnes pueros*; tertio inducuntur prophetiae, ibi *tunc impletum est*.

(16) *Then Herod...* Here he tells of the slaughter of the infants. In regard to this he does three things: first, the occasion of the slaughter is mentioned; secondly, the slaying (v. 16b); thirdly, the prophecies are quoted (v. 17).

Occasio fuit ira Herodis: unde *tunc Herodes iratus est*. Iac. I, 20: *ira viri iustitiam Dei non operatur*. Et notandum quod quando aliquis rex amissionem regni suspicatur, cito irascitur et accenditur.

The occasion was Herod's anger; hence *Herod was in a furious rage*: "Man's anger does not work the justice of God" (Jas 1:20). And it should be noted that when a king suspects the loss of his kingdom, he quickly becomes inflamed with anger.

*Videns quoniam illusum esset a magis, iratus est valde*. Et dicitur iratus valde propter duo: quia quando aliquis irascitur, de modica occasione fortiter accenditur. Unde quia in suspitione erat amissionis regni, et illusum fuit a magis, *iratus est valde*. Eccli. XI, 34: *a scintilla una augetur ignis*. *Et mittens*. In ira ista fuit crudelitas quantum ad tria: quantum ad locum, quantum ad multitudinem et quantum ad tempus.

*Then Herod, seeing that he had been tricked by the wise men, was in a furious rage*. He is said to have been in a furious rage for two reasons: because when one is angry, he become furious at the slightest provocation. Hence, because he suspected the loss of his kingdom and had been tricked by the wise men, he went into a furious rage: "From a spark of fire come many burning coals" (Sir 11:32). *And he sent...* In that fury was cruelty in regard to three things: the place, the multitude and the time.

- Quantum ad multitudinem, ut unum quaereret, omnes occidit. Unde dicitur *et mittens occidit omnes pueros*. Et nota quod dicit Augustinus quod *iste numquam profuisset tantum obsequio, quantum profuit odio*. Sed quaeritur, cum non habuerint liberum arbitrium, quomodo dicti sunt mori pro Christo. Sed, sicut dicitur Io. III, 17, *non misit Deus filium suum in mundum, ut iudicet mundum, sed ut salvetur mundus per ipsum*.

- In regard to the multitude, because to find the one he kills all. Hence it says, *He sent and killed all the male children*. And note that Augustine says: "He would never have benefited them as much by paying homage, as he benefited

Numquam enim Deus permisisset eos occidi, nisi fuisset eis utile. Unde dicit Augustinus quod idem est dubitare utrum profuerit illis ista occisio, quod est dubitare utrum pueris prosit Baptismus: passi sunt enim ut martyres et Christum moriendo confessi sunt, quamvis non loquendo. Apoc. VI, 9: *vidi subtus altare animas interfectorum propter verbum Dei.*

- Secunda crudelitas est, quia occidit *in omnibus finibus*, timebat enim ne fugeret, scilicet ad aliquam civitatem. Et contigit ei sicut bestiae vulneratae, quae non attendit quem vulnerare debeat; Prov. XXVIII, v. 15: *leo rugiens, et ursus esuriens, princeps impius super populum pauperem.*
- Tertia quantum ad tempus. Unde *a bimatu*, idest duorum annorum. Et nota quod Augustinus dicit quod illo anno, quo Christus natus est, innocentes sunt occisi.

them by his hatred." But one might ask, since they did not have free will, how they are said to die for Christ? but, as it says in John (3:17): "God did not send his son into the world to judge the world, but that the world be saved by him." For God would never permit them to be killed, unless it were useful for them. Hence Augustine says that it is the same thing to doubt whether their killing profited them as to doubt whether baptism would have profited them: for they suffered as martyrs, and by dying confessed Christ, though not by speech: "I saw under the altar the souls of those slain for the word of God" (Rev 6:9).

- The second cruelty is that he killed *in all that region*, for he feared that he might flee to another city. He acted like a wounded beast, which does not care whom it injures: "Like a roaring lion or a charging bear, a wicked ruler over a poor people" (Pr 28:15).
- The third was in regard to time. Hence *those who were two years old and under*. And note that Augustine says that "the Innocents were killed in the year Christ was born."

Sed quare dicit *a bimatu et infra*? Dicunt quidam quod stella apparuit per duos annos ante; unde Herodes dubitabat utrum a tempore stellae natus fuisset. Et ideo dicit *secundum tempus quod exquisierat a magis*. Alii autem dicunt quod isti non sunt occisi eodem anno, sed post duos annos. Sed

But why does he say *from two years old and under*? Some say that the star appeared for two years previously. Hence, Herod was not sure that he was not born as soon as the star appeared. Hence, he says, *according to the time which he had ascertained from the*

quare tantum distulit? Triplex ratio redditur a diversis.

- Una est, quia a principio putabat quod magi fuissent decepti et quod nihil invenissent, sed postquam audivit multa verba de Christo a Zacharia et Simeone et Anna, tunc motus fuit ad quaerendum.
- Alii dicunt quod hoc fecit ex cautela: timebat enim ne puerum, quem quaerebat, parentes occultassent. Unde primo voluit eos assecurare.
- Alii quod occupatione impeditus, quia misit post magos usque ad Tharsum Ciliciae et fecit incendi naves eorum. Item fuit occupatus, quia citatus fuit Romae accusatus a filiis. Et sic post reversionem incepit saevire.

*wise men*. But others say that they were not killed in the same year but two years later. But why did he wait so long? Three reasons are given by different persons.

- One is that in the beginning he thought that the Magi had been deceived and would find nothing, but after he heard many things about Christ from Zechariah and Simeon and Anna, he felt it was necessary to make inquiries.
- Others say that he did this out of wariness, for he feared that the parents would conceal the child he sought. Hence, at first he wished to follow them.
- Others say that he was prevented by his business, because he sent after the Magi as far as Tharsus of Cilicia and burned their ships. He was also occupied, because he had been summoned to Rome, where his sons had accused him. And so, after his return he began to vent his rage.

Et dicit *et infra* etc., quia cogitavit illum esse tantae potentiae, quod posset commutare faciem suam.

He says *or under*, because he knew that he had such power that he could change his features.

Per istam occisionem significatur occisio martyrum, quia pueri per humilitatem et innocentiam, infra XIX, 14: *sinite parvulos, et nolite eos prohibere ad me venire*; item infra XVIII, 3: *nisi conversi fueritis, et efficiamini sicut parvuli, non intrabitis in regnum caelorum*.

By that killing is signified the killing of the martyrs, because they were children in humility and innocence: "Suffer the little children to come unto me and forbid them not" (Mt 19:14); likewise below (18:3): "Unless you be converted and become as little children, you shall not enter the kingdom of heaven."



*In Bethlehem, et in omnibus finibus eius; quia per totum mundum occiduntur: Act. I, v. 8: eritis mihi testes, scilicet moriendo. Duo anni sunt duplex caritas, Dei et proximi, quia fides sine operibus mortua est, Iac. c. II, 20. Et nota quod nato Christo, statim persecutio saevit, quia statim quando quis convertitur ad Christum, incipit tentari. Eccli. II, v. 1: fili, accedens ad servitutem Dei, sta in iustitia et in timore, et praepara animam tuam ad tentationem.*

Tunc impletum est quod dictum est per Ieremiam prophetam. Posita occisione puerorum, hic more suo Evangelista prophetiam annuntiantem ponit, quae est Ier. c. XXXI, 15: *vox in Rama audita est, lamentationis, luctus et fletus, Rachel plorantis filios suos, et nolentis consolari super eis, quia non sunt.* Et notandum quod, sicut dicit Hieronymus, ubicumque per apostolos et Evangelistas introducitur aliqua auctoritas veteris testamenti, non oportet introducere verbum ex verbo semper, sed sicut dedit eis spiritus sanctus, aliquando sensum ex sensu in usu nostro. Ita habemus Ier. XXXI, 15: *vox in excelsis audita est lamentationis, luctus et fletus, Rachel plorantis filios suos, et nolentis consolari super eis, quia non sunt.* Et sensus idem est.

Et considerandum quod, quantum ad hanc auctoritatem pertinet, ista est una de illis quae introducuntur in Evangelio, quae tamen sensum litteralem habet, qui est figura eius, quod fuit in novo testamento. Unde ad

*In Bethlehem and in all that region, because they are killed through the whole world: "You will be witnesses to me," namely, by dying (Acts 1:8). The two years are the two loves—of God and of neighbor, because "faith without works is dead" (Jas 2:20). And note that after Christ was born, a persecution at once rages: because as soon as one is converted to Christ, he begins to be tempted: "Son, coming to the service of God, stand in justice and in fear, and prepare your soul for temptation" (Sir 2:1).*

(27) *Then was fulfilled what was spoken by the prophet Jeremiah.* Having mentioned the slaughter of the infants, the evangelist according to custom now mentions the prophecy foretelling this: (28) *A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they were not* (Jer 31:15). And it should be noted that, as Jerome says, wherever any text is introduced by the apostles and evangelists, it is not necessary to present it always word for word, but as the Holy Spirit gave it to them, sometimes sense for sense in our use. Thus we have in Jeremiah (31:15): "A voice is heard on high of lamentation and weeping and mourning. Rachael is weeping for her children; she refuses to be comforted for her children, because they are not." The sense is the same.

We should notice that as far as this text is concerned, it is one of those which are brought into the gospel, but which has a literal sense that is a figure of something in the New Testament.

intellectum eius considerata est quaedam historia, quae legitur Iudicum XIX ubi dicitur quod propter peccatum commissum circa uxorem Levitae fere tota tribus Benjamin extincta est; et dicitur quod ibi fuit maximus planctus, ita quod fuit auditus de Gabaa usque in Rama longe a Bethlehem per duodecim miliaria. Hoc dicitur Rachel plorare, quia mater fuit Benjamin; et est locutio figurativa, scilicet ad exprimendum magnitudinem doloris. Sed haec est prophetia de praeterito. Alio modo est de futuro dupliciter. Quia uno modo potest referri ad captivitatem Israel, qui quando in captivitatem ducebantur, dicuntur in via iuxta Bethlehem plorasse; et tunc dicitur Rachel plorasse, quia sepulta erat ibi, Gen. XXXV, 19. Et dicitur hoc eodem modo loquendi quo locus dicitur plorare mala quae in loco accidunt. Vult ergo dicere propheta quod sicut maximus dolor et luctus fuit, quando extincta est tribus Benjamin, ita futurus est maximus alius tempore captivitatis. Tertio modo exponitur sic. Evangelista assumit factum de occisione innocentum et exaggerat istum dolorem quadrupliciter. Ex diffusione doloris, ex multitudine doloris, ex materia, et inconsolabilitate.

Dicit ergo: *vox in Rama*. Quedam civitas est in tribu Benjamin, Iosue XVIII, 25, et potest accipi pro civitate Liae. Hic autem accipitur pro excelso; et potest dupliciter exponi. Primo sic: *vox*, in excelso prolata, *audita est*, quia vox quae in loco alto est, longe lateque

Hence, to understand it one must consider a bit of history, which is recorded in Judges, where it says that almost the whole tribe of Benjamin was wiped out on account of a sin committed against the wife of a Levite. It also states that there was greatest mourning there, so great, indeed, that it was heard from Gabsa to Ramah, a distance of 12,000 paces. Rachel is said to mourn this, because she was the mother of Benjamin; and it is a figure of speech used to express how great was the pain. But this is a prophecy about the past. In another way it is about the future in two ways: in one way it can refer to the captivity of Israel who, when they were led into captivity, are said to have wept on the road near Bethlehem; and then Rachel is said to have mourned, because she had been buried there (Gen 35:19). And this is said in the same manner of speaking as a place is said to weep over the evils which happen in the place. The prophet, therefore, desires to say that just as there was the greatest pain and grief when the tribe of Benjamin was destroyed, so in the future would be another excruciating pain in the time of the captivity. It is explained in a second way thus: the evangelist accepts the fact of the killing of the Innocents and amplifies the pain in four ways: first, from its extent; secondly, from the amount; thirdly, what the pain concerned; fourthly, its insolability.

He says, therefore: *A voice in Ramah*. This is a city in the tribe of Benjamin (Jos 18:25) and can be taken as the city of Liah. But here it is taken for the heights and can be interpreted in two ways: first, *a voice* uttered on high was

diffunditur; Is. XL, 9: *supra montem excelsum ascende tu qui evangelizas Sion, exalta in fortitudine vocem tuam*. Vel *audita est* in excelso, idest in caelo apud Deum; Eccli. XXXV, 21: *oratio humiliantis se nubes penetrabit, et donec propinquet, non consolabitur, et non discedet donec altissimus aspiciat*. Et iterum: *nonne lacrimae viduae ad maxillam descendunt, et exclamatio eius super deducentes eas?* *Ploratus*: hoc potest referri ad fletum infantum occisorum.

*Et ululatus multus*; hoc ad matrum ploratus. Vel utrumque ad pueros: *ploratus* in quantum elevabantur a militibus, *ululatus* in quantum iugulabantur. Maior est dolor matrum, quam filiorum. Item matrum erat dolor assiduus, puerorum fuit brevis: propter quod dicit Zach. XII, 10: *plangent eum quasi super unigenitum, et dolebunt super eum, ut doleri solet in morte primogeniti*. Item ex materia doloris, quia de morte filiorum. Unde Rachel plorat. Sed obiicitur, quia Bethlehem non erat in tribu Benjamin, sed in tribu Iuda, qui fuit filius Liae.

Et solvitur tripliciter. Primo, quia Rachel sepulta fuit iuxta Bethlehem, Gen. XXXV, 19. Et ita ploravit pueros eo modo, quo aliquis locus dicitur plorare; Ier. II, 12: *obstupescite, caeli, super hoc, et portae eius, desolamini vehementer, dicit dominus*.

*heard*, because a voice in a lofty place is spread far and wide: "Go up in a high mountain, O Zion, herald of good tidings; lift up your voice with strength" (Is 40:9). Or *was heard in Ramah*, i.e., in heaven before God (Sir 35:21): "The prayer of the humble pierces the clouds, and he will not be consoled until it reaches the Lord"; "Do not the tears of the widow run down her cheek, as she cries out against him who has caused them to fall?" (Sir 35:15).

*Wailing*: This can refer to the weeping of the infants who were slaughtered. *And loud lamentation*: This refers to the weeping of the mothers. Or both can refer to the infants: *wailing*, in as much as they were lifted up by the soldiers; *lamentations*, in as much as they were slain. The pain of the mothers is greater than that of the infants. Again, the mothers' pain was continual, that of the infants, brief. For this reason Zechariah (12:10) says: "They shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a first-born." Also from the source of the pain, because it was concerned with the death of the infants. Hence, Rachel laments. But it might be objected that Bethlehem was not in the tribe of Benjamin but in the tribe of Judah, who was Liah's son.

This is answered in three ways: first, because Rachel was buried near Bethlehem (Gen 35:19). Accordingly, she wept for the infants in the way in which any place is said to weep: "Be appalled, O heavens, at this, be

Vel aliter. Supra habitum est quod Herodes occidit pueros in Bethlehem, et in omnibus finibus eius et cetera. Bethlehem autem erat in confinio duarum tribuum, scilicet Iudae et Benjamin; unde de pueris Benjamin occisi sunt: et sic cessat obiectio, sicut exponit Hieronymus. Augustinus autem aliter exponit et dicit quod consuetudo est quod quando alicui aliqua prospera succedunt, ille, quando adversitates veniunt, magis dolet. Lia et Rachel sorores fuerunt, et isti qui occisi sunt fuerunt de filiis Liae. Et sic corporaliter occisi sunt, ne aeternaliter punirentur, ut in facto Gabaa. Dicitur ergo plorare videns filios suos occidi et damnari. Vel per Rachel Ecclesia signatur, quia interpretatur videns Deum, et Ecclesia per fidem videt: quae plorat filios suos occisos, non quia occisi sunt, sed quia per ipsos poterat alios acquirere. Vel non plorat propter occisos, sed propter occidentes.

Sequitur de inconsolabilitate doloris: *et noluit*. Et exponitur illud multipliciter. Primo ut referatur ad populum, qui tunc erat. Consolatio enim debetur quamdiu speratur aliquod remedium; sed quando non speratur, non est consolatio, sicut patet in infirmo desperato; et ideo dicit, ut referatur ad opinionem matrum, *quia non sunt*, quia scilicet non apparent; Gen. XXXVII, 30: *puer non comparet*. Vel *noluit consolari*, *quia non sunt*, id est ac si non essent: consolatio enim non debetur nisi de malis. Unde secundum hoc refertur ad opinionem Ecclesiae, quae habet eos tamquam regnarent; unde, sicut de regnantibus, gaudet de eis, I Thess. IV, v. 12: *nolumus vos*

shocked, be utterly desolate, says the Lord" (Jer 2:12). Or in another way: it was stated above that Herod killed the infants in Bethlehem and in all its surrounding territory. But Bethlehem lay within the confines of two tribes, namely, Judah and Benjamin. Hence, some infants from the tribe of Benjamin were killed. Thus the objection ceases, as Jerome explains. But Augustine explains it another way and says that it is customary, when one is habituated to prosperity, that he becomes sadder when adversities come. Liah and Rachel were sisters, and the ones killed were among the children of Liah. Thus they were killed bodily, lest they be punished eternally, as in the case of Gabaa. Therefore, she is said to weep, when she sees her children killed or damned. Or the Church is signified by Rachel, because it means "seeing God," and the Church sees by faith. She weeps over her slain children, not because they were slain, but because through them she could obtain others. Or she weeps not for the slain but for the slayers.

Then he mentions the inconsolable pain: *she refused*... This is explained in a number of ways: first, as referring to the people who existed then. For consolation should be forthcoming, as long as a remedy is hoped for; but when there is no hope for it, there is no consolation, as in the case of the hopelessly infirm. Therefore, he says in regard to the mothers' opinion, *because they were no more*, i.e., no longer visible: "The lad is gone" (Gen 37:30). --- Or *she refused to be consoled*, *because they were no more*, i.e., as if they were no more: for consolation is expected only for evil

*ignorare de dormientibus, ut non contristemini, sicut et ceteri qui spem non habent vel noluit consolari de praesenti, sed expectat consolationem in futuro; infra V, 5: beati qui lugent, quoniam ipsi consolabuntur.*

things. Hence, according to this it is referred to the opinion of the Church, which regards them as reigning; hence, it rejoices over them as reigning: "But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope" (1 Thes 4:13). --- Or she refused to be consoled at present but awaited consolation in the future: "Blessed are they that mourn, for they shall be comforted" (Mt 5:5).

Consequenter agitur de revocatione Christi; unde *defuncto Herode, ecce Angelus domini apparuit in somnis Ioseph*. Et primo ponitur apparitio Angeli; secundo mandatum Angeli; tertio executio mandati Angeli.

(19) Then he deals with Christ's being called back; hence, *when Herod died, behold, an angel of the Lord appeared in a dream to Joseph*. First, he mentions that the angel appeared; secondly, the angel's command; thirdly, the execution of the angel's command.

Circa primum tria ponuntur. Primo describitur tempus; secundo persona; tertio modus apparitionis.

In regard to the first, three things are done: first, the time is described; secondly, the person; thirdly, the manner of the appearance.

Dicit ergo *defuncto Herode*: non ille qui fuit in morte Christi, quia ille fuit filius istius. *Ecce Angelus apparuit*.

He says, therefore, *But when Herod died*: not the one involved in Christ's death, because that was his son; *behold an angel appeared*.

Notandum quod omnis turbatio Ecclesiae secundum mysterium terminatur per mortem persecutorum quia *in perditione impii erit laudatio* Prov. XI, 10. Item nota quod infidelitate Iudaeorum terminata, Christus redibit ad eos. Rom. XI, 26: *et tunc omnis Israel salvus fiet*.

It should be noted that all trouble in the Church is terminated by the death of the persecutors: "When the wicked perish, there are shouts of gladness" (Pr 11:10). Note, also, that when the unbelief of the Jews has ended, Christ will return to them: "And then all Israel will be saved" (Rom 11:26).

*Ecce (...) apparuit.* Notandum quod talis est ordo Angelorum et hominum, ut divinae illuminationes non fiant nobis nisi per Angelos; ad Hebr. I, 14: *omnes sunt administratorii spiritus in ministerium missi propter eos qui haereditatem capiunt salutis.* Unde etiam Christus secundum quod homo, voluit per Angelos nuntiari.

*Behold... appeared.* It should be noted that the order between men and angels is such that divine illuminations are produced in us only by angels: "Are they not administering spirits sent forth to serve for the sake of those who are to obtain salvation?" (Hab 1:14). Hence, even Christ as man willed to be announced by angels.

Modus, ibi *in somnis Ioseph in Aegypto.*

The manner: *in a dream to Joseph in Egypt.*

Mandatum, ibi *surge, et accipe puerum.* Non dicit filium, non coniugem, sed puerum, ut designetur dignitas pueri, et integritas matris. In hoc significatur, quod Ioseph non fuit ei datus ad carnalem copulam, sed ad ministerium et custodiam. Consequenter assignat causam *defuncti sunt enim qui quaerebant animam pueri.*

(20) The command: *Rise, take the child and his mother.* He does not say, "son" or "wife", but *child*, in order to designate the dignity of the child and the purity of the mother. In this is shown that Joseph was not given to her for the purpose of carnal intercourse but to minister and guard. And he assigns the cause: *for those who sought the child's life are dead.*

Sed quaeritur, quare dicit *sunt*. Non enim nisi Herodes mortuus erat. Hoc solvitur dupliciter.

But one might ask why he says, *are*, for Herod alone had died. This is answered in two ways:

- Primo quia iste tot mala fecerat, quod Iudaei gaudebant de morte eius: qui praesentiens mandavit adhuc vivens sorori suae, quod nobiliores de Iudaeis interficeret in morte sua; et isti quaesiverant animam pueri cum Herode; et hoc est *defuncti sunt enim qui quaerebant animam pueri.*
- Vel aliter. Mos est sacrae Scripturae ponere plurale pro singulari: unde *mortui sunt*, idest mortuus est et cetera. Unde in hoc quod dicit *qui quaerebant animam pueri*, destruitur error Apollinaris, qui dixit, quod divinitas erat in Christo loco animae.

- first, because he had done so much evil that the Jews rejoiced in his death. When he had a foreboding of his death, he commanded his sister to kill the nobler Jews when he died. These had sought the life of the child with Herod: *for those who sought the child's life are dead.*
- Or another way: It is the custom of Sacred Scripture to use the plural for the singular: hence, *they are dead*, i.e. *he is dead*. Hence, the statement that *those who sought the*

*child's* *life* destroys  
Apollinaris' error, that the  
godhead was in Christ in place  
of a soul.

Ponitur executio huius mandati *qui consurgens, accepit puerum et matrem eius*; et circa hoc duo facit: primo ostendit quomodo reversus est in terram Israel; secundo quam partem vitavit; tertio qua parte declinavit, ibi *et admonitus in somnis secessit in partes Galilaeae*. Dicit ergo *qui consurgens*. Notandum, quod Angelus non dixit vade in terram Iuda, vel in Ierusalem, sed universaliter *in terram Israel*, sub qua etiam Galilaea potest comprehendi. Unde potest dici, quod Ioseph intravit fines terrae, quam habitabat Iudas.

Consequenter ponitur quam partem vitavit, ibi *audiens autem quod Archelaus regnaret in Iudaea*. Et notanda est hic historia Herodis. Iste Herodes habuit sex filios, et ante mortem suam occidit Alexandrum et Aristobolum; in morte autem sua mandavit ut occideretur Antipater. Unde tres remanserunt, inter quos Archelaus primogenitus fuit, et usurpavit sibi regnum; sed tandem accusatus a Iudaeis apud Caesarem Augustum, ablatum fuit ei regnum et divisum fuit in quatuor partes, et duas habuit Archelaus, duas alias alii diviserunt sibi, ita quod unam tetrarchiam habuit Herodes, aliam Philippus, sicut habetur Lc. III, v. 1. Iste Archelaus missus est in exilium post novem annos regni sui.

*Et admonitus in somnis*. Dixerat primo Angelus, quod iret ad terram Israel; sed quia Ioseph nondum intellexerat, ideo Angelus,

(21) Then he mentions the execution of the command: *and he rose and took the child and his mother*. In regard to this he does three things: first, he shows how he returned to the land of Israel (v. 21); secondly, the section he avoided (v. 22); thirdly, the section he chose (v. 22b). He says, therefore, *and he rose*. Note that the angel did not say: "Go into the land of Judah," or "into Jerusalem," but universally, *to the land of Israel*, under which even Galilee can be included. Hence, it can be said that Joseph entered the boundaries of the land which Judah inhabited.

(22) Then he mentions the area he avoided: *when he heard that Archelaus reigned in Judea*. Here the history of Herod should be noted. For he had six sons, and before his death he killed Alexander and Aristobulus; at his death he commanded that Antipater be killed. Thus three remained, among whom Archelaus was the firstborn and usurped the kingdom; but he was later accused before Caesar Augustus by the Jews and his kingdom was taken away. It was then divided into four parts. Two were given to Archelaus and one each to Herod and Philip, as Luke (3:1) says. Archelaus himself was sent into exile after reigning for nine years.

*Being warned in a dream*. First the angel had said that he should go to the land of Israel, but because Joseph had

qui prius indeterminate revelaverat, nunc determinat. Et hoc est *et admonitus (...)* *secessit in partes Galilaeae*.

Sed contra. Sicut Archelaus in Iudaea, ita Herodes in Galilaea regnabat. Sed dicendum, quod hoc fuit statim post mortem Herodis, quando Archelaus tenebat totum, quia postmodum facta est divisio. Sed tunc etiam quaeritur, quare non timuit Archelaum. Dicendum, quod in Ierusalem erat sedes regni; unde ibi quasi semper morabatur. Sed quaeritur, quare Luc. II, 41 dicitur quod singulis annis ducebant puerum in Ierusalem. Et solvit Augustinus, quod secure ducebant per turbam magnam, quae tunc ascendebat; sed periculum fuisset si ibi diu moratus fuisset. Item quaeritur, quare innuit Evangelista quod quasi per accidens venit Ioseph in Nazareth, sed Lc. II, 39 dicitur quod in Nazareth habuit proprium domicilium. Sed dicendum, quod Angelus dixerat ei, quod iret in terram Israel, quae stricte accepta non continebat Galilaeam, nec Nazareth: et sic intellexit Ioseph; et ideo non proponebat ire in Nazareth.

*Ut adimpleretur quod dictum est per prophetam: quoniam Nazaraeus vocabitur.* Hoc non invenitur scriptum, sed potest dici, quod ex multis locis colligitur. Nazarenus igitur interpretatur sanctus: et quia Christus dicitur sanctus; Dan. IX, 24: *donec ungatur sanctus*; ideo signanter dicitur *per prophetam*. Vel potest dici, quod per

not yet understood, the angel's message made explicit what was previously implicit. And this is indicated, when he says, *being warned in a dream, he withdrew to the district of Galilee*.

But on the other hand, just as Archelaus ruled in Judea, so Philip in Galilee. But one must answer that this was immediately after the death of Herod, when Archelaus had the entire kingdom, because the division was made later. But then why did he not fear Archelaus? The answer is that Jerusalem was the seat of the kingdom; hence, he practically stayed there always. But why does Luke (2:41) state that they brought the child to Jerusalem every year? Augustine answers that it was safe to bring him on account of the vast throng that came there at that time; but it would have been dangerous, if he had tarried there for a long time. But why does the evangelist suggest that it was by accident that Joseph came to Nazareth, whereas Luke (2:39) says that he had his personal domicile in Nazareth. The answer is that the angel had told him to go into the land of Israel which, strictly speaking, did not include Galilee or Nazareth. That is the way Joseph understood it; therefore, he made no decision to go to Nazareth.

(23) *That what was spoken by the prophet might be fulfilled, "He shall be called a Nazarene."* This is not found written, but it can be said that it was gathered from many passages. For Nazarene means holy; and because Christ is called holy: "Until the holy one is anointed" (Dan 9:24), therefore,



Nazarenum interpretatur floridus; et hoc habetur Is. XI, 1: *egredietur virga de radice Iesse, et flos de radice eius ascendet* etc.; et convenit cum eo, quod dicitur Cant. II, 1: *ego flos campi et lilium convallium*.

he is said to be so called by the prophet. Or it can be said that by Nazarene is meant abounding with flowers, as in Is (11:1): "There shall come forth a shoot from the stump of Jesse and a flower shall grow out of his roots." This agrees with Song of Songs (2:1): "I am a rose of Sharon, a lily of the valleys."

---

**Liber 3**  
**Lectio 1**  
**Reportatio Petri de Andria**

**3—1**  
**Mt 3:1-12**

1 ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς ἰουδαίας 2 [καὶ] λέγων, μετανοεῖτε, ἥγγικεν γάρ ἡ βασιλεία τῶν οὐρανῶν. 3 οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ ἡσαΐου τοῦ προφήτου λέγοντος, φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. 4 αὐτὸς δὲ ὁ ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. 5 τότε ἐξεπορεύετο πρὸς αὐτὸν ἱεροσόλυμα καὶ πᾶσα ἡ ἰουδαία καὶ πᾶσα ἡ περιχώρος τοῦ ἰορδάνου, 6 καὶ ἐβαπτίζοντο ἐν τῷ ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 7 ἰδὼν δὲ πολλοὺς τῶν φαρισαίων καὶ σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς, γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; 8 ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας; 9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, πατέρα ἔχομεν τὸν ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ ἀβραάμ. 10 ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται: πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 11 ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν: ὁ δὲ

1. And in those days cometh John the Baptist preaching in the desert of Judea. 2. And saying: Do penance: for the kingdom of heaven is at hand. 3. For this is he that was spoken of by Isaias the prophet, saying: A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths. 4. And the same John had his garment of camel's hair, and a leathern girdle about his loins: and his meat was locusts and wild honey. 5. Then went out to him Jerusalem and all Judea, and all the country about Jordan: 6. And were baptized by him in the Jordan, confessing their sins. 7. And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath to come? 8. Bring forth therefore fruit worthy of penance. 9. And think not to say within yourselves, We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham. 10. For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire.

ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι: αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί: 12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

11. I indeed baptize you in water unto penance, but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Ghost and fire. 12. Whose fan is in his hand, and he will thoroughly cleanse his floor and gather his wheat into the barn; but the chaff he will burn with unquenchable fire.

Supra egit Evangelista de ingressu Christi in mundum; nunc autem agit de eius processu, qui quidem est attendendus secundum processum suae doctrinae: ad hoc enim venit, Io. XVIII, 37. Circa doctrinam autem duo considerantur. Primo enim ponitur praeparatio ad doctrinam; secundo ponitur ipsa doctrina cap. V.

The evangelist dealt above with Christ's entry into the world; now he deals with the spread of his teaching, for he came for this purpose (Jn 18:37). In regard to his teaching two things are considered: first, the preparation for teaching is mentioned: secondly, the teaching itself (ch. 5).

Ad doctorem autem evangelicae doctrinae duo requiruntur. Primo ut sit velatus sacris mysteriis; secundo ut probatus sit virtutibus: et sic duo praemittuntur ante doctrinam, scilicet Baptismus eius, et tentatio cap. IV.

In a teacher of the Gospel two things are required: first that he be surrounded with sacred mysteries; secondly, that he be of proven virtue: thus two things are mentioned before the teaching, namely, his baptism and temptation (ch. 4).

Circa primum duo facit. Primo introducitur Ioannis Baptismus, ibi *exibat ad eum Ierosolyma*; secundo instructio baptizatorum, ibi *videns autem multos*. Invitantur autem dupliciter a Ioanne, scilicet verbo et exemplo. Secundum ibi *ipse autem Ioannes habebat vestimentum de pilis camelorum* et cetera.

In regard to the first he does two things: first, John's baptism is introduced (v. 5); secondly, the instruction of the baptized (v. 7). They are invited in two ways by John; namely, by word and by example (v. 4).

Circa doctrinam Ioannis tria facit, sive tanguntur. Primo persona doctoris introducitur; secundo ponitur doctrina; tertio confirmatio. Secundum ibi *poenitentiam agite*; tertium ibi *hic est enim de quo dictum est*.

In regard to John's teaching he does three things: first, the person of the teacher is introduced; secondly, the teaching is presented (v. 2); thirdly, its authenticity (v. 3).

Circa personam quinque ponuntur, scilicet tempus, persona, officium, studium, et locus.

- Primum ibi *in diebus illis* et cetera. Et notandum quod tempus praedicationis Lucas describit per principes reipublicae et Iudaeorum. Illud ergo quod dicit Lucas, exprimitur hic, cum dicit *in diebus illis*. Nec debet hoc referri ad dies, de quibus facta est mentio, scilicet ad tempus infantiae Christi; non enim est intelligendum hoc fuisse in diebus illis, in quibus Christus reversus est de Aegypto. Sed hoc sic ponitur, quia Christus habitavit continue in Nazareth; Luc. II, 40: *puer autem crescebat, et confortabatur plenus sapientia, et gratia Dei erat in illo*.
- Secundo ponitur persona, ibi *venit Ioannes*; venit, idest apparuit, qui primo occultus erat. Hic est de quo Io. I, 7: *hic venit in testimonium, ut testimonium perhiberet de lumine*. Sed quare Christus voluit eius testimonium, cum haberet testimonium operum? Dicendum quod propter tria.
  - Primo propter nos qui ducimur in cognitionem spiritualium per ea quae sunt similia nobis; Io. I, 7: *hic venit ut testimonium perhiberet de lumine*. Et quare? *Ut omnes crederent per illum*.
  - Secundo propter malitiam Iudaeorum, quia non solum Christus sibi testimonium perhibet, secundum quod ipsi dicebant, Io. VIII, 13: *tu de teipso testimonium perhibes*, sed etiam alius; Io. V, 33: *vos misistis ad Ioannem, et*

In regard to the person five things are presented; namely, the time, the person, the office, the dedication and the place.

- (1) The first is presented at *In those days*. And it should be noted that Luke describes the time of preaching in relation to the heads of the republic and of the Jews. Therefore, what Luke says is expressed here, when it says, *In those days*. This does not refer to the days already mentioned, namely, the time of Christ's infancy. For this does not refer to those days when Christ returned from Egypt. But this is mentioned in this way, because Christ continually lived in Nazareth: "The child grew and became strong, filled with wisdom, and the favor of God was upon him" (Lk 2:40).
- Secondly, the person is mentioned, *In those days came John*: he came, i.e., appeared, for he had been previously hidden: "He came for testimony, to bear witness to the light" (Jn 1:7). But why did Christ wish his testimony, when he had the testimony of works? The answer gives three reasons:
  - first, for our sake, who are led to a knowledge of spiritual things by means of things that are like us: "He came for testimony, to bear testimony to the light" (Jn 1:7). And why? "that all might believe through him."
  - Secondly, on account of the malice of the Jews,

*testimonium perhibuit  
veritati.*

- Tertio ad ostendendum aequalitatem Christi ad patrem, quia sicut pater praenuntios habuit, scilicet prophetas, ita Christus; Luc. I, 76: *tu, puer, propheta altissimi vocaberis: praeibis enim ante faciem domini parare vias eius.*
- Tertio ponitur officium baptizandi. Hoc fuit speciale eius officium, quia primus baptizavit, et fuit eius Baptismus praeparatorius ad Baptismum Christi: quia si Christus novum ritum adiunxisset, statim potuissent homines scandalizari. Et ideo praevenit Ioannes ut praepararet homines ad Baptismum; Io. I, 31: *ut manifestetur in Israel.*
- Quarto ponitur studium, quia venit, ut diligenter praedicaret. Et hoc est *praedicans Baptismum*. Christus quidem baptizaturus ista adiunxit, Matth. ult., 19: *ite, docete omnes gentes, baptizantes eos in nomine patris, et filii, et spiritus sancti.* Ioannes autem in utroque praeparavit viam. Et notandum quod Ioannes in trigesimo anno hoc fecit, in qua aetate David etiam factus est rex, et Ioseph gubernacula regni Aegypti suscepit, Gen. XLI, 46. Per quod datur intelligi, quod ad nullum officium debet aliquis assumi ante perfectam aetatem.
- Quinto ponitur locus *in deserto*. Praedicavit autem in deserto propter quatuor. Primo ut quietius audirent: in civitate enim multi curiosi impediens convenissent, sed in deserto non nisi studiosi ibant; Eccle. XII, 11: *verba sapientium sicut stimuli, et quasi clavi in altum defixi,*

because not only Christ gives testimony of himself, as they said: "You give testimony of yourself" (Jn 3:26), but so did another: "You sent to John and he has borne witness to the truth" (Jn 5:33).

- Thirdly, he mentions his office of baptizing. This was his special office, because he baptized first, and his baptism was a preparation for that of Christ; because if Christ had introduced a new rite, men might be immediately scandalized. Therefore, John came first and prepared men for baptism: "That he might be revealed to Israel" (Jn 1:31).
- Fourthly, his main interest is mentioned, because he came to preach diligently, i.e., to preach baptism. When Christ baptized, he joined the two: "Go, teach all nations, baptizing them..." (Mt 27:19). But John prepared the way for both, i.e. the preaching and the baptism. It should be noted that John did this in his thirty-third year, the age at which David was made king and Joseph began to exercise power in Egypt (Gen 41:46). This gives us to understand that no one should be elevated to any office, before he reaches the perfect age.
- Fifthly, the place is mentioned, *in the desert*. Now

*quae per magistrorum consilium data sunt a pastore uno. Secundo quia congruebat suae praedicationi; quia ipse poenitentiam praedicabat. Talis autem debet esse locus poenitentiae, vel corporaliter, vel mentaliter; Ps. LIV, 8: ecce elongavi fugiens, et mansi in solitudine. Tertio ad designandam conditionem Ecclesiae, quae per desertum significatur: datur enim intelligi, quod non est in synagoga praedicatio salutis, sed in Ecclesia; Is. LIV, 1: laetare, sterilis, quae non paris; decanta laudem, et, hinni, quae non pariebas, quoniam multi filii desertae, magis quam eius quae habebat virum, dicit dominus. Quarto ad designandam conditionem Iudaeae, quae iam derelinquebatur a Deo; inf. XXIII, 38: ecce relinquetur vobis domus vestra deserta.*

he preached in the desert for four reasons: first, that they might hear him more calmly, for in the city many of the curious would have come and been obstacles, but in the desert only those desirous of learning came: "The sayings of the wise are like goads, and like nails firmly fixed are the collected sayings given by one Shepherd" (Ec 12:11). Secondly, because they suited his preaching, because he preached penance. Such should be a place of penance either bodily or spiritually: "Yes, I would wander afar, I would lodge in the wilderness" (Ps 55:7). Thirdly, to indicate the condition of the Church, which is signified by the desert, for it is given to be understood that it is not in the synagogue but in the Church that salvation is preached: "Sing, O barren one, who did not bear; break forth into singing and cry aloud, you that have not been in travail. For the children of the desolate one will be more than the children of her that is married, says the Lord" (Is 54:1). Fourthly, to designate the condition of Judea, which had already been abandoned by God: "Behold, your house is forsaken and desolate" (Mt 23:38).

Sequitur *poenitentiam agite* et cetera. Ioannes annuntiat quamdam novam vitam, sicut dicit Augustinus in libro de poenitentia: nullus qui suae voluntatis arbiter constituitur, potest novam vitam inchoare, nisi poeniteat veteris vitae. Quaere in

(2) He continues with *Do penance...* John announces a new life, as Augustine says in the book *On Penance*: "No one who is made arbiter of his own will can begin a new life, unless he repents of his former life."

Glossa. Et ideo primo monet ad poenitentiam; secundo annuntiat salutem, ibi *appropinquabit enim regnum caelorum*. Item *poenitentiam agite*, per quam est remissio peccatorum. Chrysostomus: nato filio Dei, Deus misit praeconem in mundum. Et notandum quod aliud est poenitentiam agere et poenitere. Ille poenitet qui peccata deflet, et flenda non committit. Et sciendum, quod totum refertur ad propositum mentis, ut scilicet dicatur et flenda non committit, idest, proponit non committere: hoc enim requirit poenitentia. Poenitentiam autem agere est satisfacere pro peccatis; Luc. III, 8: *facite fructus dignos poenitentiae*.

Therefore, first he warns them to repent; secondly, he announces salvation (v. 2). Also, *Do penance*, by which there is remission of sin: "When the Son of God was born, God sent a preacher into the world" (Chrysostom). But it should be noted that it is one thing to do penance and another to repent. One repents who weeps over his sins and does not commit things over which he should weep. And notice that it all refers to a proposal of the mind, so that it is said: And does not commit things over which he should weep, i.e., proposes not to commit; for penance demands this. But to do penance is to satisfy for sins: "Bring forth fruits worthy of penance" (Lk 3:8).

Et fit hic quaestio. Cum omnia peccata dimittantur in Baptismo, quare Ioannes praenuntians Baptismum Christi, incepit a poenitentia? Et respondetur in Glossa, quod triplex est poenitentia, scilicet ante Baptismum, quia oportet ut doleat de peccatis quando accedit; secunda post Baptismum, de mortalibus; tertia, de venialibus. Hic agitur de poenitentia quae est post Baptismum; unde Petrus dixit Act. II, 38: *poenitentiam agite*, scilicet ut sitis parati ad salutem consequendam. *Appropinquabit*.

Here a question arises. Since all sins are forgiven in baptism, why does John, when announcing Christ's baptism, begin with penance? The answer in a Gloss states that penance is threefold: namely, before baptism, because one must be sorry for sin, when he comes to baptism; secondly, after baptism, for mortal sins; thirdly, for venial sins. Here he is concerned with penance after baptism; hence, Peter says "Do penance, that you may be prepared for attaining salvation" (Acts 2:38).

Et nota quod numquam in Scriptura veteris testamenti invenitur promissum regnum caelorum; sed primo Ioannes nuntiat, quod pertinet ad dignitatem eius. Regnum autem caelorum in Scriptura quatuor modis accipitur.

*Is at hand*. Note that the kingdom of heaven is never found promised in the Old Testament; but John is the first to announce it, and this pertains to his greatness. But the kingdom of heaven is taken in four ways in Scripture.

- Quandoque enim dicitur ipse Christus habitans in nobis per gratiam; Luc. XVII, 21: *regnum Dei intra vos est*. Et dicitur regnum

- For sometimes it refers to Christ himself dwelling in us by grace: "The kingdom of heaven is within you" (Lk 16:21). He is

caelorum, quia per inhabitantem gratiam inchoatur nobis via caelestis regni.

- Secundo, sacra Scriptura; infra XXI, 43: *auferetur a vobis regnum Dei*, idest sacra Scriptura. Et dicitur regnum, quia lex eius ducit ad regnum.
- Tertio, dicitur praesens Ecclesia militans; infra XIII, 47: *simile est regnum caelorum saganae missae in mare, et ex omni genere piscium congreganti* et cetera. Et dicitur regnum caelorum, quia ad modum caelestis Ecclesiae est institutum.
- Quarto dicitur regnum caelorum caelestis curia; infra VIII, 11: *venient ab oriente, et occidente, et recumbent cum Abraham, et Isaac, et Iacob in regno caelorum*. Ante tempus autem Ioannis non fiebat mentio, nisi de regno Iehusaeorum, Ex. III, 8, sed modo promittitur regnum caelorum suae Ecclesiae.

called the kingdom of heaven, because the road to the heavenly kingdom is begun in us through his indwelling grace.

- Secondly, Sacred Scripture: "The kingdom of God will be taken away from you" (Mt 21:43). It is called a kingdom, because its law leads to a kingdom.
- Thirdly, the present Church Militant: "The kingdom of heaven is likened to a net cast into the sea and collecting fish of every kind" (Mt 13:47). It is called a kingdom, because it is established after the manner of the heavenly Church.
- Fourthly, the heavenly assembly is called the kingdom of heaven: "They shall come from the east and from the west and sit at table with Abraham and Isaac and Jacob in the kingdom of heaven" (Mt 8:2). Before the time of John the only kingdom mentioned was that of the Jebusites (Ex 3:8); but now the kingdom of heaven is promised to his Church.

Consequenter ponitur confirmatio huius praedicationis *hic est de quo dictum est per Isaiam prophetam* et cetera. Et, sicut dicit Augustinus, istud potest dupliciter exponi. Primo quod hoc, scilicet *hic est de quo scriptum est*, sint verba Evangelistae; et tunc sensus est planior. Secundo, illud introducit a Matthaeo, velut sint verba Ioannis poenitentiam agentis. Unde *hic est*, idest ego sum; et loquitur de se sicut de alio, sicut Ioan. I loquitur de alio sicut de se. Sed non est vis cuius sint verba, quia sensum eundem habent. Hic est ergo de quo

(3) Then this preaching is confirmed: *This is he who was spoken of by the prophet Isaiah...* And, as Augustine says, this can be explained in two ways: first, so that the words, *This is he who was spoken of*, are the words of the evangelist; and then the sense is plainer. Secondly, that they are introduced by Matthew as being the words of John doing penance. Hence, *this is he*, i.e., "I am"; and he speaks of himself as of another, as John (c. 1) speaks of another as of himself.

scriptum est, Is. XL, 3: *vox clamantis in deserto: parate viam domini, rectas facite in solitudine semitas Dei nostri*. Tria ponuntur, per quae confirmantur tria praedicta. Primo praenuntiatur locus praedicationis Ioannis, quia *vox clamantis in deserto*; secundo adventus regni caelorum; unde *parate viam*. Tertio poenitentiam, ibi *rectas facite semitas eius*. Dicit ergo *vox clamantis in deserto*. Et dicit vox propter tria.

- Primo quia, sicut dicit Gregorius, vox verbum praecedit; et Ioannes Christum. Luc. I, 17: *ipse praecedet ante illum in spiritu et virtute Eliae*.
- Secundo, quia per vocem verbum cognoscitur; vox enim verbum deducit in cognitionem, ita Ioannes Christum; Io. I, 31: *ut manifestetur in Israel, propterea veni ego in aqua baptizans*.
- Tertio, quia vox sine verbo non facit animi certitudinem; I Cor. XIV, 8: *si incertam vocem det tuba, quis parabit se ad bellum?*

Et revelatio divinorum mysteriorum non facta est per Ioannem, nisi in quantum annuntiavit Christum, sed per Christum verbum; Io. I, 18: *unigenitus qui est in sinu patris ipse enarravit*. Igitur *vox clamantis*; et potest intelligi dupliciter. Primo Christi clamantis, qui in Ioanne loquebatur; II ad Cor. XIII, 3: *an experimentum quaeritis eius qui in me loquitur Christus?* Ita etiam clamavit in omnibus prophetis. Unde semper

But it is not important whose words they are, because they have the same sense. He is the one, therefore, of whom it was written, *the voice of one crying in the wilderness. Prepare the way of the Lord, make his paths straight*. Three facts are presented to support the three details mentioned: first, the place of John's preaching: *the voice of one crying in the wilderness*; secondly, the coming of the kingdom of heaven: *prepare the way*; thirdly, penance: *make straight his paths*. He says this for three reasons:

- first, because, as Gregory says, "The voice precedes the word and John, Christ: "He will go before him in the spirit and power of Elijah" (Lk 1:17);
- secondly, because by the voice the word is known: for as the voice brings the word into knowledge, so John, Christ: "For this I came baptizing with water, that he might be revealed in Israel" (Jn 1:31).
- Thirdly, because the voice without a word does not give certitude to the mind: "If the bugle gives an uncertain sound, who will get ready for battle?" (1 Cor 14:8).

And the revelation of divine mysteries was not made by John, except in so far as he announced Christ; but through Christ was the word: "The only begotten Son who is in the bosom of the Father, he has made him known" (Jn 1:18). Therefore, *the voice of one crying...* This can be understood in two ways: first, of Christ crying: "Since you desire proof that Christ is speaking in



dicitur: *factum est verbum domini ad Ieremiam, vel Isaiam et cetera*. Et tamen nullus est dictus vox, quia non immediate praecesserunt Christum; Mal. III, 1: *ecce ego mitto Angelum meum qui praeparabit viam ante faciem meam. Et statim veniet ad templum sanctum suum dominator quem vos quaeritis, et Angelus testamenti quem vos vultis*. Vel vox *clamantis*, idest Ioannes clamans. Sciendum quod clamor fit ad surdos, et tales erant Iudaei; Is. XLII, 18: *surdi, audite, et caeci, intuemini ad videndum. Quis caecus, nisi servus meus, et quis surdus, nisi ad quem nuntios meos misi?* Secundo ex indignatione; Ps. CV, 40: *iratus est furore dominus in populum suum, et abominatus est haereditatem suam*. Tertio ad distantes: et isti elongati a Deo.

*Parate viam domini*. Et videtur magis fuisse consonum quod dixisset parate viam vestram ad suscipiendum dominum. Et sciendum quod nos adeo eramus infirmi, quod non poteramus accedere ad dominum, nisi ipse veniret ad nos. Et ideo supra dixit Ioannes *appropinquabit enim regnum caelorum*: et hoc est *parate*. Sed quae est ista via? Fides quae est per auditum; Eph. III, 17: *habitare Christum per fidem in cordibus vestris*. Gregorius: via fidei devotus auditus est; Amos IV, 12: *praepara te in occursum Dei tui, Israel. Rectas facite*. Fides est communis, est una; sed dirigit in diversis operibus. Et ideo *rectas facite*. Tunc autem sunt rectae istae viae operum, quando non discordant a lege divina, quae est regula actuum humanorum, sicut secundum voluntatem figuli est regula bonitatis in vasis fictilibus, ut haberi potest Ier. XVIII, 4. Vel hoc, scilicet *parate*, pertinet ad caritatem,

me" (2 Cor 13:3). This is the way he cried in all the prophets. Hence, it always says: "The word of the Lord was made to Jeremiah or Isaiah, etc." Yet none is called a voice, because they did not immediately precede Christ: "Behold, I sent my messenger to prepare a way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight" (Mal 3:1). Or *the voice of one crying*, i.e. John shouting. It should be noted that a shout is made to the deaf: "Hear, you deaf; and look, you blind, that you may see. Who is blind but my servant, or deaf as my messenger whom I sent?" (Is 42:18) Secondly, from indignation: "Then the anger of the Lord was kindled against his people, and he abhorred his heritage" (Ps 106:40). Thirdly, to those who are distant; and they were far from God.

*Prepare the way of the Lord*. Now it seems more suitable to have said, "prepare your way" to receive the Lord. But it should be noted that we were so weak that we could not get near God, unless he came to us. Therefore, John said above, "The kingdom of heaven is at hand" and this is *prepare*. But what is that way? Faith, which comes by hearing: "That Christ may dwell by faith in your hearts" (Eph 3:17). Gregory: "The way of faith is devout hearing; "Prepare to meet your God, O Israel" (Am 4:12) Faith is common and one, but it directs one in diverse works. Therefore, *make straight*. The ways of our works are straight, when they are not in conflict with the divine law, which is the rule of human acts, just as according to the will of the potter is the rule of goodness of earthen vessels, as

quae est de necessitate salutis; Is. c. XXX, 21: *haec est via, ambulate in ea, et non declinetis neque ad dexteram, neque ad sinistram*. Ergo via intelligitur totum illud quod pertinet ad communem salutem; I Cor. c. XII, 31: *adhuc excellentiorem vobis viam demonstro*. Semitae vero sunt observationes consiliorum: quae semitae dicuntur esse rectae, quia non propter inanem gloriam debent fieri; infra VI, 1: *non faciatis iustitiam coram hominibus, ut videamini ab eis*; et Prov. III, 17: *viae eius, viae pulchrae, et omnes semitae eius pacificae*.

Consequenter ostenditur, quomodo Ioannes testimonium perhibuit Christo in vita, ibi *ipse autem Ioannes*. Sed quis perhibuit testimonium de Ioanne, qui perhibebat testimonium Christo? Et dicendum quod vita sua: quia, sicut dicit Chrysostomus, nullus idoneus testis alterius est, nisi sit testis suus, et hoc bona vita; Eccli. c. XIX, 27: *amictus corporis, et risus dentium, et ingressus hominis enuntiant de illo*. Unde hic describitur austeritas eius in vita, et cibo: et hoc est *ipse autem erat indutus pilis camelorum* et cetera. Alii de lana, Ioannes de pilis: reputabat enim vestimentum de lana molliem, quae non convenit praedicatori. Item zona pellicea. Illud dupliciter exponitur. Hieronymus dicit, quod tunc temporis Iudaei habebant cingulum de lana, sed Ioannes reputans ad molliem, accipit de pellibus imitans Eliam, sicut dicitur IV Reg. I, 8. Rabanus exponit sic, et dicit quod Ioannes accipiebat pelles crudas, non paratas, et utebatur eis, ut refraenaret libidinem: et hoc est *et zonam*. Sed sive sic, sive sic exponatur, in utroque tamen austeritas vitae intelligitur. *Cibus autem eius locustae et mel silvestre*. Hic cibus non

is clear from Jeremiah (18)4). Or this, i.e., *prepare*, pertains to charity, which is necessary for salvation: "This is the way, walk in it, and turn neither to the right nor to the left" (Is 36:21). Therefore, way is taken to mean the sum total of all that pertains to general salvation: "I show you a more excellent way" (1 Cor 12:31). But the *paths* are submission to the counsels, which are called straight paths, because they should not be observed for the sake of vainglory: "Beware of practicing your piety before men in order to be seen by them" (Mt 6:1); "Her ways are ways of pleasantness, and all her paths are peace" (Pr 3:17).

(4) Then he shows how John bore witness to Christ by his life: *Now John wore...* But who bore witness concerning John, who bore witness to Christ? The answer is that his own life did, because, as Chrysostom says, no one is a worthy witness of another, unless he is his own witness; and this by a good life: "A man's attire and open-mouthed laughter and a man's manner of walking show what he is" (Sir 19:30). Hence, his austere life is described here: *he wore a garment of camel's hair*. Though others wore wool, John wore camel's hair, for he considered a woolen garment softness, which does not suit a preacher. *And a leather girdle*. This is explained in two ways: Jerome says that in those days the Jews had a girdle of wool, but John regarding that as softness, chose camel's hair in imitation of Elijah (2 Kg 1:8). Rabanus explains it another way and says that John chose untreated skins rather than ones prepared, in order to bridle bad desires: and this is *and a leather girdle*. But whichever way it is

paratus, sed quem natura ministrabat; et sunt locustae animalia quaedam apta ad comedendum. *Et mel silvestre.* Hoc dupliciter potest intelligi. Proprie enim mel silvestre dicitur illud, quod non reconditur in alveis artificiose factis, sed invenitur in silvis in aliquibus arboribus. Alii dicunt quod est canna mellis, et quoddam quod invenitur intus in cannis valde dulce; tamen in omnibus his nihil aliud habetur, nisi quod simplicibus erat contentus; I Tim. VI, 8: *habentes alimenta, et quibus tegamur, his contenti sumus.*

explained, in both ways an austere life is meant. *His food was locusts and wild honey.* This food was not prepared but was eaten as nature provided; and locusts are animals suitable for eating. *And wild honey.* This can be understood in two ways: for, properly speaking, wild honey is not something formed in a hive but in the forest in certain trees. Some say that it is a reed of honey, i.e., something very sweet found inside it; yet in all this nothing less is implied than that he was satisfied with simple things: "If we have food and clothing, with these we shall be content" (1 Tim 6:8).

Consequenter agitur de Baptismo: unde dicitur *tunc exhibant*: et tangit tria. Primo quomodo visitabatur a turbis; secundo quomodo turbae baptizabantur; et tertio quomodo confitebantur peccata sua.

(5) Then he treats of baptism; hence he says, *then went out to him.* And he touches on three things: first, how he is visited by the crowds; secondly, how they are baptized (v. 6a); thirdly, how they confessed their sins (v. 6b).

Et quantum ad primum sciendum, quod tria sunt quae invitabant homines ad exeundum ad Ioannem.

In regard to the first it should be noted that three things invited men to go out to John:

- Primo nova praedicatio. Numquam audiverant fieri mentionem de regno caelorum, et ideo mirabantur; Iob c. XXXVIII, 33: *numquid nosti ordinem caeli, et pones rationem eius in terra?* Ioannes primo docuit quod ratio regni caelorum non esset ponenda in terra.
- Secundo propter vitam. Unde dicit *tunc exhibant*, videntes scilicet vitam ipsius; Iac. II, 18: *ostende mihi fidem tuam sine operibus, et ego ostendam tibi ex operibus fidem meam* et cetera.
- Tertio, quia Iudaea privata erat instructione prophetarum. Ps.

- first, the new preaching. They had never heard mention made of the kingdom of heaven; therefore, they were amazed: "Do you know the ordinances of the heavens? Can you establish their rule on the earth?" (Jb 38:33). John was the first to teach that the notion of the kingdom of heaven does not consist in any thing earthly.
- Secondly, his life. Hence he says, *then there went out to him*, namely, because they saw his life: "Show me your faith without works, and I will show

LXXIII, 9: *signa nostra non vidimus, iam non est propheta*. Et ideo exhibant a Iudaea ad videndum; et hoc est *tunc exhibant (...) et baptizabantur ab eo in Iordane*.

you from my works my faith: (Jas 2:8).

- Thirdly, because the Jews had been deprived of instruction from prophets: "We do not see our signs; there is no longer any prophet" (Ps 74:9). And therefore they went from Judea to see: (6) *Then they went out and were baptized by him in the river Jordan*.

Sed quare in Iordane?

But why in the Jordan?

- Quia in Iordane primo fuit praefiguratus Baptismus. IV Reg. c. II, 8-11, ubi dicitur de Eliseo quod transivit per Iordanem, et Elias raptus est in caelum.
- Item ibi fuit mundatus Naaman leprosus, qui significat mundatum a peccatis in Baptismo.
- Item quia ipsa interpretatio convenit Baptismo; interpretatur enim descensus; et significat humilitatem, quam homo debet habere in Baptismo; I Petr. II, 2: *quasi modo geniti infantes, rationabile, et sine dolo, lac concupiscite*.
- Tertium ponitur ibi *confitentes peccata sua*. Causa quare confessio est inducta, supra est ostensa, quia de necessitate salutis; Iac. V, 16: *confitemini alterutrum peccata vestra*. Et dicit Glossa, quod ideo inducta est, ut homo habeat erubescitiam. Sed sciendum quod erubescitiam est causa concomitans, sed principalis est propter virtutem clavium: nullus enim posset ligare, vel solvere, nisi sciret quid ligandum, vel solvendum esset. Unde sicut nullus potest amovere necessitatem clavium, ita nullus

- Because in the Jordan was first prefigured baptism. In 2 Kg (2:8-11) it says of Elisha that he passed through the Jordan, and Elijah went up to heaven.
- It was there also that Naaman the leper was cleansed. This signifies being cleansed from sins in baptism.
- Again, this interpretation suits baptism, for it is translated "descent" and signifies humility, which a man should have in baptism: "As new born infants, long for the pure spiritual milk" (1 Pt 2:2).
- He mentions the third when he says, *confessing their sins*. The reason confession is mentioned was shown above, namely, because it is necessary for salvation: "Confess your sins to one another" (Jas 5:16). And a Gloss says that it was mentioned, in order that a person experience shame. But it should be noted that shame is a concomitant cause, the principal cause being the power of the keys; for no one can bind

posset amovere confessionem vocalem.

Sed quaeritur, an accedens ad Baptismum confiteri teneatur. Videtur quod non indigeat virtute clavium, cum omnia dimittantur peccata in Baptismo. Sed dicendum, quod tenetur saltem in generali; et hoc facit quando abrenuntiat Satanae, et omnibus pompis eius: in hoc enim profitetur se esse Satanae obligatum.

or loose, unless he knows what should be bound or loosed. Hence, just as no one can remove the need for the keys, so no one can remove oral confession.

But why is one who comes to baptism bound to confess? For it seems that they need not resort to the power of the keys, since all sins are removed in baptism. The answer is that one is bound at least in general; and he does this, when he renounces Satan and all his pomps. In this way he acknowledges that he is under the yoke of Satan.

*Videns autem multos.* Ostenso quod multi a Ioanne baptizabantur, hic agit de instructione eorum. Et circa hoc duo facit: primo ponuntur qui sunt qui instruuntur; secundo ponitur eorum instructio, ibi *quis demonstravit vobis fugere a ventura ira?*

(7) *But when he saw many...* Having showed that many were baptized by John, he now deals with their instruction. In regard to this he does two things: first, he mentions the ones instructed; secondly, their instruction (v. 7c).

Dicit ergo *videns autem multos Pharisaeorum et Sadducaeorum*. Sciendum quod apud Iudaeos sunt aliquae sectae, inter quas istae duae erant praecipuae. Pharisaei enim dicebantur quasi a communi vita divisi, propter suas observantias. Isti in multis bene dicebant, tamen deficiebant, quia, ut dicitur, omnia provenire ex necessitate ponebant. Alii, scilicet Sadducae, dicebantur iusti propter quasdam speciales observantias legis; qui non recipiebant prophetas, nec dicebant animas post corruptionem corporis resuscitari, nec spiritum esse. Utrique autem ex ipso nomine notabantur, quia Phares divisionem significat, quae opponitur caritati. Et hi omnino erant divisi ab aliis, quasi haberent superabundantem spiritum

He says, therefore: *But when he saw many of the Pharisees and Sadducees coming for baptism*. It should be noted that among the Jews were certain sects, among which those two were the most prominent: for the Pharisees were so called as though separated from the common life on account of their observances. In many matters they were correct, yet they erred, for it is said that they taught all things happened of necessity. The others, i.e., the Sadducees, were called just on account of certain special observances of the Law; but they did not accept the prophets and did not believe that souls would be raised after the corruption of

sanctum: hoc enim bonum esset. Alii etiam, scilicet Sadducaeii, sibi iustitiam usurpabant; contra quos Rom. X, 3: *ignorantes enim iustitiam Dei, et suam quaerentes statuere, iustitiae Dei non sunt subiecti*. Et tamen quamvis magis iusti apparerent, tamquam ad magistrum, ad Ioannem veniebant; Is. XLIX, 7: *reges videbunt, et consurgent principes, et adorabunt propter dominum, quia fidelis est, et sanctum Israel, qui elegit te*. Isti ergo hic convenienter instruuntur.

the body or that they are spirit. But both were conspicuous by their names, because "Phares" signifies division, which is opposed to charity. And they were completely separated from the others, as though they had a superabundant holy Spirit; for this would be good. The others too, i.e., the Sadducees, laid claim to righteousness. Against these Rom (10:3) says: "Being ignorant of the righteousness that comes from God, and seeking to establish their own, they would not submit to God's righteousness." And although they appeared to be more just, they came to John as to a teacher: "Kings shall see and arise; princes, and they shall prostrate themselves; because of the Lord, who is faithful, the holy one of Israel, who has chosen us" (Is 49:7). They, therefore, are instructed in a suitable way.

Unde quis demonstravit vobis fugere a ventura ira? Et notandum quod instructio debet variari secundum conditiones auditorum. Simplicibus enim sufficit ea quae ad salutem pertinent breviter loqui; sed sapientibus debent singula explicari; quod innuit apostolus I Cor. III, v. 1: *non potui vobis loqui tamquam spiritualibus sed quasi carnalibus*. Ita fecit Ioannes: breviter turbas admonuit de poenitentia, et annuntiavit regnum caelorum. Ista duo hic explicat per singula Phariseis. Unde primo exhortatur ad poenitentiam; secundo nuntiat de appropinquatione regni caelorum, ibi *ego quidem baptizo vos* et cetera. Circa primum duo facit: primo ponit inductivum ad poenitentiam; secundo removet ea quae possent a poenitentia retrahere, ibi *et ne velitis dicere intra vos: patrem habemus Abraham*. Circa primum duo facit: primo ponit inductionem ad poenitentiam; secundo

Hence, who warned you to flee from the wrath to come? And it should be noted that instruction should vary according to the conditions of the audience. For it is enough to speak briefly to the simple about matters of salvation; but to the learned each point should be explained: "I have not been able to speak to you as to spiritual persons, but as to carnal" (2 Cor 3:1). This John did, for he admonished the crowds briefly about penance and announced the kingdom of heaven. These two he explains in detail to the Pharisees. Hence, first he exhorts to penance; secondly, he announces that the kingdom of heaven is near (v. 11). In regard to the first he does two things: first, he gives an inducement to penance; secondly, he removes things which could keep them from penance (v. 9). In regard to the first he does two things: first, he gives the inducement to

ponit perfectae poenitentiae modum, ibi *facite ergo fructum dignum poenitentiae*.

Duo autem sunt quae inducunt ad poenitentiam: recognitio proprii peccati; Is. LVIII, v. 1: *annuntia populo meo scelera eorum*: secundo timor divini iudicii. Ista duo annuntiat Ioannes. Unde dicit *progenies viperarum*. Et notandum, quod in sacra Scriptura dicitur filius alicuius ad imitationem; Ez. XVI, v. 45: *pater vester Amorrhaeus*; Io. VIII, 44: *vos ex patre Diabolo estis, et desideria patris vestri vultis facere*. Isti similes erant viperis; et ideo dicit *progenies viperarum*. Et sunt similes in tribus, secundum Chrysostomum. Natura enim illius est, quando mordet aliquem, recurrere ad aquam; et si invenit non moritur, alias moritur. Unde Ioannes perpendens intentionem eorum, quare veniebant ad aquam Baptismi, dixit *progenies viperarum*. Sed quomodo venenati veniebant ad Baptismum? Quia Ioannes promittebat remissionem peccatorum, unde faciebat intrare aquam deponentem pravam intentionem, ideo dicit *agite poenitentiam (...) et baptizabantur ab eo*. Secunda proprietas est quod nascendo occidit parentes; unde dicitur quasi vi pariens, et isti similiter. Infra XXIII, 31: *quem prophetarum non occidistis?* Tertia ratio est, quia est pulchra exterius, interius habens venenum: isti etiam pulchri sunt exterius quadam simulata iustitia, interius habentes peccata; infra XXIII, 27: *vae vobis quia similes estis sepulcris dealbatis, quae foris apparent hominibus speciosa, intus vero plena sunt ossibus mortuorum et omni spurcitia*; et

penance; secondly, he mentions the way of perfect penance (v. 8). Now there are two things that inspire to penance: first, the recognition of one's own sins: "Announce to my people their sins" (Is 58:1); secondly, the fear of God's judgment (v. 7b).

These two John announced; hence he says, *You brood of vipers*. And it should be noted that in Sacred Scripture one is called a son of another by imitation: "Your father was an Amorite" (Ez 16:45); "you are from your father the devil, and your will is to do your father's desired" (Jn 8:44). They were similar to vipers; therefore he says, *You brood of vipers*. And they are similar in three ways, according to Chrysostom. For its nature is that when it bites someone, it returns to the water. If it finds water, it does not die; otherwise, it dies. Hence, John considering the intention with which they came to the water of baptism, said, *You brood of vipers*. But if they were saturated with poison, how did they come for baptism? Because John promised remission of sins, enabling them to enter the water after putting aside their evil intention. Therefore, he says: "Do penance..., and they were baptized by him" (3:2&6). The second property is that in being born, it kills its parents: "Which of the prophets have you not killed?" (Jn 23:31). The third reason is that it is beautiful outwardly but has poison within. These persons are also beautiful outwardly by reason of their pretended righteousness, but within they are infected with sin: "Woe to you, because you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead men's bones and all uncleanness" (Mt 23:27). According to

secundum hoc progenies viperarum sonat in malum.

Ambrosius exponit aliter, et dicit, quod prudentia serpentibus adscribitur; inf. X, 16: *estote prudentes sicut serpentes*. Unde Ioannes, commendans eos de prudentia, quia veniebant ad Baptismum, dicit *progenies viperarum*. Primum ergo quod inducit ad poenitentiam est recognitio proprii peccati; secundum est timor divini iudicii; Prov. XV, 27: *per timorem domini declinat omnis a malo*; Iob XIX, 29: *scitote esse iudicium*. Et hoc est, quod dicit *quis demonstravit vobis fugere a ventura ira*? Et sciendum quod Ambrosius et Chrysostomus exponunt de praeteritis, Rabanus de futuris; unde dicit *quis demonstrabit*? Et secundum Ambrosium sic: *progenies* etc., quasi diceret: quis demonstravit, ut recederetis a malo? Quasi dicat: nullus, nisi Deus. Ps. LXXXIV, 8: *ostende nobis, domine, misericordiam tuam, et salutare tuum da nobis*.

Secundum Chrysostomum, sic: *progenies viperarum*, quia retinent voluntatem peccati, *quis demonstravit vobis fugere*, sicut vos vultis? Non, quia dixit Isaias I, 16: *lavamini, et mundi estote, auferte malum cogitationum vestrarum ab oculis meis*. Non, quia dixit David, Ps. I, 4: *amplius lava me, domine, ab iniquitate mea, et a peccato meo munda me*; et post: *sacrificium Deo spiritus contribulatus, cor contritum et humiliatum, Deus, non despicias*. Rabanus de futuro sic, quasi diceret: bonum est quod agatis poenitentiam, quia aliter quis demonstrabit? Ps. CXXXVIII, 7: *quo ibo a spiritu tuo, et quo a facie tua fugiam*? Ira de

this, *brood of vipers* has an evil connotation.

Ambrose explains it another way and says that prudence is ascribed to serpents: "Be prudent as serpents" (Jn 10:16). Hence, John is commending them on their prudence, because they came to be baptized; so he says, *brood of vipers*. The first thing, therefore, that motivates to penance is the recognition of one's own sin; the second is fear of God's judgment: "By the fear of the Lord a man avoids evil" (Pr 16:6): "Know that there is a judgment" (Jb 19:29). This is why he says, *Who warned you to flee from the wrath to come*? And it should be noted that Ambrose and Chrysostom explain this about the past, but Rabanus about the future; hence, he says: "Who will show you?" Ambrose explains it thus: *Brood of vipers...* As if to say: Who has shown you to withdraw from evil? As if to say: No one but God: "O Lord, show us your mercy, and give us your salvation" (Ps 85:7).

According to Chrysostom thus: *Brood of vipers*, because they retain the will to sin, *who warned [showed] you to flee* as you wish? It wasn't Isaiah, who said: "Be washed and made clean, and remove the evil of your thoughts from my eyes" (1:16). Nor David, who said: "Wash me thoroughly from my iniquity, and cleanse me from my sin" (Ps 51:2); and later: "The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise" (Ps 51:17). Rabanus applies it to the future, as if he were saying: It is good that you are doing penance, because otherwise, *who will*



Deo non accipitur pro affectu mentis, sed pro effectu: unde eius ira est ultio.

*show... ?* "Where shall I go from your spirit? or where shall I flee from your presence?" (Ps 139:7). Anger said of God is not taken for an emotion of the mind, but for its effect; hence, his anger is vengeance.

Praemissis his duobus ducentibus ad poenitentiam, consequenter concludit Evangelista *facite ergo fructum dignum poenitentiae*. In arbore fructus sunt post flores, et si flores non sequantur fructus, arbor illa nihil valet. Flos enim quidam poenitentiae apparet in contritione, sed fructus est in executione. Eccli. XXIV, 23: *flores mei fructus honoris et honestatis*. Et notandum quod alius est fructus iustitiae, et alius poenitentiae: plus enim requiritur a poenitente, quam ab eo, qui non peccat. Est autem triplex fructus dignus poenitentiae. Primus est ut puniat in se, quod commisit, et hoc iudicio sacerdotis. Ier. XXXI, v. 19: *postquam convertisti me, egi poenitentiam, et postquam ostendisti mihi, percussi femur meum*: idest carnem meam afflixi. Secundus est ut fugiat peccata, et occasiones peccati, unde dicitur, quod satisfacere est causas peccatorum excidere. Eccli. XXI, 1: *fili, peccasti? Ne adiicias iterum: sed et de pristinis deprecare, ut tibi dimittantur et cetera. Quasi a facie colubri fuge peccatum*, Eccli. c. XXI, 2. Tertius est, ut tantum studeat ad bene agendum, quantum studuit ad peccandum. Rom. VI, 19: *humanum dico propter infirmitatem carnis nostrae. Sicut enim exhibuistis membra vestra servire immunditiae et iniquitati ad iniquitatem, ita nunc exhibete membra vestra servire iustitiae in sanctificationem*.

(8) After mentioning these two things leading to repentance, the evangelist concludes: *Bear fruit that befits repentance*. Fruit comes after the flowers in a tree, and if the fruit does not follow the flowers, that tree is nothing. For the flower of repentance appears in contrition, but the fruit is in performance. And it should be noted that the fruit of righteousness is one thing and the fruit of repentance another, for more is required of the repentant than of one who does not sin. But the fruit of repentance is threefold: the first is that one punish in himself what he committed: "After you converted me, I did penance; and after I was instructed, I smote upon my thigh," i.e., afflicted my flesh (Jer 31:19). The second is that he flee sins and the occasions of sin; hence, it is said that to make satisfaction is to remove the causes of sin: "Have you sinned, my son? Do so no more, but pray about your former sins... Flee from sin as from a snake" (Sir 21:1-2). The third is that you be as eager to do good as you were to sin: "I am speaking in human terms because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness and sanctification" (Rom 6:19).

Consequenter excludit impedimentum poenitentiae, cum dicit *et ne velitis dicere*

(9) Then he excludes the obstacle to repentance, when he says, *And do not*

*intra vos: patrem habemus Abraham.* Duplex impedimentum est poenitentiae. Praesumptuositas de se, et desperatio de divino iudicio. Primo removet primum; secundo secundum, ibi *iam enim securis ad radicem arborum posita est.*

Circa primum duo facit: primo excludit impedimentum; secundo assignat rationem, ibi *dico enim vobis.*

Dicit ergo *et ne velitis dicere intra vos: patrem habemus Abraham.* Isti secundum carnem erant de genere Abrahæ: unde poterant credere, quod quantumcumque peccarent, Deus miseretur eis propter Abraham; Ex. XXXII, 11: *cur, domine, irascitur furor tuus?* Et post: *recordare Abraham, Isaac, et Iacob servorum tuorum* et cetera. Et ideo excludit hoc Ioannes: *et ne velitis dicere.* Et est modus loquendi; quasi diceret, non dicatis hoc, quia non valebit vobis. Rom. IX, 8: *non qui filii sunt carnis, hi filii Dei; sed qui filii sunt promissionis, aestimantur in semine* et cetera. Isti enim multum gloriabantur de Abraham, sed dominus dicit Io. VIII, 39: *si filii Abrahæ estis, opera Abrahæ facite.* Contra tales dicit Chrysostomus: *quid prodest ei quem mores deturpant, generatio clara?* Et est etiam hoc in spiritualibus.

Consequenter assignat rationem *dico enim vobis*, magis est enim magnum imitari patrem, quam nasci ex eo, *potens est Deus de lapidibus istis suscitare filios Abrahæ.* Legitur Iosue IV quod quando populus Israel transivit Iordanem siccis pedibus, in memoriam miraculi, mandavit Iosue, quod

*presume to say to yourselves: "We have Abraham as our father."* The obstacle to repentance is twofold: presuming on oneself and despair about the divine judgment. First, he removes the first; secondly, the second (v. 10).

In regard to the first he does to things: first he excludes the obstacle; secondly, he assigns the reason (9b).

He says, therefore, *Do not presume to say to yourselves, We have Abraham as our father.* They were of the stock of Abraham according to the flesh; hence, they could believe that no matter how much they sinned, God would have mercy for the sake of Abraham: "Why does your wrath burn hot against your people, O Lord?... Remember Abraham, Isaac and Israel, your servants" (Ex 31:11,13). Therefore, John rejects this: *and do not presume to say...* This is his way of telling them not to say this, because it will not help them: "It is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants" (Rom 9:8). For they gloried greatly in Abraham, but the Lord says: "If you are the sons of Abraham, do the works of Abraham" (Jn 8:39). Against such Chrysostom says: "What does a glorious lineage profit one whose morals degrade him?" The same applies in spiritual matters.

Then he assigns the reason, *for I tell you*, since it is a greater thing to imitate a great father than to be born of him, *God is able from these stones to raise up children to Abraham.* It is written in Joshua (c. 4) that when the people of Israel passed across the

extraherentur duodecim lapides ex fundo fluminis, et ponerentur extra, et duodecim de lapidibus exterioribus ponerentur intus. Ioannes autem in illo loco baptizans, eos ostendit. Potest autem intelligi dupliciter.

- Ad litteram primo: hoc enim est primum fidei fundamentum, credere omnipotentiam Dei; Iob c. XLII, 2: *scio quia potes, et nulla te latet cogitatio*. Vel possumus intelligere per lapides gentiles, qui dicuntur lapides propter duo: primum quia lapides adorant; secundo propter duritiem. Et licet lapides sint duri, tamen diu conservant impressionem: et licet etiam aedificium ex eis factum tarde fiat, tamen forte est, et durable. Unde gentiles quamvis fuerint duri ad recipiendum fidem Christi, tamen tenuerunt fortiter. Hoc significatur Ez. XI, 19: *auferam a vobis cor lapideum de carne vestra, et dabo vobis cor carneum, et spiritum meum ponam in medio vestri*.
- Secundum autem Hieronymum in verbis istis videtur reducere ad memoriam prophetiam Is. LI, 2: *attendite ad Abraham patrem vestrum, et ad Saram quae peperit vos* et cetera. Nominat enim petram Abraham propter impotentiam generandi, et Saram propter sterilitatem; quasi dicat: Deus, qui fecit potentem Abraham, et foecundam Saram *potens est de lapidibus istis suscitare filios Abrahae*.

Jordan on dry ground, Joshua ordered that in memory of the miracle twelve stones outside the river be placed in it. Now John refers to this event, as he baptizes in that place. But this can be understood in two ways:

- first, literally, for this is the first foundation of faith, to believe in the omnipotence of God: "I know that you are powerful and no thought is hid from you" (Jb 42:2). —Or by stones we can understand the gentiles, who are called stones for two reasons: first, because they adore stones; secondly, on account of their hardness. And although stones are hard, yet they retain an impression for a long time: and although a building can be slowly made of them, it is strong and durable. Hence, the Gentiles, although they were hard as far as accepting the faith of Christ was concerned, they nevertheless held it firmly. This is signified in Ezekiel (11:19): "I will take a stony heart out of their flesh and give them a heart of flesh; I will put a new spirit within them."
- Secondly, according to Jerome, in these words John seems to lead back to the memory of the prophets: "Look to Abraham your father and to Sarah who bore you. Look to the rock from which you were hewn" (Is 51:2). He calls Abraham a rock on account of his inability to reproduce, and Sarah on account of her sterility. As if to say: "God, who made Abraham virile and Sarah fecund, can

from these stones raise up children to Abraham.

Iam enim securis ad radicem arborum posita est. Possent enim dicere: nec credimus quod aliqua ira superveniat nobis; et ideo hoc removet dicens *iam enim*. Unde primo ponit iudicium; secundo ponit sententiam iudicii. Dicit ergo *iam enim* et cetera. Dupliciter enim aliqui poenitere nolunt:

- ex desperatione iudicii, quia non credunt iudicium esse; Eccli. V, 1: *ne dixeris: est mihi sufficiens vita*; Iob XIX, 29: *fugite a facie gladii, quoniam ultor iniquitatum gladius est, et scitote esse iudicium*.
- Aliqui autem ex mora; II Petr. III, 9: *non tardat Deus promissionem suam, sicut quidam aestimant, sed patienter agit propter nos, nolens aliquos perire, sed omnes ad poenitentiam reverti*.

Sed utramque Ioannes excludit. Primo primam, cum dicit *iam enim securis*; secundo secundam, cum dicit *posita est*; quasi dicat, non tardabit. Et tripliciter intelligitur hoc.

- Chrysostomus dicit, quod per securim intelligitur districtio divini iudicii, quae quandoque per securim, quandoque per arcum, et gladium designatur; Ps. VII, 13: *nisi conversi fueritis, gladium suum vibrabit*,

(10) *Even now the axe is laid to the root of the tree*. For they could say: "We do not believe that any anger will come upon us; therefore, he removes this by saying, *Even now...* First, he presents the judgment; secondly, the meaning of the judgment (v. 10b). He says, therefore, *Even now...*, for there are two reasons why some are not willing to repent:

- one is because they do not believe that there is a judgment: "Do not say, I have a sufficiency" (Sir 5:1); "Flee from the face of the sword, because it is the avenger of iniquity; and know that there is a judgment" (Jb 19:29).
- The other is because of the delay: "The Lord is not slow about his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance" (2 Pt 3:9).

But John excludes both: first, the first, when he says, *Even now the axe*; secondly, the second, when he says, *is laid to the root*. As if to say: He will not delay. This is understood in three ways:

- Chrysostom says that by axe is understood the rigor of divine judgment, which is sometimes designated by axe, sometimes by arrow and by sword: "If a man does not repent, God will

*arcum suum tetendit, et paravit illum.*

- Hieronymus: *per securim praedicatio Evangelii intelligitur, quia sicut per doctrinam Evangelii aliqui ducti sunt ad vitam, ita contemptores ad mortem. Ier. XXIII, 29: nonne verba mea sicut ignis, et quasi malleus conterens petram? Lc. II, 34: ecce positus est hic in ruinam, et resurrectionem multorum in Israel, et in signum cui contradicetur et cetera. Iam enim securis ad radicem arborum posita est; quasi dicat: in promptu est, ut veniat.*
- Secundum Gregorium per securim redemptor noster intelligitur, qui velut ex manubrio et ferro, ex humanitate et divinitate constat; cuius humanitas, quia patienter expectat, quasi tenetur: divinitas, quasi ferrum incidit. Securis ergo ad radicem ponitur, quia iudicium fit per Deum et hominem. Et dicit *ad radicem* propter duo, quia in radice fit praecisio universalis, eius etiam quod est in ramis. Item quia quod a radice exciditur, non germinat: quasi diceret: universalis erit extirpatio malorum.

whet his sword; he has bent and strung his bow; he has prepared his deadly weapons" (Ps 7:13).

- Jerome: "By axe is understood the preaching of the Gospel, because just as by the Gospel teaching some have been brought to life, so its scorers, to death." "Are not my words like fire, and like a hammer that breaks the rock in pieces?" (Jer 23:29); "This child is set for the fall and rising of many in Israel, and for a sign that is spoken against" (Lk 2:34). *Even now the axe is laid to the root of the tree.* As if to say: It is evident that he is coming.
- According to Gregory, by axe is understood our Redeemer, who consists of human and divine nature as of a handle and sword. His human nature, because it waits patiently, is, as it were, held; the divinity cuts as a sword. The axe is laid to the root, because judgment comes through God and men. He says, *to the root*, for two reasons: first, because in the root is made a general cutting even of that which is in the branches. Secondly, because what is cut off from the root does not germinate. As if to say: the eradication of evils will be universal.

Sequitur ergo, et ponit primo universalitatem dicens *omnis arbor*; quasi dicat: tam Iudaeus quam gentilis; Rom. II, 11: *non est acceptatio personarum apud Deum*. Item culpam, quia non facit fructum, propter solam enim omissionem fit punitio; infra

Then he continues and mentions first the universality, saying, *every tree*. As if to say: As the gentile, so the Jew: "God shows no partiality" (Rom 2:11). Secondly, the guilt, because it does not bear fruit; for punishment comes also

XXV, v. 42: *esurivi, et non dedistis mihi manducare*. Tertio ponit duplicem poenam: scilicet temporalem, *excidetur*, scilicet ex hac vita; Lc. XIII, 7: *ecce tres anni sunt, ex quo venio quaerens fructum in ficulnea hac, et non invenio: succide ergo illam*, et post: *ut quid terram occupat?* Et hoc est *excidetur*, cum prosperitate terrena. Item ponit poenam aeternam, unde dicitur *in ignem mittetur*; Is. ult., 24: *vermis eorum non morietur, et ignis eorum non exstinguetur*. Et inf. XXV, 41: *ite, maledicti, in ignem aeternum*.

for merely omitting: "I was hungry and you did not give me to eat" (Mt 25:42). Thirdly, he mentions two punishments: first, temporal, *it is cut down*, namely, from this life: "Lo, these three years I have come seeking fruit on this fig tree, and I find none. Cut it down" (Lk 13:7), and after that: "Why should it use up the ground?" This means that it will be cut down along with earthly prosperity Secondly, he mentions the eternal punishment: *and thrown into the fire*: "Their worm shall not die" (Is 66:24); "Depart, you accursed, into everlasting fire" (Jn 25:41).

*Ego quidem baptizo*. Supra Ioannes exhortatus fuit ad poenitentiam explendam, modo intendit facere quod frequenter dixerat, scilicet annuntiare regnum caelorum: et circa hoc duo facit. Primo ponitur praeparatio ad regnum; secundo agitur de praenuntiatione regni, ibi *qui autem post me venturus est*.

(11) *I baptize you with water*. Above, John exhorted them to do penance, now he intends to do what he had frequently said, namely, to announce the kingdom of heaven. In regard to this he does two things: first, he mentions preparation for the kingdom; secondly, he foretells the kingdom (11b).

Regnum illud Christus est, de quo Lc. XVII, 21: *regnum Dei intra vos est*. Praeparatio quidem est Baptismus; unde *ego quidem*, quod mirabile est vobis, *baptizo*, in aqua sola, scilicet quia sum purus homo. Unde non poterat nisi corpus lavare, nec poterat dare spiritum sanctum, cum nondum esset solutum pretium pro peccato; Hebr. IX, v. 22: *non enim fit remissio sine sanguine*. Item spiritus sanctus nondum descenderat, nec Christus tactu suae carnis aquam sanctificaverat. Quare ergo baptizabat? Propter tria.

That kingdom is Christ, of whom Luke says: "The kingdom of heaven is within you" (17:21). The preparation, of course, is baptism; hence *I, indeed*, (and this is a marvel to you) *baptize* in water only, i.e., because I am only a man. Hence, he could merely wash the body and could not give the Holy Spirit, since the payment for sinning had not yet been paid: "Without the shedding of blood there is not forgiveness of sin" (Heb 9:22). Furthermore, the Holy Spirit had not yet descended, nor had Christ sanctified the water by its contact with his flesh. Why then was he baptizing? For three reasons:

- Primo, ut praeveniret Christum, baptizando; Lc. I, 76: *praeibis ante faciem domini parare vias eius*.
- Secundo, ut congregatis hominibus haberet opportunitatem praedicandi

- first, to anticipate Christ by baptizing: "You will go before

de Christo; Io. I, 31: *ut manifestaretur in Israel, propterea veni ego in aqua baptizans.*

- Tertio, ut ad Baptismum Christi praepararet. Unde consuetudo est in Ecclesia, ut prius catechumeni fiant qui baptizari debent, scilicet ut fiat quaedam praeparatio, et accipiant quoddam signaculum, per quod idonei reputantur: et hoc est quod dicit, *ego baptizo*, ut scilicet sciatis vos aptos esse, qui a Christo baptizari intenditis.

the Lord to prepare his ways" (Lk 1:76);

- secondly, to have the opportunity to preach about Christ before so many people assembled: "That he might be revealed in Israel, I came baptizing in water" (Jn 1:31);
- Thirdly, to prepare them for the baptism of Christ. Hence, the custom in the Church that those desiring baptism be catechumens first, namely, that they be prepared and receive a sign by which they are considered worthy. That is why he says, *I baptize*, in order that you might know that you who intend to be baptized in Christ are suitable.

Nota, quod Magister in IV Sent. dicit, quod baptizati a Ioanne non baptizabantur a Christo, nisi illi qui ponebant spem suam in Ioanne. Sed hoc falsum est; unde dicit *ipse vos baptizabit*. Item nota, quod Augustinus movet quaestionem. Si post Baptismum Ioannis rebaptizabantur, quare non rebaptizabantur post Baptismum haeticorum? Dicendum, quod Ioannes baptizabat in persona sua; haetici in persona Christi; unde Baptismus Christi iudicandus est.

Note that in *IV Sent.* the Master says that those baptized by John were not baptized by Christ, unless they put their hope in John. But this is false; hence he says, *He will baptize you*. Note, too, that Augustine raises the question: If they were re-baptized after John's baptism, why were they not re-baptized after baptism by heretics? The answer is that John baptized in his own person, but heretics, in the person of Christ. Hence, it must be regarded as Christ's baptism.

Consequenter agitur de regno. Et primo ostendit dignitatem ipsius; secundo officium eius, ibi *ipse vos baptizabit*. Dicit ergo *qui post me venit*, nascendo, baptizando, praedicando, moriendo, ad Inferos descendendo. Sed hic de duobus tantum loquitur, videlicet de praedicatione et Baptismo; unde dicit *qui post me venit*, ad

Then he deals with the kingdom: first, he shows Christ's dignity; secondly, his office, *He will baptize you*. He says, therefore, *He who is coming after me* by birth, by baptizing, by preaching, by dying, by descending into hell. But here he speaks of two only, namely, of preaching and of baptism; hence he

baptizandum et docendum; Lc. I, 17: *ipse praecedet ante illum in spiritu et virtute Eliae. Fortior me est, et fortior eius Baptismus*; I Reg. II, 2: *non est sanctus ut est Deus*; Iob IX, 19: *si fortitudo quaeritur, robustissimus est*. Et ne sic credatur quod sit comparatio inter eos, dicit *cuius non sum dignus calceamenta portare*; quasi dicat: incomparabiliter me dignior est, ut exponit Chrysostomus, ita ut ei officium non debeam exhibere.

Sed sciendum quod in aliis tribus Evangeliiis non est sic: quia illic dicitur *solvere*, hic *portare*. Unde dicit Augustinus quod Ioannes voluit tantum suam humilitatem, et Christi excellentiam ostendere, et tunc idem significatur in omnibus. Unde dicit, quod hoc fuit per spiritus sancti inspirationem, quod in talibus Evangelistae dissonent in verbis, ut documentum accipiamus, quod non mentimur, si eundem sensum cum aliis loquimur, quamvis non eadem verba dicamus. Si vero mysticum aliquid significare voluit, tunc differentia est in verbis Matthaei et aliorum: et possunt in corrigia calceamenti duo significari, quia per calceamentum humanitatem; Ps. LIX, 10: *in Idumaeam extendam calceamentum meum*. Corrigia est unio, qua humanitas ligata est divinitati. Et quia non reputabat se sufficientem ad explicandum mysterium unionis, ideo dicit *cuius non sum dignus calceamenta portare*. Vel mos erat apud Iudaeos, Deut. XXV, 9, quod si quis nollet accipere uxorem fratris sui, deberetolvere corrigiam ab illo, qui uxorem accipiebat. Sponsa Christi Ecclesia est. Tunc ergo Ioannes reputabat se indignum esse accipere sponsam Christi.

says, *He who is coming after me to baptize and preach: "He will go before you in the spirit and power of Elijah" (Lk 1:17). Is mightier than I*, and his baptism is mightier: "There is none holy like the Lord" (1 Sam 2:2); "If it is a matter of strength, behold him" (Jb 9:19). And so that no one suppose that there is any comparison between them, he says, *whose sandals I am not worthy to carry*. As if to say: He is incomparably greater than I, as Chrysostom explains, to such an extent that I do not deserve to render him any service.

But it should be noted that in the other three evangelists, it is not stated in the same way: because it says there "to loose", here "to carry". Hence Augustine says that John wished only to show his own lowliness and the dignity of Christ, and then the same thing is signified in all. Therefore, he says that it was through the inspiration of the Holy Spirit that in such matters the evangelists not use the same words, in order to show proof that we are not lying, although we do not use the same words. But if he desired to signify something mystical, then there is a difference between the words of John and of the others: and two things can be signified by "the strap of a shoe," because by shoe is signified the humanity: "Upon Edom I have cast my shoe" (Ps 60:8). The strap is the union, whereby the humanity was tied to the divinity. And because he did not consider himself adequate to explain the mystery of the union, he said, *whose sandals I am not worthy to carry*. Also it was a custom among the Jews (Dt 25:9) that if one was not willing to take his brother's wife, he was supposed to



loose the strap of the person who accepted the wife. The spouse of Christ is the Church. At that time, therefore, John considered himself unworthy to take the spouse of Christ.

Vel aliter secundum Hilarium. Calceamentum portant quippe nuntiatores humanitatis Christi per mundum; quod fuit reservatum apostolis; Is. LII, 7: *quam pulchri super montes pedes annuntiantis et praedicantis pacem, annuntiantis bonum, praedicantis salutem*. Ergo Ioannes dicit se non esse dignum portare calceamentum quod apostolis erat reservatum: maius enim officium est evangelizare, quam baptizare; I Cor. I, 17: *non misit me Christus baptizare, sed evangelizare*. Numquid ergo maiores apostoli Ioanne? Non merito, sed officio novi testamenti. Et secundum hunc sensum dicitur infra XI, 11: *qui minor est in regno caelorum, maior est illo*.

Hilary gives another explanation, namely, that those who announce the humanity of Christ throughout the world carry his shoes, and this was reserved to the apostles: "How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who preaches salvation" (Is 52:7). Therefore, John says that he is not worthy to carry the shoes which were reserved for the apostles, for it is a greater office to preach the Gospel than to baptize: "Christ did not send me to baptize but to preach the gospel" (1 Cor 1:17). Were the apostles, therefore, greater than John? Not in merit but by their role in the New Testament. And according to this sense it is stated below (11:11): "He who is least in the kingdom of heaven is greater than he."

Vel aliter secundum Chrysostomum. Pedes sunt apostoli, et alii eius famuli, inter quos Ioannes erat. Calceamentum est infirmitas eorum: quia sicut decor pedum non cognoscitur quamdiu teguntur calceamento, ita decor apostolorum; II Cor. XII, 9: *libenter gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi. Cuius non sum dignus calceamenta portare*: quia nec ipse, nec apostoli se dignos reputant, ut sint ministri Evangelii Christi; II Cor. III, 4: *fiduciam talem habemus per Christum ad Deum: non quod sufficientes simus cogitare aliquid a nobis quasi ex nobis, sed sufficientia nostra ex Deo est*. Si ergo diversa significat secundum mysterium,

Chrysostom gives another explanation, namely, that the feet are the apostles and other servants of Christ, among whom was John. The shoe is their weakness; because, just as the elegance of the feet is not known as long as they are covered with a shoe, so the greatness of the apostles: "Gladly will I glory in my weaknesses, that the grace of Christ may dwell in me" (2 Cor 12:1). *Whose shoes I am not worthy to carry*, because neither he nor the apostles regarded themselves worthy to be ministers of Christ's gospel: "Such is the trust we have through Christ toward God. Not that we are sufficient of

quid horum dixit Ioannes? Dicendum, secundum Augustinum, quod si verba Ioannis ad diversa referuntur, sic utrumque dixit. Vel quod Ioannes turbis praedicans quandoque dixit illud, quandoque aliud.

ourselves to claim anything as coming from ourselves; our sufficiency is from God" (2 Cor 3:4-5). If, therefore, it signifies diverse things according to a mystery, which of these did John say? The answer, according to Augustine, is that if John's words are referred to different things, then he said both. Or that John, preaching to the crowds, sometimes said one and sometimes the other.

Consequenter agit de officio Christi. Et primo de officio baptizandi; secundo de officio iudicandi, ibi *cuius ventilabrum in manu sua*. Dicit ergo *ipse vos baptizabit in spiritu sancto et igni*. Multi libri habent *et ignis*. Sed loquuntur more Graecorum, qui carent ablativo. Et dicit *spiritu sancto et igni*: in quo datur intelligi quod Baptismus Christi habet amplius quam Baptismus Ioannis, quia addit super illud, quia Christus in aqua et spiritu; Io. III, 5: *nisi quis renatus fuerit ex aqua et spiritu sancto, non potest introire in regnum Dei*. Sed nota quod, cum dicit *baptizabit vos in spiritu sancto*, insinuat habendam esse affluentiam spiritus sancti, quam habentes totaliter abluuntur; Act. I, 5: *vos autem baptizabimini spiritu sancto*. Insinuat etiam facilem immutationem.

Then he deals with Christ's office: first, with the office of baptizing; secondly, with the office of judging (v. 12). He says, therefore, *He will baptize you with the Holy Spirit and with fire*. Many books have "and fire". But they are speaking after the manner of the Greeks, who do not have the ablative case. And he says *with the Holy Spirit and with fire*. In this we are given to understand that Christ's baptism has more than John's baptism, because it adds over the latter, because Christ baptized in water and the Spirit: "Unless a man be born again of water and the Holy Spirit, he cannot enter the kingdom of heaven" (Jn 3:5). But note that when he says, *He will baptize you in the Holy Spirit*, he asserts that the copious gifts of the Holy Spirit must be had, the recipients of which are completely cleansed: "But you will be baptized by the Holy Spirit" (Acts 1:5). He also intimates that the change will be easy.

*Et igni*. Istud multipliciter exponitur. Hieronymus dicit, quod idem designatur per spiritum sanctum et ignem; Lc. XII, v. 49: *ignem veni mittere in terram, et quid volo nisi ut accendatur?* Idest spiritum sanctum. Et ideo etiam in igne apparuit; Act.

*And with fire*. This is explained in a number of ways. Jerome says that the same thing is designated by the Holy Spirit and fire: "I have come to send fire on the earth, and what will I but that it be kindled?" i.e., the Holy Spirit (Lk

II, v. 3: *et apparuerunt illis dispartitae linguae tamquam ignis*. Secundum Chrysostomum per ignem significatur praesens tribulatio, quae purgat peccata; Eccli. XXVII, 6: *vasa figuli probat fornax, et homines iustos tentatio tribulationis*. Sed sciendum, quod dicit, istud Baptisma esse necessarium, quia Baptismus spiritus sancti continet mentem, ne vincatur a tentationibus, sed non totaliter tollit germina carnis: et ideo necessaria est tribulatio, quia caro tunc attrita non germinabit concupiscentiam. Necessarius ergo est ignis qui reficiat carnem. Vel per ignem intelligitur purgatio futura in Purgatorio; I Cor. III, 13: *quale sit opus, ignis probabit*. Hilarius autem exponit de igne Inferni, et dicit quod duo intendit in hoc quod dicit, *ipse vos baptizabit spiritu sancto et igni*, salutem scilicet quam efficit in praesenti et in futuro. In futuro purgabit per ignem Inferni, inquantum attrahet malos; et hoc consonat ei quod sequitur, *paleas autem comburet igni inextinguibili*.

Consequenter agitur de iudiciaria potestate *cuius ventilabrum in manu eius*. Et primo tangitur iudiciaria potestas; secundo iudicii effectus; tertio iudicii modus. Dicit ergo *cuius ventilabrum*, et utitur similitudine. Area dicitur Ecclesia; fruges, fideles, qui congregabuntur per Angelos; Lc. c. X, 2: *rogate dominum messis, ut mittat operarios in messem suam*; Io. IV, 34 *qui misit me ut perficiam opus eius*. Ventilabrum, iudiciaria potestas Christi, quae discernet triticum a paleis; Io. V, 22: *pater omne iudicium dedit filio*; Act. X,

12:49). Therefore, he also appeared in fire: "And he appeared to them in parted tongues of fire" (Acts 2:3). According to Chrysostom by fire is signified present tribulations, which expiate for sins: "The kiln tests the potter's vessel, and the trial of tribulation the just man" (Sir 27:5). But it should be noted that he says that this baptism is necessary, because the baptism of the Holy Spirit keeps the mind from being overcome by temptations; but it does not entirely remove the consequences of the flesh. Therefore, tribulation is necessary, because the flesh, then weakened, will not sprout forth concupiscence. Hence, there is need for fire which refreshes the soul. Or by fire is understood the future cleansing in purgatory: "Fire will test what kind of work each one has done" (1 Cor 3:13). Hilary explains it of the fire of hell and says that he intends two things, when he says, *he will baptize you with the Holy Spirit and with fire*, namely, the salvation he effects in the present and in the future. In the future he will cleanse through the fire of hell, in as much as it will attract the wicked; and this agrees with what follows, *the chaff he will burn with unquenchable fire*.

(12) Then he mentions the judiciary power: *His winnowing fork is in his hand*. First, the judiciary power is mentioned; secondly, the effect of the judgment; thirdly, the manner of the judgment. He says, therefore, *His winnowing fork*, and he employs a comparison. The Church is called the threshing floor; the wheat is the faithful, who will be gathered together by the angels: "Ask the lord of the harvest to send laborers into his harvest" (Lk 10:2); "He sent me to

42: *ipse est qui constitutus est a Deo iudex vivorum et mortuorum. Permundabit, idest perfecte mundabit.*

- Primo per tribulationes quae sunt quasi quidam ventus, qui si non est, paleae sunt cum tritico: ita etiam quamdiu sunt in Ecclesia, non discernuntur boni a malis; et sicut per minorem ventum paleae tenues expelluntur, et per fortem grossae, ita in Ecclesia, si crescat tribulatio, etiam qui firmi videntur, cadunt; Lc. VIII, 13: *ad tempus credunt, et in tempore tentationis recedunt.*
- Secundo per sententias praelatorum, quando scilicet excommunicantur; I ad Cor. V, 13: *auferte malum ex vobisipsis.*
- Tertio in die iudicii, quando segregabuntur boni a malis; infra XXV, 32. *Congregabit in horreum suum, scilicet Paradisi, triticum, idest electos; Ps. CV, 47: salvos nos fac, domine Deus noster, et congrega nos de nationibus.* Paleas autem comburet.

Et nota quod differentia est inter paleas et zizania: aliud enim est semen plearum et zizaniorum, quia plearum est idem semen cum tritico. Unde per zizania possumus intelligere schismaticos, qui non communicant nobiscum in sacramentis; per paleas, fideles, licet malos. Sed utrique igni comburentur. *Igni inextinguibili*; Is. ultim., 24: *ignis eorum non extinguetur.* Et dicit *inextinguibili*, ad differentiam ignis Purgatorii. De hoc igne infra XXV, 41: *ite, maledicti, in ignem aeternum et cetera.*

accomplish his will" (Jn 4:34). The winnowing fork is Christ's judiciary power, which will separate the wheat from the chaff: "The Father has given all judgment to the Son" (Jn 5:42); "He it is who has been appointed by God the judge of the living and the dead" (Acts 10:42). *He will clear*, i.e., thoroughly cleanse:

- first, by tribulations which are as it were, certain winds, without which the chaff remains with the wheat: so, too, as long as they are in the Church, the good are not discerned from the wicked; and just as the smaller bits of chaff are expelled by a weak wind and the larger by a stronger, so in the Church, if tribulation increases, even those who seem strong fall: "They believe for a time, and in time of trial they fall away" (Lk 8:13).
- Secondly by the sentences of prelates, when they excommunicate: "Remove the evil person from among you" (1 Cor 5:13).
- Thirdly, on the day of judgment, when the good will be separated from the wicked (Mt 25:32). *He will gather the wheat into his granary of paradise*, i.e., the elect: "Save us, O Lord our God, and gather us from among the nations" (Ps 106:47). But the chaff he will burn. Note that there is this difference between chaff and cockle. For the seed of chaff and of cockle are different, because that of chaff is the same seed as that of wheat. Hence, by cockle we can understand schismatics, who do

not communicate with us in the sacraments; by chaff, the faithful, although evil. But both will be burned by fire. *With unquenchable fire*: "Their fire shall not be quenched" (Is 66:24). He says *unquenchable*, to distinguish it from the fire of purgatory: "Depart, you accursed, into eternal fire..." (Mt 25:41).

---

**Lectio 2**  
**Reportatio Petri de Andria**

**3— 2**  
**Mt 3:13-17**

13 τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς γαλιλαίας ἐπὶ τὸν ἰορδάνην πρὸς τὸν ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. 14 ὁ δὲ ἰωάννης διεκώλυεν αὐτὸν λέγων, ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; 15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. 16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν [αὐτῷ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὥσει περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν· 17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

13. Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him. 14. But John stayed him, saying: I ought to be baptized by thee, and comest thou to me? 15. And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfil all justice. Then he suffered him. 16. And Jesus being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. 17. And behold a voice from heaven saying: This is my beloved Son, in whom I am well pleased.

Supra introduxit Evangelista Ioannem baptizantem, nunc introducit Christum ad Baptismum Ioannis venientem: et circa hoc duo facit. Primo ponit ea quae praecesserunt Baptismum; secundo consequentia ad Baptismum, ibi *baptizatus autem Iesus*.

Earlier the evangelist introduced John baptizing, now he introduces Christ coming to John's baptism. In regard to this he does two things: first, he mentions things which preceded the baptism; secondly, those which followed (v. 16).

Circa primum ponuntur quatuor. Primo mira Christi humilitas; secundo humilitatis admiratio; tertio Christi satisfactio admirationi; quarto Ioannes satisfactioni consentit. Secundum ibi *Ioannes autem prohibebat eum*; tertium ibi *respondens autem Iesus*; quartum ibi *tunc dimisit eum*.

In regard to the first, four things are mentioned: first, the marvelous humility of Christ; secondly, reverence for his humility (v. 14); thirdly, Christ's response to this reverence (v. 15a); fourthly, John consents to this response (v. 15b).

Circa primum quatuor ponuntur: tempus, personae, loca et officium.

In regard to the first, four things are mentioned: the time, the person, places and the service.

1. Tempus, cum dicit *tunc*, scilicet Ioanne lumen suum habente. Sicut enim sol oritur adhuc apparente Lucifero, ita Christus Ioanne praedicante et baptizante, Lc. III, 21. Iob XXXVIII, 32: *numquid producis Luciferum in tempore suo, et vesperum super fines terrae consurgere facis?* Vel *tunc* quando Christus fuit in trigesimo anno, Lc. III, 23, ut daret intelligi quod officium praedicationis, et praelationis non debet aliquis sumere ante perfectam aetatem. Vel *tunc* quando secundum cursum aliorum multa peccata poterat perpetrasse. Unde noluit statim baptizari, sed multo tempore legem servavit, quasi constitutus sub lege, et ut Iudaei non haberent causam scandali, quia non venit solvere legem, infra V, 17. Sed posset alicui videri, quod ideo Christus terminasset legem, quia non potuisset legem implere; et ideo voluit diu observare; et ideo non ita cito baptizatus est.
2. Ponuntur personae, cum dicitur *venit Iesus ad Ioannem*, dominus ad servum, creator ad creaturam; infra XI, 29: *discite a me, quia mitis sum et humilis corde*.
3. Loca a *Galilaea*. Ista mystice conveniunt baptizatis, quia Galilaea

1. (13) The time, when he says, *Then*, i.e., John having his own light. For as the sun rises, when the morning star is still visible, so Christ, when John was preaching and baptizing (Lk 3:21); "Do you bring forth the morning star in its season and make the evening star rise over the face of the earth?" (Jb 38:32). Or *Then*, when Christ was in his thirtieth year (Lk 3:23), to give us to understand that one should not assume the office of preaching or prelacy before the perfect age. Or *Then*, when in conformity with the course of other men he could have committed many sins. Hence he did not wish to be baptized at once but observed the Law for a long time, as though established under the Law, and so that the Jews would have no cause for scandal, because he did not come to abolish the Law (Mt 5:17). But it could seem to someone that Christ would have ended the Law, because he could not fulfill it; and therefore, he wished to observe it for a long time. That

significat transmigratiōem: oportet enim baptizatos transmigrare de vitiis ad virtutes; I Petr. II, v. 1: *deponentes omnem malitiam, et omnem dolum, et simulationes, et invidias, et omnes detractiones*. Item, in *Iordanem*. Iordanis interpretatur descensus, et significat humilitatem, quae debet esse in baptizando ad gratiam percipiendam; Iacob. IV, 6: *humilibus autem dat gratiam*.

4. Ponitur officium ut baptizaretur. Deus voluit baptizari a Ioanne quatuor rationibus. Primo ut Baptismus Ioannis conservaretur, quia illi aliqui detrahebant, infra XXI, v. 24. Secundo, ut suo tactu totam consecraret aquam; et ideo Baptismus dicitur fieri de fontibus salvatoris; Is. XII, 3: *haurietis aquas in gaudio de fontibus salvatoris*. Tertio, ut demonstraret in se veram conditionem hominis, quia sicut fuit in similitudinem carnis peccati, Rom. VIII, 3, ita voluit mundari quasi peccator. Quarto, ut aliis imponeret necessitatem baptizandi: prius enim voluit servare quae imposuit; Act. I, 1: *coepit Iesus facere et docere*, contra illos de quibus infra XXIII, 4: *alligant onera gravia et importabilia, et imponunt in humeros hominum: digito autem suo nolunt ea tangere*. Consequenter ponitur admiratio. Et nota tria. Primo enim Ioannes recusat honorem sibi oblatum; secundo confitetur suam humilitatem; tertio suam infirmitatem. Secundum ibi *Ioannes autem prohibebat eum*; Eccli. VII, 4: *noli quaerere ab homine ducatum, neque a rege cathedram honoris*. Tertium ibi *ego a te debeo baptizari*. Cognoscebat

is why he was not baptized so soon.

2. The persons are mentioned, when he says, *Christ came to John*, the Lord to the servant, the Creator to the creature: "Learn of me, because I am meek and humble of heart" (Mt 11:29).
3. The places, *from Galilee*. These places befit those baptized, because Galilee signifies transmigration. For it behooves the baptized to transmigrate from vices to virtues: "Put away all malice and all guile and insincerity and envy and all slander" (1 Pt 2:1). Also, *to the Jordan*, which is interpreted descent and signifies humility, which ought to be in the one to be baptized in order to receive grace: "He gives his grace to the humble" (Jas 4:6).
4. The office is mentioned, *to be baptized*. God willed to be baptized by John for four reasons: first, to defend John's baptism, because some were speaking ill of it (Mt 21:24). Secondly, that by his touch he might consecrate all water; and therefore, baptism is said to be made from the fountains of the Savior: "You will draw water joyfully from the fountains of the Savior" (Is 12:3). Thirdly, to demonstrate the true condition of man in himself, because, as he was "in the likeness of the flesh of sin" (Rom 8:3), so he willed to be cleansed as though a sinner. Fourthly, to place on others the necessity of being baptized, for he willed first to observe the things he imposed

enim quod interius baptizaret; et ideo dicit *baptizari* idest ab originali peccato mundari: ita dicit Glossa.

on others: "Jesus began to do and to teach" (Acts 1:1), contrary to those of whom it is said below (23:41): "They bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with a finger." Then he mentions the reverence. And note three things: first, John refuses the honor offered him; secondly, he confesses his lowliness (v. 14), thirdly, his weakness (14b). For he knew that he would baptize inwardly; therefore he says, *to be baptized*, i.e., cleansed, from original sin. So says a Gloss.

Sed contra, quia erat sanctificatus in utero. Sed dicendum quod ante adventum Christi aliqui quodammodo mundati sunt quantum ad infectionem personae per circumcisionem, et huiusmodi; sed quantum ad culpam et infectionem totius naturae nullus mundatus fuit ante passionem Christi. *Et tu venis ad me?* Ps. CXXXVIII, 6: *mirabilis facta est scientia tua ex me, confortata est, et non potero ad eam.*

(14) But on the other hand, he had been sanctified in the womb. The answer is that before Christ's entrance into the world, some were in a way cleansed as to personal infection through circumcision and the like, but as to the guilt and infection of the entire nature no one was cleansed before the passion of Christ. *And do you come to me?* "Such knowledge is too wonderful for me; it is high, I cannot attain it" (Ps 139:6).

Consequenter ponitur Christi satisfactio. Nota quod Ioannes unum fecerat, quia prohibebat; et duo dixerat: *ego a te debeo baptizari, et tu venis ad me?* Et tamen Christus ad unum non respondit, ad hoc scilicet *ego a te*; sed respondit ad hoc quod prohibebat: unde *sine modo*. Et dicit *modo*, quia, secundum Chrysostomum, Ioannes postmodum baptizatus est a Christo, non solum Baptismo flaminis, sed etiam aquae. Vel *sine modo*, hoc dicit, quia postmodum baptizatus est Ioannes Baptismo spiritus

(15) Then he gives Christ's response. Note that John had done one thing, because he forestalled; and had said two things: "I need to be baptized by you, and do you come to me?" Yet Christ does not respond to these two things, but to the fact that he forestalled him; hence he says, *Let it be so now*. He says, *now*, because, according to Chrysostom, John was later baptized by Christ, not only with the baptism of fire but also of water. Or, *Let it be so for now*, that I be



sancti. Vel *sine modo*, ut baptizer Baptismo aquae, quia alio Baptismo habeo baptizari, scilicet Baptismo passionis; Lc. XII, v. 50: *Baptismo habeo baptizari, et quomodo coarctor usque dum perficiatur?* Et isto etiam Ioannes baptizatus est a Christo, inquantum mortuus est pro iustitia, quod idem est quod mori pro Christo. Vel *sine modo*, quando gero formam servilem, implere me humilitatis officium: quia quando apparebo gloriosus, tunc baptizabo te Baptismo gloriae.

baptized with the baptism of water, because I have to be baptized with another baptism, namely the baptism of the Passion: "I have another baptism with which to be baptized, and I am straitened until it be fulfilled" (Lk 12:50). John was also baptized with it by Christ, in as much as he died for justice, which is the same as dying for Christ. Or, *Let it be so now*, when I bear the form of a servant, let me fulfill the requirements of humility; because when I will appear glorious, I will baptize you with the baptism of glory.

Consequenter respondet Christus admirationi, et dicit *sic enim decet nos implere omnem iustitiam*. Quod exponitur tripliciter.

Then Christ responds to the reverence and says, *Let it be so now; for thus it is fitting for us to fulfill all justice*. This is explained in three ways:

- Primo *sic decet nos implere omnem iustitiam*, scilicet per Baptismum: futurum enim erat, quod Christus impleret omnem iustitiam, et legis, et naturae; sed voluit per istam viam implere, quia sine Baptismo non impletur; Io. III, 3: *nisi quis natus fuerit denuo, non potest videre regnum Dei* et cetera.
- Remigius sic exponit: *sic enim decet nos implere omnem iustitiam*. Decet me dare exemplum huius sacramenti, in quo datur plenitudo omnis iustitiae, quia datur plenitudo gratiae et aliarum virtutum; Ps. LXIV, 10: *flumen Dei repletum est aquis*, scilicet gratiarum.
- Vel sic: *sic enim decet* etc., idest, decet me habere perfectam humilitatem. Primus gradus est non praeferre se pari, et subiicere se maiori, quod quidem est necessitatis. Secundum cum subiicit se aequali. Perfecta autem, quando praelatus se subiicit inferiori: et hoc
- first, *thus it is fitting to fulfill all justice*, namely, through baptism. For it would come to pass that Christ would fulfill all justice both of the Law and of nature; but he willed to fulfill it in that way, because it is not fulfilled without baptism: "Unless a man be born again, he cannot enter the kingdom of heaven" (Jn 3:3).
- Remigius explains it this way: *for thus it is fitting for us to fulfill all justice*. It behooves me to give an example of this sacrament, because the fullness of grace and of the virtues is given: "The river of God is full of water" (Ps 65:9), i.e., of grace.
- Or another way: *for thus it is fitting...*, i.e., it is fitting to have perfect humility. The first degree is not to prefer oneself to an equal and to subject himself to one who is superior, which, of

est sic enim decet etc., idest perfectam humilitatem implere. Sed cum esset inter eos talis altercatio, Christus vicit. Unde *tunc dimisit eum* etc., hoc est permisit ut ab eo baptizaretur. Glossa: vera est humilitas quam non deserit obedientia: pertinaciter enim resistere, superbiae est. I Reg. XV, 23: *quasi scelus idololatriae nolle acquiescere*: sic enim laudantur Ieremias et Moyses qui finaliter consenserunt.

course, is a matter of necessity. The second is when he subjects himself to an equal. But it is perfect, when a prelate subjects himself to his inferior. And this is what he says: *for thus it is fitting...*, i.e., to fulfill perfect humility. But although there was this difference between them, Christ prevailed. Hence *he consented*, i.e., permitted him to be baptized by him: "That humility is genuine which obedience does not abandon; for to resist obstinately is a sign of pride" (Gloss); "Rebellion is as the crime of idolatry" (1 Sam 15:23). For Jeremiah and Moses are praised for finally consenting.

Consequenter cum dicit *baptizatus autem Iesus confestim ascendit de aqua*, ponuntur quatuor consequentia ad Baptismum. Et sciendum, quod sicut Christus in suo Baptismo dedit exemplum baptizandi aliis, ita in consequentibus Baptismum dedit intelligere quae nos consequamur. Sunt autem quatuor consequentia, scilicet ascensus Christi, aperitio caeli, apparitio spiritus sancti, et protestatio patris.

(16) Then when he says, *When Jesus was baptized, he went up immediately from the water*, four things that followed the baptism are mentioned. And it should be noted that as Christ in his baptism gave to others the example of being baptized, so in the things that follow the baptism he gives us to understand what we obtain. But there are four things which followed the baptism; namely, Christ's coming up from the water, the opening of the heavens, the appearance of the Holy Spirit and the witness of the Father.

Primum ibi *baptizatus autem Iesus confestim ascendit de aqua*. Et ad litteram hoc dicit, quia fluvius habebat alveos altos. In hoc tamen significatur, quod illi qui baptizantur ascendunt per bona opera. Et dicit *statim*, quia immediate baptizati in Christo induunt Christum; Gal. III,

The first is mentioned at *He went up immediately from the water*. He means this literally, because the river had deep beds. Yet in this is signified that those who are baptized ascend by their good works. He says, *immediately*, because those baptized in Christ put on Christ

27: *quicumque enim in Christo baptizati estis, Christum induistis*. Item adipiscuntur haereditatem caelestem; I Petr. I, 3: *regeneravit nos in spem vivam per resurrectionem in haereditatem incorruptibilem*: et hoc est *et aperti sunt caeli*. Hoc non est intelligendum corporaliter, sed imaginaria visione. *Et aperti sunt ei caeli*. Et significat hoc quod humano generi clausum erat caelum per peccatum; Gen. III, 24: *et collocavit ante Paradisum voluptatis Cherubim, et flammeum gladium atque versatilem ad custodiendam viam ligni vitae*. Dicitur quod posuit Seraphim, sed apertum est per Christum.

immediately: "For all of you who have been baptized in Christ, have put on Christ" (Gal 3:2). Furthermore, they obtain a heavenly inheritance: "We have been born anew to a living hope through the resurrection and to an inheritance which is imperishable" (1 Pt 1:3). And this is to say, *the heavens were opened*. This is not to be considered a bodily occurrence but by an imaginary vision. *The heavens were opened*. This signifies that the heavens had been closed to the human race by sin: "At the east of the garden of Eden he placed the Cherubim and a flaming sword, which turned every way to guard the way to the tree of life" (Gen 3:24). It is said that he placed the Seraphim, but it was opened by Christ.

Sed quaeritur, quare aperti sunt ei caeli, cum semper fuerint ei aperti? Et dicendum, secundum Chrysostomum, quod Evangelista loquitur secundum communem modum locutionis, quia merito Baptismi eius aperti sunt nobis: sicut rex amico suo petenti pro alio gratiam, dicit: concedo hoc vobis.

But why were the heavens opened for him, since they had always been open for him? The answer, according to Chrysostom, is that the evangelist is speaking according to the general manner of speaking, because by the merit of baptism the heavens have been opened for us; just as a king says to his friend seeking a favor for someone: I grant you this.

Et sciendum quod tria sunt hominum genera, qui statim ad caelum evolant post mortem: baptizati, ut hic; martyres, unde Act. c. VII, 56: *ecce video caelos apertos, et filium hominis stantem a dextris virtutis Dei*, et qui peregerunt poenitentiam, Act. X, 19 dicitur quod Petro oranti apertum est caelum.

It should be noted that there are three classes of men who reach heaven immediately after death: the baptized, as here; martyrs; hence (Acts 7:55): "Behold I saw the heavens opened and the Son of Man standing on the right hand of God's power"; and those who have performed penance, as in Acts (10:19): "As Peter was praying, the heavens were opened."

Consequenter ponitur apparitio spiritus sancti; unde *et vidit spiritum Dei*

Then is mentioned the apparition of the Holy Spirit: *And I saw the Spirit of God*

*descendentem sicut columbam, et venientem super se.* Hoc est quod competit baptizatis, qui accipiunt spiritum sanctum in se; Io. III, v. 6: *quod natum est ex spiritu, spiritus est*, idest spiritualis est. *Et vidit*, non imaginaria visione, alias ipse solus vidisset, *spiritum Dei*, idest columbam. Et sciendum, quod nihil corporale dicitur de Deo secundum substantiam suam, sed vel per imaginariam visionem, Is. VI, 1: *vidi dominum sedentem super solium excelsum et elevatum* etc., vel per significationem, I cor c. X, 4: *petra autem erat Christus*, vel per assumptionem in unitatem personae, Io. I, 14: *verbum caro factum est*. Nullo autem istorum modorum spiritus sanctus dicitur columba. Quod non per imaginariam visionem, patet, quia communiter ab omnibus visa est. Non per significationem, quia non primo extiterat. Non per assumptionem in unitatem personae. Et ideo est quartus modus, qui est quando de novo formatur aliqua species ad repraesentationem divinorum effectuum, sicut in Ex. III, 2 apparuit dominus in igne et rubo; et in legislatione, in fulgure et in tonitruo, Ex. XIX, 16. Unde columba fuit ad repraesentandam influentiam spiritus sancti: et hoc est *et vidit spiritum Dei descendentem*.

Apparuit autem in specie columbae propter quatuor.

- Primo propter caritatem; columba enim est animal amorousum. Chrysostomus: alia dona habet etiam servus Diaboli in simulatione, quae habet servus Dei in veritate: *solam caritatem sancti spiritus non potest immundus spiritus imitari*. Cant. V, 2: *aperi mihi, soror mea, amica mea, columba mea, immaculata mea*.

*descending like a dove, and alighting on him.* This is what befits the baptized, who receive the Holy Spirit within themselves: "He that is born of the Spirit is spirit" (Jn 3:6). *And I saw*, not with an imaginary vision; otherwise, he alone would have seen, *the Spirit of God*, i.e., a dove. Note that nothing bodily is said of God, so far as his substance is concerned, but by imaginary vision: "I saw the Lord seated upon a throne high and elevated..." (Is 6:1); or by signification: "The rock was Christ" (1 Cor 10:1); or by assuming into the unity of person: "The Word was made flesh" (Jn 1:14). In none of those ways is the Holy Spirit called a dove. That it is not by imaginary vision is evident, because it was seen generally by all; not by signification, because it had not previously existed; not by assuming it into the unity of his person. Therefore, there is a fourth way, which is when some form is newly produced to represent divine effects, as in Ex (3:2) the Lord appeared in fire and a bush; and in the giving of the Law in lightning and in thunder (Ex 19:16). Hence the dove existed to represent the influence of the Holy Spirit; thus, *I saw the Spirit of God descending...*

He appeared in the form of a dove for four reasons:

- first, on account of charity; for the dove is an amorous animal: "The servant of the devil has certain gifts of the Holy Spirit in counterfeit, which the servant of God truly has. It is only the charity of the Holy Spirit that the unclean spirit cannot imitate" (Chrysostom); "Open to me, my

- Secundo propter innocentiam et simplicitatem; infra X, 16: *estote prudentes sicut serpentes, et simplices sicut columbae.*
- Tertio quia habet gemitum pro cantu; et homo sanctificatus per spiritum sanctum debet gemere pro peccatis; Nahum II, 7: *et ancillae eius minabantur, gementes ut columbae.*
- Quarto propter foecunditatem. Unde etiam praecipiebatur in lege, ut offerrent columbam: et hoc convenit baptizatis, quia, sicut dicit Io. III, 6: *quod natum est ex spiritu, spiritus est. Descendentem sicut columbam.* Semper emanatio donorum divinorum a Deo in quacumque creatura est per descensum, quia creatura non potest recipere nisi per descensum in illam; Iac. I, 17: *omne datum optimum, et omne donum perfectum desursum est, descendens a patre luminum. Et venientem super se.*
- sister, my live, my dove, my immaculate one" (S of S 5:2).
- Secondly, on account of its innocence and simplicity: "Be wise as serpents, and simple as doves" (Mt 10:16).
- Thirdly, because it has a groan for its song, and a man sanctified by the Holy Spirit should groan for his sins: "Her maidens lamented, moaning like doves" (Nah 2:7).
- Fourthly, on account of their fertility; hence it was commanded in the Law that they should offer doves. This befits the baptized, because, as John (3:6) says: "That which is born of the spirit, is spirit." *Descending as a dove.* The emergence of divine gifts from God is always by descent, because the creature cannot receive except by descending into it: "Every best gift and every perfect gift is from above, descending from the Father of lights" (Jas 1:17). *And alighting on him.*

Nota. Missio visibilis semper est signum missionis invisibilis: et significat aut gratiam de novo acceptam, aut augmentum gratiae: sicut in apostolis, quando in linguis apparuit spiritus sanctus, significavit augmentum gratiae. Item missio talis vel significat gratiam tunc factam, aut prius factam. In Christo autem non significavit novum effectum, quia ab instanti conceptionis suae fuit plenus gratia et veritate; sed gratia quae fuit ante super se, fuit in quantum homo, non in quantum Deus.

Note that the visible sending is always a sign of the invisible sending, and it signifies either grace newly received or an increase of grace: as in the apostles, when the Holy Spirit appeared in tongues, it signified an increase of grace. Furthermore, such a sending either signifies the grace then produced or previously produce. But in Christ it does not signify a new effect, because from the instant of his conception he was full of grace and truth; but the grace previously upon him was as man, not as God.

Consequenter cum dicit *et ecce vox de caelo dicens*, ponitur protestatio patris *hic est filius meus*. Nota quod Baptismus non solum facit spirituales, sed etiam filios Dei; Io. I, 12: *dedit eis potestatem filios Dei fieri*. Et sciendum quod ista vox quasi exprimit illud, quod columba significavit. *Dilectus*, non sicut aliae creaturae, Sap. II, 13, sed tamquam filius naturalis; Io. V, 20: *pater diligit filium, et omnia demonstrat ei quae ipse facit, et maiora his demonstrabit ei opera, ut vos miremini*. Hoc etiam significat Ps. II, 7: *dominus dixit ad me: filius meus es tu, ego hodie genui te*. Sed quia sancti etiam diliguntur ab eo, addit *filius*, per quod distinguit filium, secundum unum intellectum, ab aliis. *In quo mihi complacui*. In quocumque enim relucet bonum alicuius, in illo aliquid complacet sibi, sicut artifex sibi complacet in pulchro artificio suo, et sicut si homo videat suam pulchram imaginem in speculo. Bonitas divina est in qualibet creatura particulari; sed numquam tota perfecta nisi in filio et spiritu sancto; et ideo totum non complacet sibi nisi in filio, qui tantum habet de bonitate quantum pater: et hoc est *in quo*, idest, ego complaceo mihi in ipso; Io. III, 35: *pater diligit filium, et omnia dedit in manu eius*.

Sed nota quod contrarietas quaedam videtur esse inter istum Evangelistam, et alios, quia Marcus I, 11 et Lucas III, 22 dicunt, *tu es filius meus dilectus*; Matthaeus vero, *est filius meus dilectus*, et: *in te*. Sed eadem est sententia, quia quod dicitur *tu es*, hoc directe videbatur dici ad Christum; sed dicebat propter alios, quia Christus certus erat de dilectione patris. Et ideo Matthaeus

(17) Then, when he says, *And lo, a voice from heaven saying*, he presents the Father's testimony, *This is my Son*. Note that baptism makes men not only spiritual but also sons of God: "He gave them power to become sons of God" (Jn 1:12). Note, also, that the voice, as it were, expresses what the dove signified. *Beloved*, not as other creatures (Son of Songs 2:13), but as the natural Son: "The Father loves the Son, and shows him all that he himself is doing; and greater works than these will he show him, that you may marvel" (Jn 5:20). Ps 2 (v. 7) also signifies this: "You are my son, today I have begotten you." But because the saints are also loved by him, he adds, *Son*, by which he distinguishes "son" according to one meaning from the others. *With whom I am well pleased*. For in whatever one's good is reflected, in it something is pleased with it, as an artisan takes pleasure in his beautiful work of art, and as a man in his beautiful image reflected in a mirror. The divine goodness is in every individual creature; but never whole and perfect except in the Son and the Holy Spirit. Therefore, he is not totally pleased except in the Son, who has as much goodness as the Father. This is why he says, *in whom*, i.e., I am entirely pleased in him: "The Father loves the Son, and has given all things in his hands" (Jn 3:35).

But note that there seems to be a difference between this evangelist and the others, because Mk (1:11) and Luke (3:22) say: "You are my beloved son"; but Matthew says, *He is my beloved Son* and *in you*. But the idea is the same, because "You are" seems to be said directly to Christ; but he said it for the sake of the bystanders, because Christ

expressit intentionem dicentis, et dicit *hic est* et cetera. Unde demonstrat quasi aliis dictum esse; ita dixit Augustinus.

was certain of the Father's love. Therefore, Matthew expressed the intention of the speaker and said, *This is...* Hence, he shows that it was said, as if to others: thus said Augustine.

Item quaeritur, quare Matthaeus et Marcus dicunt *in quo mihi*, Lucas vero, *in te*. Augustinus dicit quod pater in filio complacet sibi, et hominibus. Propter hoc ergo quod dicitur *in quo*, significat quod complacet sibi in hominibus. Unde complacet aliis mihi, idest ad honorem meum, quia aliqui videntes filium, glorificaverunt patrem. Vel secundum utrumque sensum: *in quo mihi complacui*, idest placitum meum fuit implere salutem hominum: et hoc est in te, idest per te.

Also one asks why Matthew and Mark say, "in whom I am," but Luke says, "in you." Augustine says that the Father is pleased, and men are pleased in the Son. Hence, others are pleased in me, i.e., to my honor, because some, seeing the Son, have given glory to the Father. Or, according to another sense: "In whom I am well pleased," i.e., my pleasure was to fulfill man's salvation; and this is why he says, "in you," i.e., "through you."

Et nota quod in isto Baptismo non solum repraesentatur finis et fructus, sed etiam forma Baptismi, quae est, *in nomine patris, et filii, et spiritus sancti*, infra. Filius enim fuit in carne, pater in voce, spiritus sanctus in columbae specie. Et nota quod hoc quod seorsum fuit, non pertinet ad divisionem operationis personae de Trinitate, cum, sicut est communis essentia, ita operatio; sed hoc dicitur propter appropriationem quamdam, quia tota Trinitas illud et columbam creavit, et carnem creavit; sed referuntur ista ad diversas personas.

Note that in the baptism itself is not only represented the end and fruit, but even the form of baptism, which is, "In the name of the Father, and of the Son, and of the Holy Spirit" (Mt 28:19). For the Son was in the flesh, the Father in the voice and the Holy Spirit in the form of a dove. Note, also, that what was separated from the others does not pertain to a division of activity on the part of a person of the trinity, since, as the essence is common, so the activity. But this is said by way of appropriation, because the whole Trinity created both the dove and the flesh. But they are referred to diverse persons.

---

**Caput 4**  
**Lectio 1**  
**Reportatio Petri de Andria**

**4—1**  
**Mt 4:1-11**

1 τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ

1. Then Jesus was led by the spirit into the desert, to be tempted by the devil. 2. And

διαβόλου. 2 καὶ νηστεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα ὕστερον ἐπεΐνασεν. 3 καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ, εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. 4 ὁ δὲ ἀποκριθεὶς εἶπεν, γέγραπται, οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ. 5 τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, 6 καὶ λέγει αὐτῷ, εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω: γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἁρουσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. 7 ἔφη αὐτῷ ὁ Ἰησοῦς, πάλιν γέγραπται, οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. 8 πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, 9 καὶ εἶπεν αὐτῷ, ταῦτά σοι πάντα δώσω ἐὰν πεσὼν προσκυνήσῃς μοι. 10 τότε λέγει αὐτῷ ὁ Ἰησοῦς, ὕπαγε, σατανᾶ: γέγραπται γάρ, κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. 11 τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

Supra ostensum est, quod Christus se praeeparavit ad doctrinam, Baptismum accipiendo; nunc autem tentationem superando. Circa hoc duo facit: primo ponitur victoria, quam de tentatione habuit; secundo, quomodo discipulos ad doctrinam audiendam vocavit, ibi *ambulans autem Iesus iuxta mare Galilaeae*.

Circa primum tria facit: primo praemittit quaedam praeambula de tentatione; secundo ponitur tentationis insultus, ibi *et*

when he had fasted forty days and forty nights, afterwards he was hungry. 3. And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread. 4. Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. 5. Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, 6. And said to him: If thou be the Son of God, cast thyself down, for it is written: That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. 7. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God. 8. Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them. 9. And said to him: All these will I give thee, if falling down thou wilt adore me. 10. Then Jesus saith to him: Begone, Satan: for it is written: The Lord thy God shalt thou adore, and him only shalt thou serve. 11. Then the devil left him; and behold angels came and ministered to him.

It was shown above that Christ prepared himself for preaching by receiving baptism, but now by overcoming temptation. In regard to this he does two things: first, the victory over temptation; secondly, the calling of disciples to hear the doctrine (v. 18).

Regarding the first he does three things: first, he mentions certain preludes to the temptation; secondly, the onslaught of the



*accedens tentator dixit; tertio victoria, ibi tunc reliquit eum Diabolus.*

temptation (v. 3); thirdly, the victory (v. 11).

Three preludes to the temptation are mentioned, namely, the place, the fast and the experience of hunger.

Ponuntur autem tria praeambula, scilicet locus, ieiunium et famis experientia. Quantum ad primum quatuor tanguntur: tempus et locus, ductor et finis huius ducatus.

In regard to the first he touches on four things: the time, the place, the leader, and the purpose of the leading.

Tempus *tunc*, quando scilicet iam declarabatur voce paterna quod esset filius Dei. In quo dat intelligi, quia illis tentatio imminet, qui efficiuntur filii Dei per Baptismum; Eccli. II, 1: *fili, accedens ad servitum Dei sta in iustitia et timore, et praepara animam tuam ad tentationem*. Istud desertum erat inter Ierusalem et Iericho, ubi multi occidebantur, de quo Lc. X, v. 30: *homo quidam descendit ab Ierusalem in Iericho, et incidit in latrones, qui etiam despoliaverunt eum, et plagis impositis abierunt, semivivo relicto*. Et nota quinque rationes, quare quis post acceptam spiritualem gratiam tentatur.

(1) The time, *Then*, i.e., when the Father's voice had announced him Son of God. In this we are given to understand that temptation is imminent for those made sons of God through baptism: "My son, if you come forward to serve the Lord, prepare yourself for temptation" (Sir 2:1). That desert was between Jerusalem and Jericho, where many were killed: "A man was going down from Jerusalem to Jericho and fell among robbers, who stripped him and beat him and departed, leaving him half dead" (Lk 10:29). And note five reasons why one is tempted after receiving spiritual grace:

- Prima ut accipiat experimentum suae iustitiae; Eccli. XXXIV, 9: *qui non est tentatus, qualia scit?*
- Secundo ad reprimendam superbiam; II Cor. XII, 7: *ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meae, Angelus Satanae qui me colaphizet et cetera*.
- Tertio ad confundendum Diabolum, ut sciat quanta sit virtus Christi, ut superare non possit. Huius exemplum habetur

- First, to receive a test of his righteousness: "He that is not tempted, what sort of things does he know?" (Sir 34:10).
- Secondly, to repress pride: "To keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan to harass me" (2 Cor 12:7).
- Thirdly, to confound the devil, so that he would know that the virtue of Christ is so great that he cannot overcome him. An example of this

Iob I, 8: *numquid considerasti servum meum Iob?* et cetera.

- Quarto, ut fortior reddatur, sicut milites fortes redduntur per experientiam; Iudic. III: *quare voluit dimittere hostes cum filiis Israel?*
- Quinto, ut suam dignitatem cognoscat: quia quando Diabolus aggreditur aliquem, hoc cedit ad honorem, quia Diabolus sanctos aggreditur; Iob XL, 10: *cibus eius foenum (...), et habet fiduciam quod influat Iordanis in os eius.*

is found in Job (1:8): "Have you considered my servant Job?"

- Fourthly, that he might become stronger, as soldiers become stronger through experience: "These are the nations which the Lord left to test Israel by them, that is, all in Israel who had no experience of any war in Canaan" (Jg 3:1).
- Fifthly, that he might recognize his dignity, because when the devil attacks anyone, it is an honor, because the devil attacks holy persons: "If the river is turbulent, he is not frightened; he is confident though Jordan rushes against his mouth" (Jb 40:23).

Sequitur de loco *tunc ductus est Iesus in desertum*. Hoc convenit praecedentibus et subsequentibus: quia conveniens fuit quod post Baptismum desertum intraret. Hoc significatur in populo Israelitico, qui post transitum maris rubri, qui fuit figura Baptismi, in terram promissionis venit per desertum et solitudinem: ita baptizati vitam solitariam et quietam debent quaerere, corpore mundum derelinquendo, vel mente; Osee II, v. 14: *ducam eam in solitudinem, et loquar ad cor eius*. Ps. LIV, 8: *ecce elongavi fugiens, et mansi in solitudine*. Conveniens enim erat ut exiret in desertum, quasi ad singulare certamen cum Diabolo. Chrysostomus: ille in desertum vadit, qui exit extra fines (idest voluntatem) carnis et mundi, ubi non est locus tentationis. Quomodo enim de libidine tentatur, qui tota die est cum uxore? Sed qui non exeunt a voluntate carnis et mundi, non sunt filii Dei, sed filii Diaboli, qui etiam uxorem propriam habentes, appetunt alienam;

Then the place, *Jesus was led up into the desert*. This befits the preceding and the following, because it was fitting that after the baptism he should go into the desert. This is signified in the Israelites, who, after crossing the Red Sea, which was a figure of baptism, came into the promised land through the desert and wilderness; so the baptized should try to lead a solitary and quiet life by forsaking the world in body or in mind: "I will bring her into the wilderness and speak to her heart" (Hos 2:14); "I would lodge in the wilderness" (Ps 55:7). For it was fitting that after baptism he should go into the desert as to an individual struggle with the devil. Chrysostom: "He went into the desert, who went outside the confines (i.e., the will) of the flesh and of the world, where there is no room for temptation. For how can he be tempted by passion, who is all day with the wife?" But those who do not go out from the will of the flesh and of the devil are not sons of God but children of

the devil; they have their own wife but seek another.

sed filii Dei habentes spiritum sanctum ducuntur in desertum, ut tententur cum Christo, de quo sequitur: ductus est *a spiritu*, intellige sancto. Sed ille qui ducit, maior est eo qui ducitur. Ergo spiritus sanctus maior Christo. Respondendum: si referatur ad Iesum secundum quod est filius Dei, sic est aequalis spiritui sancto. Et aliquis potest alium ducere, vel imperio, et sic est maior: vel exhortatione, et sic est par; Io. I, 40 s., Andreas duxit Petrum ad Iesum; et sic ductus est Iesus. Hilarius refert ad Christum, secundum quod homo: scilicet spiritus sanctus hominem quem repleverat, exponit tentationi. Homines enim tunc ducuntur a spiritu sancto, quando caritate moventur, sic quod non motu proprio moventur, sed alieno, quia sequuntur impetum caritatis; II Cor. V, 14: *caritas Dei urget nos*.

But the sons of God, having the Holy Spirit, are led into the desert to be tempted with Christ, of whom he continues: "He was led *by the Spirit*, i.e., Holy. But the one who leads is greater than the one led. Therefore, the Holy Spirit is greater than Christ. I answer that if it is referred to Jesus, in so far as he was Son of God, he is equal to the Holy Spirit. And someone can lead another either by commanding, and then he is greater, or by exhorting, and then he is equal; (Jn 1:40 ff) Andrew led Peter to Jesus; and thus was Jesus led. Hilary refers it to Christ as man, i.e., the Holy Spirit exposes to temptation the man whom he had filled. For men are led by the Holy Spirit, when they are moved by charity in such a way that they are not moved on their own initiative but by another; because they follow the impulse of charity: "The charity of God drives us" (2 Cor 5:14).

Et sic filii Dei aguntur a spiritu sancto, ut tempus huius vitae, quae plena est tentationibus Iob VII, 1: *tentatio est vita hominis super terram*, transeant cum victoria per Christi virtutem. Ipse enim tentari voluit, ut sicut morte sua vicit nostram, sic tentatione sua superet omnes tentationes nostras; Hebr. IV, v. 15: *non habemus pontificem, qui non possit compati infirmitatibus nostris; tentatum autem per omnia pro similitudine absque peccato*.

In this way the sons of God are driven by the Holy Spirit, so that they pass through the time of this life, which is full of trials; (Jb 7:1): "Man's life on earth is a trial," in victory through Christ. For he wished to be tempted, in order that, as he overcame our death by his, so he would overcome all our temptations by his: "We have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin" (Heb 4:15).

Gregorius dicit, quod est triplex tentationis gradus, scilicet per suggestionem, delectationem et consensum. Prima ab extrinseco est, et potest esse sine peccato; secunda est ab

[Gregory says there are three grades of temptation: by suggestion, by taking delight, and by consent. The first is from without, and can be without sin. The second is from within, where sin begins,

intrinsic, in qua incipit esse peccatum; quae quidem perficitur per consensum. Primus gradus potuit esse in Christo, non alii. Et nota quod Diabolus non fuisset ausus accedere ad tentandum Christum, nisi prius Christus accessisset ad eum.

Consequenter ponitur secundum praeambulum, scilicet ieiunium *et cum ieiunasset* etc., quod convenit et praeteritis, et futuris: praeteritis, quia convenienter aliquis post Baptismum ieiunat, cum post Baptismum non sit otio vacandum, sed exercendum in bonis operibus; Gal. V, 13: *vos autem, fratres, in libertate vocati estis*; libertas autem vera non est committenda carnali vitae. Item futuris competebat, ut is ieiunaret quem Diabolus erat tentaturus, quia *hoc genus Daemoniorum non eiicitur nisi per orationem et ieiunium*, inf. XVII, 20. *Quadraginta diebus*. Ad litteram hoc intelligendum est. Et addit *et noctibus*, ne crederent aliqui quod comedere liceret in nocte, sicut Saraceni faciunt.

Et sciendum quod hic numerus praefiguratur in veteri testamento in Moyse et Elia, Ex. XXIV, 18, et III Reg. XIX, 8. Et latet in hoc mysterium, quia numerus huiusmodi consurgit ex denario ducto per quaternarium. Denarius significat legem, quia in decem praeceptis tota lex continetur. Quaternarius significat compositionem carnis, quia caro composita est ex quatuor elementis. Quia igitur nos per suggestionem carnis transgredimur legem divinam, iustum est ut carnem nostram affligamus diebus quadraginta. Secundum autem Gregorium hic numerus est ad ieiunandum ab Ecclesia institutus, quod per hoc decimas solvimus totius anni: a prima enim dominica usque ad Pascha sunt triginta

but it is perfected by consent. The first grade could take place in Christ, but not the other grades. Note that the the devil could not have dared approach Christ to tempt him, unless Christ had first approached him.]

(2) Then the second prelude is given, namely, the fast. *And when he had fasted...*, which suits both the past and the future: the past, because it is fitting for one to fast after baptism, since he should not take his ease after baptism but should exercise himself in good works: "You were called to freedom, brethren" (Gal:13); but through freedom he should not be dedicated to a carnal life. It also befits the future, so that one whom the devil is about to tempt should fast, because "this kind of devil is not cast out save by prayer and fasting" (Mt 17:20). *Forty days*. This is to be taken literally. He adds *and forty nights*, so that no one suppose that it would be lawful to eat at night, as the Saracens do.

It should be noted that this number is prefigured in the Old Testament in Moses and Elijah (Ex 24:18 and 1 Kg 19:8). And a mystery is concealed in this, because such a number arises from ten multiplied by four. Ten signifies the Law, because the whole Law is contained in ten commands. Four signifies the composition of the flesh, because flesh is composed of four elements. Therefore, because we transgress the divine law through the influence of the flesh, it is proper that we afflict our flesh for forty days. According to Gregory, however, this number was established by the Church for fasting, and by it we pay the tenths of the whole year; for from the first Sunday to Easter are thirty-six days of fast; and this is one-tenth

sex dies ieiunabiles, qui sunt decima pars ipsius anni, sex diebus exceptis. Et ideo ab antiquo a quibusdam addita fuit dies media, qui ieiunabant usque ad mediam noctem sabbati sancti.

Tertium additur, quia *postea esuriit*. Non legitur hoc de Moyse et Elia, qui homines erant; sed Christus esurire voluit, ut suam humanitatem demonstraret; quia aliter Diabolus ausus non fuisset accedere ad tentandum eum; Phil. II, 7: *in similitudinem hominum factus, et habitu inventus ut homo*.

Consequenter insultus tentationis ponitur; et est triplex. Primus de gula; secundus de inani gloria; tertius de ambitione. Secundum ibi *tunc assumpsit eum Diabolus in sanctam civitatem*. Tertium ibi *iterum assumpsit eum Diabolus in montem excelsum valde*.

Circa primum duo facit. Primo ponit insultum Diaboli; secundo quomodo Christus respondit, ibi *qui respondens et cetera. Et accedens tentator dixit*. Hoc enim poterat effici, ut ipse ad Iesum accederet in aliqua forma corporea.

Et est triplex tentatio, quia Deus tentat ut instruat; Gen. XXII, 1: *tentavit Deus Abraham*. Quandoque homo ut addiscat, sicut regina Saba tentavit Salomonem, III Reg. X, 1, ubi de ea dicitur, *sed et regina Saba, audita fama Salomonis, venit tentare eum in aenigmatibus*. Diabolus tentat ut decipiat; I Thess. c. III, 5: *ne forte tentaverit vos is qui tentat*. Quicumque vult tentare de scientia, primo de communibus tentat. Communia autem totius generis humani vitia sunt vitia carnis; et praecipue gula. Item qui vult

of the year with six days left over. And therefore from early times another half-day was added by those who fasted until midnight of Holy Saturday.

The third prelude is added, because *afterward he was hungry*. This is not recorded of Moses and Elijah, who were men; but Christ willed to be hungry to prove that he was human; otherwise, the devil would not have dared to come near to tempt him: "Being born in the likeness of men, and being found in human form" (Phil 2:7).

Then the onslaught of the temptation is presented: first, to gluttony; secondly to vain glory (v. 5); thirdly to ambition (v. 8).

(3) In regard to the first, he does two things: first, he presents the devil's attack; secondly, how Christ responded (v. 4). *And the tempter came and said to him...* For this could be done, so that he would approach Jesus in a bodily form.

And there are three temptations, because God tests to instruct: "God tested Abraham" (Gen 22:1). Man sometimes tests to learn, as the Queen of Sheba tested Solomon (1 Kg 10:1), where it is said of her: "Now when the queen of Sheba heard of the fame of Solomon, she came to test him with hard questions." The devil tests to deceive: "For fear that somehow the tempter had tempted you" (1 Th 3:5). One who wants to test another about knowledge first test him about general matters. But general to the whole human

obsidere castrum, incipit a debiliori parte; homo autem habet duas partes, carnalem et spiritualem. Diabolus ex parte debiliori semper tentat: unde primo de vitiis carnalibus tentat, sicut patet in primo parente, quem primo tentavit de gula. Sed notanda est mira astutia in tentando: *si filius Dei es*: ita enim directe de uno tentavit, quod ex obliquo de altero. Unde in primo homine suadebat quod comederet de ligno, quod ad peccatum carnale, scilicet gulae, directe pertinebat; sed latenter inducebat ad superbiam et avaritiam, quae sunt peccata spiritualia; unde dixit, *et eritis sicut dii* Gen. III, 5. Ita in Christo: audierat enim quod Christus venturus esset in mundum, et hic videbatur esse filius Dei; sed in dubitationem venerat, utrum hic esset ille de quo erat prophetatum, quia nihil inveniebat in eo; Io. XIV, 30: *venit princeps mundi huius, et in me non habet quicquam*. Unde suggerebat quod homini esurienti delectabile est. Item induxit ad appetendum ea quae sunt Dei; et hoc est *si filius Dei es, dic ut lapides isti panes fiant*. Eccle. VIII, 4: *sermo illius potestate plenus est*; et Ps. XXXII, 6: *verbo domini caeli firmati sunt, et spiritu oris eius omnis virtus eorum*. Ergo potest eius verbo lapis mutari. Ergo volebat inclinare ad hoc, quod si faceret, sciret esse filium Dei, si non, inducebat ad arrogantiam. Et notandum quod multi homines sunt qui consentiunt peccatis carnalibus, aestimantes, quod non debeant amittere statum spiritualem. Sed si in hoc quod tentatur consentiens homo, non amitteret spiritualitatem, levis esset tentatio. Ita persuadere voluit mulieri Diabolus, et Christo, promittens spiritualia.

race are vices of the flesh, and especially gluttony. Likewise, one who wishes to attack a camp begins at the weaker part; but man has two parts, the bodily and the spiritual. The devil always tests the weaker side; hence, he first tests for bodily vices, as is clear from our first parents, whom he tested first in regard to gluttony. But the devil's marvelous astuteness in tempting should be noted: *If you are the Son of God*. Thus, he directly tempts about one thing and indirectly about another. Hence, in the first man he persuaded him to eat of the tree, which pertained directly to a bodily sin, namely, gluttony; but secretly he led him into pride and greed, which are spiritual sins. Hence, he said: "You will be as gods": (Gen 3:5). So in the case of Christ, for he had heard that Christ would come into the world and he seemed to be the Son of God. But he had begun to doubt whether this was the one about whom the prophecies had been made, because he found nothing in him: "The ruler of this world is coming. He has no power over me" (Jn 14:30). Hence, he suggested something pleasant to a hungry man. He also induced him to desire things that are God's. And this is, *if you are the Son of God, command these stones to become loaves of bread*: "His word is full of power" (Ec 8:4); "By the word of the Lord the heavens were made and all their host by the breath of his mouth" (Ps 33:6). Therefore, a stone can be changed by his word. Hence, he wanted to incline him to this. If he did it, he would know that he is the Son of God; if not, he would have led him to arrogance. And it should be noted that there are many men who consent to sins of the flesh, thinking that they would not lose their spiritual stature. But if the consenting man were not to lose his spirituality by the matter to which he is tempted, the temptation would be light.

This is the way the devil decided to persuade the woman by promising spiritual things.

*Qui respondens dixit: scriptum est: non in solo pane vivit homo.* In ista responsione dat tria documenta, quae facienda sunt tentato.

- Primum ut recurat ad Scripturae medicinam; Ps. CXVIII, 11: *in corde meo abscondi eloquia tua, ut non peccem tibi et cetera.* Unde dixit, *scriptum est.*
- Secundum documentum ut homo nihil faciat ad arbitrium Diaboli. Vegetius: nihil umquam sapiens dux debet facere ad arbitrium sui hostis, etiam si bonum videatur. Et ideo dominus cum posset sine peccato lapides in panem commutare, noluit, quia ille suggerebat.
- Tertium est, quod non debet facere sine utilitate, ad ostentationem suae virtutis, quia hoc est vanitas. *Qui respondens dixit: scriptum est: non in solo pane vivit homo.*

Notandum, quod Diabolus ad duo nitebatur: primo ducere in affectum carnalium, item praesumptionis. Christus autem contra utrumque primo vitat iactantiam; quasi dicat, tu vocas filium Dei, ego nomino hominem; unde *non in solo pane vivit homo.* Item trahit Diabolus in affectum carnalium: *dic ut lapides isti panes fiant;* hic trahit se in affectum spiritualium: *sed in omni verbo quod procedit de ore Dei.* Quasi dicat, non tantum vita corporalis affectanda est, quantum vita spiritualis, quae conservatur

(4) *But he answered, "It is written": 'Man does not live by bread alone.'* In this answer he gives three lessons that must be followed by one being tempted:

- first, that he have recourse to the medicine of Scripture: "I have laid up your word in my heart, that I might no sin against you" (Ps 119:11).
- The second is that a man do nothing that accords with the devil's strategy. Vegetius: "A wise leader should never do anything that conforms with the enemy's strategy, even if it seems good." And therefore, although the Lord could without sin have changed stones into bread, he willed no to, because he suggested.
- The third is that he should not do anything useless to show his power, because this is vanity.

It should be noted that the devil was aiming at two things: first, to draw Christ to a desire for bodily things; secondly, to presumption. But Christ acts against both, first, by avoiding arrogance. As if to say: You say Son of God, I say of man; hence *Man shall not live by bread alone.* Likewise, the devil draws him to a desire for bodily things: *Command these stones to become loaves of bread.* Here he draws him to a desire for something spiritual: *but by every word that proceeds from the mouth of God.* As if to say: Bodily life

per cibum spiritualement, *sed in omni verbo quod procedit de ore Dei*. Io. VI, 69: *domine, ad quem ibimus? Verba vitae aeternae habes*; Ps. CXVIII, 93: *in aeternum non obliviscar iustificationes tuas, quia in ipsis vivificasti me*. Et dicit *in omni verbo*, quia tota spiritualis doctrina est a Deo, sive ab homine, sive a Deo dicatur. Et iterum *de ore*: quia praedicator os Dei; Ier. XV, 19: *si separaveris pretiosum a vili, quasi os meum eris*. Vel aliter. *Non in solo*, idest, non vivit solum homo per panem, sed etiam verbo, idest imperio Dei potest conservari sine aliquo cibo.

should not be loved as much as spiritual, which is preserved by spiritual food, *by every word that proceeds from the mouth of God*: "Lord, to whom shall we go? You have the words of eternal life" (Jn 6:69); "I will never forget your precepts; for by them you have given me life" (Ps 119:93). He says *by every word*, because all spiritual teaching is from God, whether it is spoken by man or by God. And again *from the mouth*, because the preacher is the mouth of God: "If you separate what is precious from what is worthless, you shall be as my mouth" (Jer 15:19). Or in another way: *Not in bread alone*, i.e., man does not live only by bread but also by the word, i.e., by the command of God he can be preserved without any food.

Tunc assumpsit eum Diabolus in sanctam civitatem. Posita prima tentatione, de qua Diabolus victus fuit, nunc ponitur secunda, scilicet de inani gloria. Et ordo congruus est, quod postquam Diabolus se vinctum videret vitio carnali, tentaret de inani gloria, vel superbia: quia superbia bonis operibus insidiatur, ut pereant, Augustinus in regula. Circa istam ergo tentationem tria facit. Primo ponitur locus tentationis; secundo insultus, sive conatus tentationis, ibi *si filius Dei es, mitte te deorsum*: tertio resistentia Christi, ibi *ait ei Iesus*.

(5) *Then the devil took him to the holy city*. Having described the first temptation, the second is not presented, namely, about vain glory. The order is fitting, namely, that after the devil saw himself defeated concerning a bodily vice, he should try him on vain glory or pride: "Because pride lies in wait for good works, to destroy them" (Augustine in *The Rule*). Regarding this temptation he does three things: first, the place of the temptation is given, secondly, the attack or endeavor of the temptation (v. 6); thirdly, Christ's resistance (v. 7).

Sed sciendum, quod Lucas posuit tertiam tentationem, hic e converso; sed non est vis, secundum Augustinum: quia omnia quae narrantur hic, et in Luca narrantur; nec ponitur in Luca, vel hic quae fuit prima, vel secunda. Rabanus vero dicit quod Lucas attendit ad ordinem historiae; et ideo sic ordinavit, secundum quod factum est. Matthaeus vero naturam

It should be noted that Luke makes this the third temptation; here it is the second. But according to Augustine it makes no difference, because everything mentioned here is also mentioned by Luke. Furthermore, neither in Luke nor here is there any indication which was first and which was second. But Rabanus says that Luke is interested in the historical order;



tentationis secutus est, quia post tentationem de gula, et de inani gloria, sequitur tentatio de ambitione: ita enim fuit tentatus Adam, quia primo de gula; unde Gen. II, 17: *in quacumque die comederis ex eo, morte morieris*; secundo de gloria: *eritis sicut dii*; tertio de avaritia, sive ambitione, *scientes bonum et malum*.

consequently, he arranged them as they occurred. Matthew, on the other hand, followed the nature of the temptation, because after the temptations to gluttony and vain glory, the temptation to ambition follows. For that is the way Adam was tempted: first, to gluttony, "On whatsoever day you shall eat of it, you shall die the death" (Gen 2:17); secondly, to glory: "You will be as gods" (Gen 3:5; thirdly, to greed or ambition: "Knowing good and evil."

Sed quare dicit *tunc assumpsit*? Hoc enim nomen assumptio vim importat. Et respondet Hieronymus, quod hoc dicit Evangelista secundum opinionem Diaboli, quia quod Christus sustinuit ex virtute, Diabolus accepit quasi faceret sua potentia. Dicit *sanctam*, vel quia ibi agebantur sancta, temporalia scilicet sacrificia, et huiusmodi. Vel dicit propter sanctitatem patrum eorum qui ibi fuerunt. Unde ex antiqua consuetudine vocat *sanctam*, licet cessaverit; Is. I, 21: *quomodo facta est meretrix civitas fidelis, plena iudicii*? Sed post dicit, *vocaberis civitas iusti, urbs fidelis* et cetera. Sed sciendum quod Mc. I, 13 dicitur, quod *erat in deserto quadraginta diebus et quadraginta noctibus, et tentabatur a Satana*. Ex quo videtur quod omnes tentationes fuerint in deserto. Ergo non videtur verum esse quod dicitur *tunc assumpsit eum Diabolus*. Et est hic duplex responsio. Quidam dicunt, quod omnes tentationes fuerunt in deserto, et quod fuerunt secundum imaginariam visionem, scilicet quod Christus ita imaginabatur, ipso etiam permittente. Alii dicunt, quod fuerunt secundum visionem corporalem: et quod Diabolus apparuit ei in specie corporali. Hoc videtur innui, quia dicit, quod *assumpsit eum in sanctam civitatem*.

But why does he say *He took him*? For this word "taken" implies force. Jerome answers that the evangelist was describing the devil's opinion, because what Christ endured through virtue, the devil took as done by his own power. He says *holy*, either because holy actions were performed there, namely, temporal sacrifices and the like, or on account of the holiness of the fathers of those living there. Hence, from an ancient custom he calls it holy, although it had ceased to be holy: "How the faithful city has become a harlot, she that was full of justice" (Is 1:21). But it should be noted that Mk (1:13) says that "he was in the desert forty days tempted by Satan." From this it seems that all the temptations were in the desert. Therefore, it does not seem correct to say *then the devil took him...* There are two responses to this: some say that all the temptations were in the desert and that they occurred according to imaginal vision, namely, that Christ so imagined and also permitted. Others say that they occurred according to bodily vision and that the devil appeared to him in a bodily form. This seems to be implied, because he says that *he took him into the holy city*. Some say that the reason this pertains to the desert is that Jerusalem had been deserted by the Lord. But it is better to say

Quidam dicunt quod hoc ideo ad desertum pertinet, quia Ierusalem deserta erat a Deo. Sed dicendum melius, quod illud, quod dicitur Mc. I, 13 non est intelligendum, quod omnes tentationes fuerint in deserto, nec etiam ipse hoc dicit; sed quod tentabatur a Satana. Et ideo sciendum, quod prima tentatio fuit in deserto; aliae duae extra desertum. Sed quaeritur quomodo assumpsit. Dicunt quod deportavit eum supra se. Alii (et melius), quod exhortando induxit ad hoc quod iret; et Christus ex dispositione suae sapientiae ivit in Ierusalem.

*Et statuit eum super pinnaculum templi* et cetera. Sciendum quod legitur III Reg. c. VI, quod Salomon fecit tria tabulata in templo cum tecto plano, et quaedam pinnacula iuxta templum, per quae poterant homines ascendere: et de hoc dicitur *hic et statuit eum super pinnaculum templi*. Utrum autem accesserit in primum, vel secundum, vel tertium, hic non dicitur; sed certum est, quod aliquod ascendit.

Sed numquid homines non videbant quando Diabolus Christum portabat? Dicendum, secundum illos qui dicunt quod eum portabat, quod Christus sua virtute faciebat, quod videri non posset. Vel dicendum quod Diabolus in figura hominis erat; et consuetudo erat quod homines sic ascenderent.

*Et dixit ei: si filius Dei es, mitte te deorsum.* Semper Diabolus duabus sagittis percutit: ex una parte enim inducit inanem gloriam, ex alia parte homicidium; et hoc est *si filius Dei es* et cetera. Sed certe ista consequentia Christo non convenit, quia ei competit ascendere; Io. III, v. 13: *nemo ascendit in caelum*,

that what is stated in Mk (1:13) should not be understood as meaning that all the temptation took place in the desert, for he does not say this, but that he was tempted by Satan. Therefore, one must admit that the first temptation was in the desert and the other two outside the desert. But the question remains: How did the devil take him up? Some say that he carried him; others (and better) that he persuaded him to go; and Christ by the discretion of his wisdom went to Jerusalem.

*And set him on the pinnacle of the temple.* It should be recalled from 1 Kings (c. 6) that Solomon made three stories in the temple with a flat roof. Next to the temple he made pinnacles by which men could ascend. Concerning this he says here: *He set him on the pinnacle of the temple*. But whether he went to the first, or second, or third, the evangelist does not say. But it is certain that he did ascend.

But did the people not see the devil carrying Christ? The answer according to those who say that he carried him is that Christ by his own power did what others could not see. Or it can be said that the devil was in the shape of a man, and it was a custom for men to ascend that way.

(6) *And said to him: "If you are the Son of God, throw yourself down.* The devil always strikes with two arrows: for with the one he entices to vain glory, with the other to suicide. And this is *if you are the Son of God*. But, certainly, to throw himself down does not suit Christ, because it befits him to ascent: "No one has

*nisi qui descendit de caelo, filius hominis, qui est in caelo et cetera. Et dicit mitte, quia eius intentio est semper praecipitare, sicut ipse praecipitatus est; Apoc. XII, 4: cauda draconis trahebat tertiam partem stellarum caeli, et misit eam in terram. Notat etiam Diabolus infirmitatem suam, quia nullus nisi volens ab eo vincitur; unde dicit mitte, non praecipitat; Is. XLI, 23: incurvare ut transeamus.*

ascended into heaven but he who descended from heaven, the son of man, who is in heaven" (Jn 3:13). He says *throw down*, because his intention is always to throw headlong, as he was thrown headlong: "The dragon's tail swept down a third of the stars of heaven and cast them to the earth" (Rev 12: 4). The devil also recognizes his own weakness, because those willing are overcome by him; hence he says *throw yourself down*, but he does not himself throw him: "Bow down, that we may pass over" (Is 53:23).

Sed quare supra pinnaculum? Glossa: quia in illo loco docebant. Unde significat quod Diabolus magnos de inani gloria tentat. Contra quod apostolus I Thess. c. II, 6: *nec quaerentes ab hominibus gloriam, neque a vobis, neque ab aliis*. Et dicit *mitte te deorsum* etc., quia homines qui quaerunt gloriam, oportet quod intantum persuadeant ut ostendant Dei filiationem in multis humilem; et ideo dicit Tullius in libro de officiis: cavenda est gloriae cupiditas: eripit enim animi libertatem, pro qua magnanimis viris omnis debet esse contentio.

But why on the pinnacle? A Gloss says: because they taught in that place. Hence, it signifies that the devil tempted the great to vain glory, against which the Apostle says (1 Th 2:6): "Nor did we seek glory from men, whether from you or from others." And he says *throw yourself down*, because men who seek glory should convince others that they are showing God's sonship humble in many ways. Therefore, Cicero says in *de Officiis*: "The desire for glory must be avoided; for it snatches away freedom of the spirit, for which every effort should be made by magnanimous men.

Consequenter inducit auctoritatem *scriptum est*: et utitur ista, non ut doceat, sed ut decipiat; et hoc sumitur argumentum, quod sicut ipse transfigurat se in Angelum lucis, ita et sui ministri, qui utuntur auctoritate sacrae Scripturae ad simplices decipiendum; II Petr. ult., 16: *indocti et instabiles depravant Scripturas ad suam ipsorum perditionem*. Unde hoc praefigurabat Diabolus in se sicut in capite. *Quia Angelis suis mandavit de te*.

Then he cites and authority: *For it is written*; and he uses it not to teach but to deceive. And this is taken as an argument that, as he transforms himself into an angel of light, so also his ministers, who use the authority of Sacred Scripture to deceive the simple: "The ignorant and unstable twist the scriptures to their own destruction" (2 Pt 3:16). Hence, the devil prefigured this in himself as in the head. *Because he has commanded his angels concerning you*.

Nota quod tribus modis depravat quis auctoritatem sacrae Scripturae:

- aliquando sicut cum dicitur de uno, et exponitur de alio: sicut si dicitur de uno iusto, et exponitur de Christo; verbi gratia: *qui potuit transgredi, et non est transgressus*, Eccli. XXXI, v. 10. Item Io. XIV, 28 *pater maior me est*, hoc dicitur de Christo, secundum quod homo. Unde si exponatur de eo secundum quod filius Dei, depravatur auctoritas. Ita Diabolus hic dicit *Angelis*, quia Ps. XC dicit hoc de membro Christi, qui indiget custodia Angelorum, quod patet, quia subdit *ne forte offendas*: hoc enim non potest dici de Christo, quia non poterat offendere occasione alicuius peccati.
- Secundo modo depravat, quando inducit quis auctoritatem ad aliquid, ad quod non est auctoritas; sicut illud Prov. XXV, 21 et Rom. XII, 20: *si esurierit inimicus tuus, ciba illum* et cetera. Si enim aliquid facit alicui ut ille puniatur a Deo, hoc facit contra sensum auctoritatis. Ita Diabolus, quia Scriptura intendit quod homo iustus ita per Angelos custoditur, quod in periculo non incidat; Ps. IX, v. 10: *adiutor in opportunitatibus in tribulatione* et cetera. Diabolus autem exponit quod homo periculo se ingerat, quod est Deum tentare.
- Tertio modo quando illud quod est pro se, de auctoritate accipit, et aliud quod est contra se dimittit, quod est mos haeretici: ita fecit hic Diabolus quia dimisit illud quod subditur, quod erat contra eum,

Note that one twists the authority of Sacred Scripture in three ways:

- first, when it refers to one thing and is explained of another; as when it refers to one just person and is explained as referring to Christ. For example, "Who has had the power to transgress and did not transgress" (Sir 31:10). Again, (Jn 14:28): "The Father is greater than I," is said of Christ as man. Hence, if it is explained of him as Son of God, the text is twisted. This is the way the devil says *angels* here, because Ps 91 (v. 11) says this of Christ's member, who needs the guardianship of angels. This is evident, because he adds, *lest you strike your foot [offend]*; for this could not be said of Christ, who cannot offend by falling into any sin.
- It is twisted in a second way, when someone quotes a text in favor of something for which it is not a text, as Pr (25:21) and Rom (12:20): "If your enemy is hungry, feed him." For if anyone does something to someone in order to be punished by God, he does this against the meaning of this text. This is what the devil did, because the Scripture intends that the just man be guarded by angels in such a way that he does not fall into danger: "The Lord is a stronghold for the oppressed" (Ps 9:9). The devil, however, suggests that one should expose himself to danger, which is to tempt God.
- In the third way, when one takes what is in his favor from a text and ignores what is against him; as heretics do. This is what the devil

scilicet: *super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem.* Unde factus est exemplar omnium Scripturas depravantium.

did here, because he ignored what follows: "You will tread on the lion and the adder, the young lion and the serpent you will trample under foot" (Ps 91:13). Hence, he became the exemplar of all who twist the Scriptures.

*Ait illi dominus.* Non violentia, sed sapientia se defendit; Sap. VII, 30: *sapientiam non vincit malitia.* Et ideo contra auctoritatem ponit auctoritatem quae exponit praemissam; quasi dicat, tu dicis ut proiciam me, ut videam an Deus eripiat me; sed hoc prohibetur in Scriptura; unde *non tentabis dominum Deum tuum*, Deut. VI, 16. Vel aliter, tu tentas, et tentando contra auctoritatem facis; non debet autem uti auctoritate sacrae Scripturae, qui contra auctoritatem facit. Et Scriptura dicit *non tentabis* et cetera. Sed tu tentas dominum Deum tuum, qui sum ego; Io. XIII, 13: *vos vocatis me, magister et domine, et bene dicitis, sum etenim* et cetera. Tamen prima est magis litteralis.

(7) *Jesus said to him...* He defends himself not by force but by wisdom: "Against wisdom, evil does not prevail" (Wis 7:30). Therefore, against that test he uses the text which explains it. As if to say: You say that I should throw myself down to see whether God will rescue me: but this is forbidden in the Scripture hence, *You shall not tempt the Lord, your God* (Dt 6:16). Or another way: You tempt and by tempting you act contrary to a text; but one who acts against a text of Scripture should not use the authority of Scripture. And the Scriptures says, *You shall not tempt...* But you are tempting the Lord, your God, who I am: "You call me Master and Lord, and you say well, for so I am" (Jn 13:13). But the first is more in accord with the letter.

Consequenter ponitur tertia tentatio, scilicet de ambitione, vel de avaritia; unde *tunc assumpsit.* Et ponitur insultus tentationis; secundo resistentia Christi, ibi *tunc dicit ei Iesus: vade, Satana.* Tentat autem Diabolus dupliciter, facto et verbo; unde *haec omnia tibi dabo* et cetera.

Then the third temptation is presented, namely, concerning ambition or concerning greed: first, the temptation, secondly, Christ's resistance (v. 10). But the evil tempts in two ways, by deed and by word (v. 9).

In facto duo considerata sunt. Quia primo assumpsit in montem; secundo ostendit omnia regna mundi.

In the deed two things were involved: first, he took him to a mountain; secondly, he showed him all the kingdoms of the world (v. 8b).

Dicit ergo *tunc assumpsit.* De assumptione dictum est supra; sed hoc,

(8) He says *The devil took him.* The taking has been explained above. But this,

scilicet *in montem*, potest dupliciter exponi.

- Rabanus dicit, quod iste mons erat in deserto, quia secundum eum omnes tentationes in deserto fuerunt. Dicitur autem excelsus in comparatione ad aliquos qui in circuitu erant.
- Chrysostomus autem dicit, quod duxit eum ad maiorem montem de mundo; et hoc videtur littera sonare, cum dicitur *excelsus valde*. In hoc autem significatur, quod Diabolus semper ad superbiam erigit, sicut et ipse superbus est; Ier. XIII, 16: *antequam offendant pedes vestri ad montes caliginosos*. Unde etiam dicitur mons; Ier. I, 15: *ecce ego convocabo omnes cognationes regnorum Aquilonis, ait dominus*.

*Et ostendit ei omnia regna mundi*. Sciendum quod regnum mundi dupliciter accipitur. Primo spiritualiter: et sic Diabolus dicitur regnare in eo; Io. XII, 31: *nunc princeps mundi huius eiicietur foras*. Secundo ad litteram dicitur regnum mundi, secundum quod unus regnat super alium. Hoc autem quod hic dicitur, videtur quibusdam quod dicatur de regno Diaboli; unde *ostendit omnia regna mundi*, scilicet super quae regnabat, *et gloriam eorum* etc., quia quando perfecte regnat super homines, facit eos etiam gloriari; Prov. II, 14: *laetantur cum male fecerint, et exultant in rebus pessimis*; Ps. LI, 3: *quid gloriaris in malitia*? Et hic est ultimus gradus peccati. Alii exponunt de regno carnali. Sed tunc quaeritur, quomodo potuit ostendere omnia regna mundi. Remigius dicit, quod miraculose:

namely, *to a mountain*, can be explained in two ways.

- Rabanus says that this mountain was in the desert, because, according to him, all the temptations took place in the desert. But it is called very high, as compared to others in its neighborhood.
- Chrysostom, however, says that he led him to one of the larger mountains of the world; and this is what the letter seems to assert, since it says *a very high mountain*. In this is signified that the devil always incites to pride, as he himself is proud: "Before your feet stumble on the twilight mountains" (Jer 13:16). Hence, he is also called a mountain.

*He showed him all the kingdoms of the world*. It should be noted that a kingdom of the world can be taken in two ways: first, spiritually; and this is the way the devil is said to reign in it: "Now is the prince of this world cast out" (Jn 12:31). Secondly, in a literal sense, so that one reigns over another: "Lo, I am calling all the tribes of the kingdoms of the north, says the Lord" (Jer 1:15). But what is said here seems to some to refer to the devil's kingdom; hence, he says *He showed him all the kingdoms of the world*, namely, over which he rules, *and the glory of them*, because when he completely rules over men, he also makes them glory: "They rejoice in doing evil and delight in the perverseness of evil" (Pr 2:14); "Why do you glory in mischief?" (Ps 52:1). Others explain it of an earthly kingdom. But then

quia omnia regna in ictu oculi ostendit, sicut etiam de beato Benedicto legitur, quod ostensus est ei totus mundus in uno intuitu. Sed sciendum quod istae duae non videntur bonae expositiones, quia non oporteret dicere, quod *assumpsit in montem excelsum valde*: quia totum hoc potuisset fieri in valle. Unde dicit Chrysostomus aliter: *ostendit ei*, non quod ostenderit ei singula regna, sed ad quam partem singulum regnum esset; et non solum hoc, sed *ostendit gloriam eorum*, hoc est expressit ei temporalem gloriam mundi; Osee IV, 7: *gloriam eorum in ignominiam commutabo*; Phil. III, 19: *gloria in confusione ipsorum qui terrena sapiunt*.

*Et dixit ei: haec omnia tibi dabo*. In istis verbis duo facit: unum promittit, et aliud expetit: et in promissione est mendax, in expetitione superbus. Diabolus in primis exploravit si esset filius Dei; modo credens iam deprehendisse quod non esset, dicit *haec omnia tibi dabo* etc.; ubi mendax est quia haec non erant in potestate sua; Prov. VIII, 15: *per me principes regnant, et potentes decernunt iustitiam*. Daniel IV, 14: *donec cognoscant viventes, quoniam dominatur excelsus in regno hominum, et cuicumque voluerit dabit illud*; alias non dixisset *haec omnia tibi dabo*; nullus enim malus regnat nisi permissione divina; Iob c. XXXIV, 30: *qui regnare facit hominem hypocritam propter peccata populi*. Expetiit aliud; unde *si cadens adoraveris me*.

Nota tria.

one asks, how could he show all the kingdoms of the world? Remigius says that it was done miraculously; because he showed him all the kingdoms in the twinkling of an eye, just as we read of St. Benedict that the whole world was shown to him in one glance. But it should be noted that those two do not seem good explanations, because there would have been no need to say that *he took him to a very high mountain*, because all this could have occurred in a valley. Hence Chrysostom explains it another way: *he showed him*, not that he showed each particular kingdom, but the direction in which each lay; and not only this, but *the glory of them*, i.e., he expressed to him the temporal glory of the world: "I will change their glory into shame" (Hos 4:7); "They glory in their shame, with minds set on earthly things" (Phil 3:19).

(9) *And he said to him: "All these I will give you..."* In those words he does two things: he promises one thing and seeks to obtain another. In the promise is a lie, and in the seeking is pride. In the first two temptations the devil was exploring whether he was the Son of God; now, believing that he had discovered he was not, he says *All these I will give you...* where the lie is that these were not in his power: "By me princes rule and nobles govern the earth" (Pr 8:16); "That the living may know that the Most High rules the kingdom of men and gives it to whom he will" (Dan 4:17); otherwise, he would not have said *all these I will give you*; for no evil person rules without God's permission: "He makes a godless man to reign on account of the sins of the people" (Jb 34:30).

Note three things:

- Primo quod Diabolus semper in id quod in principio appetiit, perseverat; Is. XIV, 13: *in caelum conscendam, super astra Dei exaltabo solium meum, sedebo in monte testamenti in lateribus Aquilonis, ascendam super altitudinem nubium, similis ero altissimo*. Et propterea inducit ad idololatriam homines, volens usurpare sibi quod Dei est.
- Item nota quod nullus adorat Diabolum nisi cadat, sicut et ipse cecidit; Dan. III, 7: *cadentes adoraverunt statuam auream*. Et ideo dicit *si cadens adoraveris me*.
- Tertio, nota hic esse avaritiam. Unde promittit regnum, in quo intelligitur abundantia divitiarum, et excellentia honorum. Et petit quod cadat: quia ambitiosi semper humiliant se ultra debitum. Unde Ambrosius: habet ambitio domesticum periculum: curvatur obsequio, ut honori donetur: et dum vult esse sublimis, fit deiecta.
- first, that the devil always pursues his original objective: "I will ascend into heaven above the stars of God; I will set my throne on high: I will sit on the mount of assembly in the far north; I will ascend above the heights of the clouds; I will make myself like the Most High" (Is 14:14). And for that reason he induces men to idolatry, desiring to usurp what belongs to God.
- Likewise, note that no one adores the devil, unless he falls as he fell: "They fell down and worshipped the golden image" (Dan 3:7). And therefore, he says *if you will fall down and worship me*.
- Thirdly, note greed here. Hence, he promises a kingdom, by which is understood abundance of riches and excellence of honors. And he asks that he fall down, because the ambitious always humble themselves more than they ought. Hence Ambrose: "Ambition has its own danger: it bends down in deference in order to be paid honor; and while it wishes to be exalted, it is hurled down."

Consequenter ponitur deprehensio hostis; unde *tunc dicit ei Iesus*: et circa hoc duo facit. Primo cohibet tentationem; secundo inducit auctoritatem, ibi *scriptum est* et cetera.

The curbing of the enemy is described. In regard to this he does two things: first, he checks the temptation; secondly, he cites a text (v. 10b).

Dicit ergo *tunc dicit ei Iesus*.

(10) He says, therefore, *Then Jesus said to him*.

Nota quod Christus audierat multas iniurias, sed non curavit. Sed hoc si

Note that Christ had heard many insults, but did not care. But this, *if you will fall*



*cadens adoraveris me*, non sustinuit: quia primae cedebant in iniuriam sui, sed hoc ad iniuriam Dei. Unde Chrysostomus: iniuria propria toleranda est: iniuriam Dei dissimulare nimis est impium. Et ideo dicit *vade, Satana*. III Reg. XIX, 10: *zelo zelatus sum pro domino Deo exercituum: quia dereliquerunt pactum suum filii Israel*; Ps. LXVIII, 10: *zelus domus tuae comedit me*. Item quod non est in potestate Diaboli, ut tentet quantum vult, sed quantum Deus permittit; unde dicit *vade*; quasi dicat: nolo quod amplius tentes: I Cor. X, 13: *fidelis Deus qui non patietur vos tentari supra id quod potestis, sed faciet etiam cum tentatione proventum, ut possitis sustinere*; Iob XXXVIII, v. 11: *hucusque venies, et non procedes amplius, et hic confringes tumentes fluctus tuos*. Et notandum quod dominus quasi similia verba dixit Petro infr. XVI, 23. Sed ibi dixit *retro*. Unde alia est sententia hic et ibi: quia Satan interpretatur adversarius. Voluit ergo dominus, quod Petrus iret post eum, qui volebat impedire passionem; sed hic dicit *vade* tantum; quia Diabolus eum sequi non potest; et ideo dicit *vade*, scilicet ad Infernum; inf. XXV, 41: *ite, maledicti, in ignem aeternum, qui paratus est Diabolo et Angelis eius*. Scriptum est; Deut. VI, 16. Et inducit frequenter tales auctoritates ex Deuteronomio, ut significet doctrinam novi testamenti per Deuteronomium significari.

Quod insequitur *dominum Deum*, hoc dupliciter inferri potest; quasi dicat, tu Diabole, dicis quod cadens adorem te; sed lex dicit *dominum Deum tuum adorabis*. Unde potest induci ad hoc quod purus homo non debet adorari. Vel accipiendum

*down and adore me*, he did not endure, because the others were insults against himself, but this one was an insult against God. Hence Chrysostom: "A personal insult should be endured, but to take no notice of an insult against God is exceedingly irreverent." Therefore, he says *Be gone, Satan!* (2 Sam 19:10): "With zeal I have been zealous for the Lord God of hosts"; "Zeal for your house has consumed me" (Ps 69:9). Note also that it is not in the devil's power to tempt as much as he wills, but as much as God permits; hence, he says *Be gone!* As if to say: I do not wish you to tempt me any more: "God is faithful and will not lest you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (2 Cor 10:13); "Thus far shall you come and no farther, and here shall your proud waves be stayed" (Jb 38:11). And it should be noted that the Lord used almost similar words to Peter (Mt 16:23). But there he said: "Get behind me." Hence the thought here and there is not the same, because Satan is taken to mean adversary. Therefore, the Lord wished that Peter, who wanted to obstruct his passion, go behind him; but here he says, *Be gone* only, because the devil cannot follow him. Therefore, he says *Be gone*, namely, to hell: "Depart, you cursed, into the eternal fire prepared for the devil and his angels" (Mt 25:4). *It is written*: (Dt 6:16). He adduces these texts from Dt to signify that the doctrine of the New Testament is signified by Deuteronomy.

What follows, namely, *The Lord your God*, can be taken in two ways. As if to say: You, O devil, say that I should fall down and adore you; but the Law says, *The Lord your God shall you worship*. It can, therefore, be cited to show

est quod loquatur de se tamquam de Deo, *dominum Deum tuum adorabis* etc., quasi dicat, magis debes adorare me, quam e converso: quia *scriptum est* et cetera. Prima tamen est magis litteralis. Et nota, quod duo dicit, scilicet *adorabis*, et *servies*: et est inter ista differentia. Homo enim dupliciter se habere debet ad Deum, quia debet ei subiectus esse; et debet se in eum erigere sicut in ultimum finem. Quantum ad primum debemus ei omnem obedientiam; Act. V, 29: *obedire oportet Deo magis quam hominibus*. Tunc enim sumus ei subiecti, quando omnem eius voluntatem facimus. In Deum autem erigimur dupliciter: quia aliquando trahimus nos ad ipsum; Ps. XXXIII, v. 6: *accedite ad eum, et illuminamini, et facies vestrae non confundentur*; aliquando alios ad ipsum trahimus; I Cor. III, 9: *Dei enim sumus coadiutores*. Utrumque istorum demonstramus sensibiliter: quia dum prostrationes facimus, admonemus nos quod debemus esse subiecti Deo; et ideo dicit, *dominum Deum*; Ps. LXXI, 11: *omnes gentes servient ei*. Item in hoc quod offerimus sacrificia et laudes, significamus hoc quod mentem nostram debemus elevare in ipsum: et ad hoc pertinet servitus; et hoc est *et illi soli servies*.

Et est duplex servitus; quaedam quae debetur soli Deo; et ista in Graeco dicitur *latría*: et haec est duplex. Quedam enim est adoratio quae soli Deo debetur, quae est ut ei prae omnibus serviatur; alia servitus est ut in ipsum tendamus sicut in ultimum finem, aliqua enim est adoratio vel servitus quae solum subiectorum est, sicut quando superioribus serviunt inferiores; Rom. XIII, 1: *omnis anima potestatibus sublimioribus subiecta sit*. Sed non debet illi obedire super omnia,

that a mere man should not be adored. Or it can be taken that he is speaking of himself as God: *The Lord your God shall you adore*. As if to say: You should rather adore me than I you, because it is written... Yet the first is more in accord with the letter. And note that he says two things: *you shall adore and you shall serve*, and there is a difference between them. For a man should relate himself to God in two ways: he should be subject to him and should elevate himself toward him as the ultimate end. In regard to the first we owe him total obedience: "We must obey God rather than men" (Acts 5:29). For we are subject to him, when we do his entire will. We are elevated to God in two ways: sometimes we draw ourselves to him: "Go to him and be radiant; so your faces will never be ashamed" (Ps 34:5); sometimes we draw others to him: "We are fellow workers for God:" (1 Cor 3:9). We show both of these in a sense-perceptible way: because, when we bow, we tell ourselves that we should be subject to God; therefore he says *the Lord your God*: "May all nations serve him" (Ps 72:11). Also by offering sacrifice and praises we signify that we should raise our minds to him; and to this pertains service. Therefore, *and him only shall you serve*.

Service is twofold: one is reserved for God alone; and this is called *latría*, which is twofold. For there is an adoration owed only to God, such that he is served before all else; the other service consists in tending toward him as the ultimate end, for there is an adoration or service which is rendered only by subjects, as when inferiors serve superiors: "Let every person be subject to the governing authorities" (Rom 13:1). But they should not be obeyed above all things, because

quia numquam contra Deum. Similiter nulla creatura est quae debeat haberi sicut finis ultimus; Ps. CXLV, 3: *nolite confidere in principibus, in filiis hominum, in quibus non est salus*. Ier. XVII, 5: *maledictus homo qui confidit in homine*. Est etiam servitus secunda, quae debetur praelatis; quae in Graeco vocatur *dulia*.

Consequenter ponitur victoria Christi, et insinuat in duobus. In recessu Diaboli *tunc reliquit eum Diabolus*. Iac. IV, 7: *resistite Diabolo et fugiet a vobis*. Et sicut consuetudo erat apud antiquos, quod quando aliqui victoriam habebant, venerabantur; ita hic celebratur triumphus Christi ab Angelis. Unde *et ecce Angeli accesserunt, et ministrabant ei*. Non dicit descenderunt: quia semper cum eo erant, etsi ad horam recesserunt de eius voluntate, ad hoc ut Diabolus locum tentandi haberet: exhibebant enim ministerium in exterioribus, scilicet in miraculis, et aliis corporalibus quae fiunt mediantibus Angelis, in interioribus enim non indigebat. In hoc significatur quod homines qui vincunt Diabolum, merentur ministerium Angelorum; Lc. XVI, 22: *factum est ut moreretur mendicus, et portaretur ab Angelis in sinum Abrahae*. Et sciendum quod Diabolus reliquit Christum usque ad tempus: quia post usus est Iudaeis tamquam membris suis ad eum impugnandum et cetera.

never contrary to God. Similarly, there is no creature that should be regarded as the ultimate end: "Put not your trust in princes, in a son of man, in whom there is no help" (Ps 146:3); "Cursed is the man who trusts in man" (Jer 17:5). There is another service, which is owed to prelates; in Greek it is called *dulia*.

(11) Then Christ's victory is presented, and it is suggested in two ways: in the devil's departure: *The devil left him*: "Resist the devil and he will flee from you" (Jas 4:7). And as the custom was in olden days, when men won a victory, they were honored; so here Christ's triumph is celebrated by angels. Hence, *and behold angels came and ministered to him*. He does not say "they descended," because they were always with him, even though they had departed for a little while according to his wish, so that the devil might have room for tempting. For they ministered in external matters, namely, in miracles and other bodily things done through the medium of angels; but in internal matters he did not need them. In this is signified that men who overcome the devil deserve the ministry of angels: "It came to pass that the beggar died, and he was carried into Abraham's bosom" (Lk 16:22). And it should be noted that the devil left Christ for a time, because later he used the Jews as his members to oppose him...

---

## **Lectio 2**

### **Reportatio Petri de Andria**

12 ἀκούσας δὲ ὅτι ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν γαλιλαίαν. 13 καὶ

## **4—2**

### **Mt 4:12-22**

12. And when Jesus had heard that John was delivered up, he retired into Galilee:

καταλιπὼν τὴν ναζαρά ἐλθὼν κατῴκησεν εἰς καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις ζαβουλὼν καὶ νεφθαλίμ: 14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ ἡσαΐου τοῦ προφήτου λέγοντος, 15 γῆ ζαβουλὼν καὶ γῆ νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ ἰορδάνου, γαλιλαία τῶν ἐθνῶν, 16 ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς. 17 ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, μετανοεῖτε, ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 18 περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς γαλιλαίας εἶδεν δύο ἀδελφούς, σίμωνα τὸν λεγόμενον πέτρον καὶ ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν: ἦσαν γὰρ ἀλιεῖς. 19 καὶ λέγει αὐτοῖς, δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. 21 καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, ἰάκωβον τὸν τοῦ ζεβεδαίου καὶ ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν: καὶ ἐκάλεσεν αὐτούς. 22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

Supra Evangelista ostendit quomodo Christus examinatus est, et approbatus, scilicet vincendo Diabolum, hic ostendit quomodo Christus docere incepit: et circa hoc tria facit. Primo enim describitur locus in quo praedicat; secundo ostendit quomodo ministros suae praedicationis elegit, ibi *ambulans autem Iesus iuxta mare Galilaeae, vidit duos fratres*; tertio quomodo turbam ad audiendum induxit, ibi *et circuibat Iesus totam Galilaeam*.

13. And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the borders of Zabulon and of Nephthalim; 14. That it might be fulfilled which was said by Isaias the prophet: 15. Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles: 16. The people that sat in darkness, hath seen great light: and to them that sat in the region of the shadow of death, light is sprung up. 17. From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand. 18. And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). 19. And he saith to them: Come ye after me, and I will make you to be fishers of men. 20. And they immediately leaving their nets, followed him. 21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. 22. And they forthwith left their nets and father, and followed him.

After showing how Christ was tested and approved, namely, by overcoming the devil, the evangelist now shows how Christ began to teach. Regarding this he does three things: first, he describes the place where he preached; secondly, how he chose the ministers of his preaching (v. 18); thirdly, how he led the crowd to listen (v. 23).

Circa primum describit tempus, locum et modum praedicandi; secundum ibi *secessit in Galilaeam* etc.; tertium ibi *et exinde coepit Iesus praedicare*.

Tempus istud publicae praedicationis Christi fuit post incarcerationem Ioannis; unde dicit *cum autem audisset Iesus quod Ioannes traditus esset*, a Deo scilicet, quia ipso permittente.

Et notandum hoc pro intellectu Evangeliorum, quod hic videtur quaedam contrarietas esse inter Ioannem et alios tres: quia illi dicunt quod Christus descendit in Capharnaum post incarcerationem Ioannis; Ioannes vero dicit quod descendit in Capharnaum ante incarcerationem Ioannis: quae tamen in Galilaea erat. Respondetur, quod Ioannes qui ultimus fuit, supplevit ea quae ab aliis praetermissa sunt. Sed quare praetermiserunt? Dicendum, quod licet Christus aliqua fecerit primis duobus annis, pauca tamen fecerat respectu eorum quae facta sunt ultimo anno. Ergo dicendum quod Ioannes loquitur de his quae fecit primo et secundo, et aliqua de tertio: isti vero, quae facta sunt ultimo anno.

Item quaeritur quot annis Christus praedicavit. Quidam dicunt, quod duobus annis et dimidio, ut dimidius computetur ab Epiphania usque ad Pascha, licet non sit completus: Ioannes enim non fecit mentionem nisi de triplici Pascha, quia post Baptismum dicit quod ivit in Ierusalem, Io. II, 13. Postea facit mentionem de Pascha, quando factum fuit miraculum de quinque panibus, et post unus annus fuit usque ad passionem. Sed ista opinio non videtur vera pro tanto, quia non concordat opinioni Ecclesiae: tenet

In regard to the first he describes the time, place (v. 12b) and method of preaching (v. 17).

(12) The time of Christ's public preaching was after John's imprisonment; hence, he says, *Now when Jesus heard that John had been handed over*, namely, by God, because he permitted it.

To understand the gospels, it should be noted that there seems to be a difference here between John and the other three; because they say that Christ descended into Capernaum after John's arrest, but John says that he descended there before that. Yet it was in Galilee. The answer is that John, who wrote last, supplied what had been omitted by the others. But why did they omit? The answer is that although Christ had done certain things in the first two years, they were few compared to the third year. Therefore, it is necessary to say that John speaks about things he did in the first and second, and some things done in the third year; but the others about things done in the third year.

There is also a question about the number of years Christ preached. Some say two and one-half years; so that the half is counted from Epiphany to Passover, although it is not a complete half, for John mentions only three Passovers, because he says that after the baptism he went to Jerusalem (Jn 2:13). After that he mentions the Passover, when the miracle of the five loaves occurred; after that it was one year to the passion. But this does not seem to agree with the opinion of the Church; for the Church holds that three

enim Ecclesia, quod tria miracula sint facta in die Epiphaniae, scilicet de adoratione magorum, de Baptismo et de conversione aquae in vinum. Oportet ergo dicere quod a Baptismo usque ad conversionem aquae in vinum fuerit annus unus. Unde videtur quod Christus tribus annis praedicavit, quia usque ad miraculum de vino fuit unus annus: et inde ad Pascha fuit medius alius: a purificatione alius usque ad passionem: ita enim sentit Ecclesia. Et secundum hoc dicendum quod Ioannes parum dicit de primo anno; de secundo vero dicit aliquid, scilicet quomodo descendit Capharnaum: et de quaestione quae fuit de purificatione inter ipsum Christum et Iudaeos. Sciendum etiam quod Ioannes circa Pascha occisus fuit: quia legitur Io. VI, v. 4, quod quando factum fuit miraculum de quinque panibus, quod Pascha proximum erat; et Matth. XIV, 13 dicitur quod Christus, audita morte Ioannis, secessit in Galilaeam. Patet ergo quod Ioannes decollatus fuit circa Pascha: et Christus publice praedicationem non tenuit, nisi per unum annum.

Deinde agitur de loco, cum dicitur *secessit in Galilaeam*. Et primo agitur de loco provinciae; secundo de civitate. Dicit ergo *secessit*; ista secessio non est prima de qua Ioannes dicit, sed post unum vel duos annos hoc fuit, quia hanc tacent Evangelistae. Secessit autem propter duo. Primo ut differret tempus passionis suae; Io. VII, 6: *tempus meum nondum advenit*. Secundo propter exemplum nostrum, ut scilicet persecutiones fugeremus; Io. XV, 20: *si me persecuti sunt, et vos persequentur*. Sed mystice declarat quod praedicatio Christi transitura erat ad gentes: quia Iudaei persequabantur gratiam Dei; Act. XIII, 46: *vobis oportebat*

miracles were performed on Epiphany, namely, the adoration of the Magi, the baptism and the changing of water into wine. It is necessary, therefore, to say that from the baptism to the changing of water into wine was one year. Hence, it seems that Christ preached for three years, because until the changing of water into wine was one year; from then to the Passover was the second year; from the purification to the passion was another. For this is the way the Church reckons it. Accordingly, one must admit that John says little about the first year, something about the second, namely, how he went down to Capernaum, and about the question which arose between Christ and the Jews about purification. It should also be noted that John was killed near Passover time, because it says in Jn (6:4) that when the miracle of the five loaves was performed, the Passover was at hand; and in Mt (14:13) it says that when Christ heard of John's death, he withdrew into Galilee. Therefore, it is clear that John was beheaded near the Passover, and that Christ did not preach publicly except for one year.

(13) Then he treats of the place: first, the place of the province; secondly, of the city (v. 12b). He says, therefore, *He withdrew*. This withdrawal is not the first one about which John speaks; but this was after one or two years, because the evangelists are silent about this. He withdrew for two reasons: first to put off the time of the passion: "My time has not yet come" (Jn 7:6); secondly, as an example to us, namely, that we should flee persecutions: "If they have persecuted me, they will also persecute you" (Jn 15:20). but mystically it declares that Christ's preaching was destined to pass to the Gentiles, because the Jews

*primum loqui verbum Dei: sed quoniam repulistis illud, et indignos vos iudicatis aeternae vitae, ecce convertimur ad gentes.* Veniens autem in Galilaeam venit primo in Nazareth, sicut dicit Lucas IV, v. 18 ss., et ibi intravit in synagogam, et docuit *spiritus domini super me*. Et inde duxerunt eum Iudaei ad supercilium montis, et voluerunt eum praecipitare, et post Christus fugit, et venit in Capharnaum, et ibi statim curavit daemoniacum, de quo Mc. I, 23. Sed hoc Matthaeus omittit. Nazareth autem interpretatur flos. Per hoc intelliguntur doctores legis, qui non veniunt ad maturitatem. Capharnaum enim interpretatur villa pulcherrima, et significat Ecclesiam; Cant. VI, 3: *pulchra es, amica mea*, et cetera. Capharnaum est maritima ad litteram, quia iuxta lacum quemdam dulcem. Iudaei enim omnem congregationem aquarum appellant mare: et mystice, quia Ecclesia posita est iuxta tribulationes mundi. *In finibus Zabulon et Nephtalim*. Galilaea enim divisa erat, et una pars erat in tribu Zabulon et Nephtalim. Inde enim electi sunt principes Ecclesiae, scilicet apostoli.

*Ut adimpleretur quod dictum est per Isaiaam prophetam.* Nota quod hic non dicitur sicut Is. IX, 1; sed ponitur sensus tantum. Isaia sic: *primo tempore alleviata est terra Zabulon et terra Nephtalim: et novissimo aggravata est via maris trans Iordanem Galilaeae gentium: populus qui ambulabat in tenebris vidit lucem magnam* et cetera. Et exponitur tripliciter secundum Hieronymum.

- Primo sic. Primo tempore alleviata est per praedicationem Christi a

persecuted God's grace: "It was necessary that the word of God be spoken first to you. Since you cast it from you and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles" (Acts 13:46). Arriving in Galilee, he came first to Nazareth, as Luke (4:16 ff) says. There he entered the synagogue and taught: "The Spirit of the Lord is upon me." As a result of his preaching they led him to the brow of the hill, that they might throw him down headlong. After this, Christ fled and came to Capernaum, where he immediately cured the demoniac (Mk 1:23). But Matthew omits this. Now Nazareth means flower. By this is understood the doctors of the law who do not come to maturity. For Capernaum means most beautiful villa and signifies the Church: "You are beautiful, my love" (Song of Songs 6:4). Capernaum is really a sea-coast town, because it lies near a fresh-water lake. For the Jews called every body of water a sea, because the Church has been placed near the tribulations of the world. *In the territory of Zebulon and Naphtali*. For Galilee was so divided that one part was in the tribe of Zebulon and Naphtali. From it were selected the princes of the Church, namely, the apostles.

(14) *That what was spoken by Isaiah the prophet might be fulfilled.* Note that not the exact words but only the sense of Isaiah (9:11) are given here. Isaiah says: "In the former time he brought into contempt the land of Zebulon and the land of Naphtali, but in the latter time he will make glorious the way to the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light." This is explained in three ways according to Jerome:

peccatis, et novissimo via, quae iuxta mare Galilaeae, aggravata est onere peccatorum, quia post praedicationem Christi persecuti sunt apostolos.

- Vel aliter. *Primo tempore*. Tangit historiam: quia rex Assyriorum Teglatphalassar, qui primo venit super terram Iudaeorum, primo duxit in captivitatem illas tribus. Et hoc est *primo tempore alleviata est*: quia tunc peccatores fuerunt primo in captivitatem ducti. *Et novissimo* etc., quia postea totus populus ductus fuit in captivitatem. Sed quid ad propositum? Dicendum quod ubi primo incepit persecutio, ibi prius dominus voluit dare consolationem.
- Vel aliter. *Primo tempore*, idest tempore praedicationis Christi, *alleviata* etc., idest onere peccatorum exonerata per praedicationem Christi, *et novissimo aggravata est*, idest condensata Christi praedicatio, et multiplicata per Paulum qui ibi praedicavit.

- first, in the following way. The former time was reduced by the preaching of Christ from sins; and in the latter the way, which is near the Sea of Galilee, was burdened by the weight of sins, because after the preaching of Christ they persecuted the apostles.
- Or another way: the former time. It touches history, because the king of the Assyrians, Tiglath-Pileser, who was the first to invade the land of the Jews, first led those tribes captive. And this is the former time that was shortened, because then the sinners were first led into captivity. And the latter time..., because later all the people were led into captivity. But why mention all this? Because the Lord willed to give consolation first where the persecution first began.
- Or another way, the first time, i.e., during the time Christ preached, the burden of sin was lightened by the preaching of Christ; in the latter time it was increased, i.e., the preaching of Christ was condensed and multiplied by the preaching of Paul, who preached there.

Evangelista enim non ponit nisi sensum in constructione: *terra Zabulon, et terra Nephtalim, via maris trans Iordanem*, idest iuxta mare. Et dicit *terra*, idest populus, ut omnes sint nominati. Et dicit *Galilaea gentium*, quia Galilaea dividitur in duas partes: una gentium, alia Iudaeorum: et tunc divisa erat secundum quod dicitur III Reg. c. IX, 11, quia Salomon propter ligna

(15) For the evangelist gives only the sense in the text: *The land of Zebulon and the land of Naphtali, toward the sea across the Jordan*, i.e., near the sea. He says *land*, i.e., people, because Galilee is divided into two parts: one of Gentiles, the other of Jews. And then it had been divided in keeping with 1 Kings (11:11), because Solomon gave the king of Tyre



quae rex Tyri misit ad eum in aedificationem templi, dedit ei viginti oppida: qui cum esset gentilis posuit gentiles ad habitandum; et ideo dicitur *Galilaea gentium* et erat in tribu Nephtalim; licet alia in tribu Iuda. Alia littera: *trans Iordanem Galilaeae*, idest in comparatione ad Galilaeam. Sed prima expositio melior est.

*Populus qui ambulabat in tenebris, vidit lucem magnam.* Duo dicit *qui ambulabat*, et *qui sedebat*; qui enim est in tenebris a principio quae non sunt multum condensae, nec stupefit ab eis, vadit, maxime quando sperat invenire lucem: et dum stupefactus est a tenebris, stat. Ista est differentia inter Iudaeos et gentiles: quia Iudaei quamvis essent in tenebris, non tamen totaliter oppressi erant ab eis, quia non omnes colebant idola, sed sperabant Christum venturum, et ideo ambulabant; Is. 1, 10: *quis ambulavit in tenebris, et non est lumen ei? Speret in nomine domini* et cetera. Gentiles vero non expectabant; et ideo non erat spes de luce. Et iterum oppressi erant tenebris, quia idola colebant, quia secundum Ps. LXXV, 2, *notus in Iudaea Deus*, et ideo stabant. Et hoc est quod dicitur *populus qui sedebat in tenebris, vidit lucem magnam.* Lux Iudaeorum non magna, II Pet. I, 19: *habemus propheticum sermonem, cui bene facitis attendentes sicut lucernae lucenti in caliginoso loco*, sed ista magna sicut solis lux; Mal. IV, 2: *vobis autem timentibus nomen domini orietur sol iustitiae. Et sedentibus*, idest gentibus, *in regione umbrae mortis.* Mors est damnatio in Inferno; Ps. XLVIII, 15: *mors depascet eos.* Umbra mortis est similitudo futurae damnationis, quae est in peccatoribus. Magna autem poena eorum qui in Inferno sunt, est separatio a Deo. Et quia peccatores iam separati sunt a Deo, ideo

twenty towns for the wood he sent him for the construction of the temple. Since he was a Gentile, he sent Gentiles there to inhabit it. That is why it is called *the Galilee of the Gentiles*; and it was in the tribe of Naphtali, although others were in the tribe of Judah.

(16) *The people who sat [walked] in darkness have seen a great light.* He says two things *who walk* and *who sat*; for one in the darkness, which is not very dense, and who is not dazed by it, walks, especially when he hopes to find light; but when he is dazed by the darkness, he stands. That is the difference between Jews and Gentiles; because although the Jews were in darkness, they were not entirely overcome by it, because not all of them worshiped idols but hoped that Christ would come. Therefore, they walked: "Who walks in darkness and has no light? Let him hope in the Lord and rely upon his God" (Is 50:10). But the Gentiles were not waiting for anyone; and therefore, there was no hope for light. Again, they were overcome by the darkness, because they worshiped idols; for in Ps 76 (v. 1) it says: "In Judah God is known." Therefore, they were standing. And this is what is stated: *The people who sat in darkness have seen a great light.* The light of the Jews was not great: "We have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place" (2 Pt 1:19); but that was as great as the light of the sun: "But for you who fear my name the sun of righteousness shall shine" (Mal 4:2). *And for those who sat*, i.e., the Gentiles, *in the region and shadow of death.* Death is damnation in hell: "Death will be their shepherd" (Ps 49:14). The

similitudinem habent futurae damnationis, sicut et iusti similitudinem habent futurae beatitudinis; II Cor. III, 18: *nos autem gloriam domini speculantes in eadem imaginem transformamur a claritate in claritatem*. Et nota quod gentibus *lux orta est*, quia ipsi non iverunt ad lucem, sed lux venit ad eos; Io. III, 19: *lux venit in mundum. Orta est eis*. Et illa terra est in confinio Iudaeorum et gentium, ut ostenderet quod utrosque vocavit; Is. XLIX, 6: *parum est ut sis mihi servus ad suscitandas tribus Iacob, et faeces Israel convertendas*. Et post: *dedi te in lucem gentium, ut sis salus mea usque ad extremum terrae*.

*Exinde coepit Iesus praedicare*. Posito loco ubi Christus primo praedicare incepit, hic ponitur modus praedicandi. *Exinde*, scilicet post superationem gulae, inanis gloriae et ambitionis, sive avaritiae, *coepit praedicare*: tales enim convenienter praedicare possunt. Et sic impletur illud Act. I, 1: *coepit Iesus facere et docere*. Vel *exinde*, idest post incarcerationem Ioannis, incepit publice praedicare: prius enim occulte et quibusdam, Io. I, 38 ss., scilicet Petro, Andreae, Philippo et Natanaeli, sed hic publice. Noluit autem primo praedicare publice, ut daret locum praedicationi Ioannis: aliter nihil valuisset, sicut lumen stellarum offuscatur per lumen solis. Significatur autem per hoc quod cessantibus figuris legis, incepit praedicatio Christi; I Cor. XIII, 10: *cum venerit quod perfectum est, evacuabitur quod ex parte est*. Per Ioannem enim

shadow of death is the likeness of future damnation, which is in sinners. But the major punishment of those in hell is separation from God. And because sinners are already separated from God, they have the likeness of future damnation, just as the just have likenesses of future happiness: "And we all, beholding the glory of the Lord, are being changed into his likeness from one degree of glory into another" (2 Cor 3:18). And note that light has dawned for the Gentiles, because they did not go to the light, but the light came to them: "The light came into the world" (Jn 3:19). And that land is in the confines of Jews and Gentiles to show that he called both: "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel" (Is 49:6); and later: "I will give you as a light to the nations, that my salvation may reach to the end of the earth" (49:6).

(17) *From that time Jesus began to preach*. Having mentioned the place where Christ first began to preach, the method of preaching is now described. *From that time*, i.e., after the victory over gluttony, vain glory and ambition or greed, *he began to preach*, for such can fittingly preach. And thus is fulfilled Acts (1:1): "Jesus began to do and to teach." Or *From that time*, i.e., after John's arrest, he began to preach publicly, for previously it was in secret and to certain ones (Jn 1:38), namely, to Peter, Andrew, Philip and Nathanael, but here publicly. He did not wish to preach publicly at first, so that John would have opportunity to preach; otherwise, he would have preached to no avail, as the light of the stars is obscured by the light of the sun. By this is signified that with the end of the figures of the Law, the

significatur lex; infra XI, 13: *lex et prophetae usque ad Ioannem. Poenitentiam agite*. Notandum quod eadem verba dicit hic Christus, quae Ioannes, propter duo. Primo enim admonet nos de humilitate, ut scilicet nullus dedignetur verba ab aliis dicta praedicare, cum ipse fons ecclesiasticae scientiae eadem praedicaverit. Secundo quia Ioannes est vox; ipse vero verbum. Idem autem significatur per verbum et vocem, nisi quia verbum est expressivum vocis. Circa hoc autem duo facit: unum admonet; aliud promittit. Primum ibi *poenitentiam agite*; secundum ibi *appropinquabit enim regnum caelorum*.

Sed quare non admonuit de iustitia in principio suae praedicationis, sed ad poenitentiam? Dicendum quod causa fuit, quia prius admonuit de iustitia per legem naturae, et Scripturae, sed transgressi erant; Is. XXIV, 5: *transgressi sunt leges, mutaverunt ius, dissipaverunt foedus sempiternum*. In hoc enim dat intelligere quod omnes peccatores invenit; I Tim. I, 15: *Christus Iesus venit in hunc mundum peccatores salvos facere*; Rom. III, v. 23: *omnes enim peccaverunt, et egent gloria Dei*. Et hoc est *poenitentiam agite*. Promittit autem aliud; unde *appropinquabit enim regnum caelorum*. Ista promissio in duobus differt a promissione veteris testamenti; quia ibi temporalia, hic caelestia, et aeterna; Is. I, 19: *si me audieritis, bona terrae comedetis*. Item ibi regnum Chananaeorum et Iebusaeorum; hic regnum caelorum; unde *appropinquabit*, in vos, *regnum caelorum*.

preaching of Christ begins: "When the perfect comes, the imperfect will pass away" (1 Cor 13:10). By John is signified the Law: "for all the prophets and the law prophesied until John" (Mt 11:13). *Do penance*. Note that Christ says the same words here as John and for two reasons: first, he admonishes us about humility, namely, that no one should disdain to preach what has been said by others, since the very font of ecclesiastical knowledge preached the same. Secondly, because John is the voice, but heist the word. But the same is signified by the word and the voice, except that the word is a vehicle of the voice. In regard to this he does two things: one admonishes, *Repent*; the other promises, *the kingdom of heaven is at hand*.

But why did he not admonish to justice in the beginning of his preaching but to penance? The reason was that he admonished about justice before by the law of nature and of the Scripture, but they had been violated: "They have transgressed the laws, violated the statutes, broken the everlasting covenant" (Is 24:5). For by this he gives us to understand that he found all sinners: "Christ Jesus came into this world to save sinners" (1 Tim 1:15); "For all have sinned and need the glory of God" (Rom 3:23). And this is *Repent*. But he promises something else: hence, *the kingdom of heaven is at hand*. This promise differs in two ways from the promise of the Old Testament, because there the promises were temporal things, but here heavenly and eternal: "If you listen, you shall eat the good things of the land" (Is 1:19). Likewise, it was the kingdom of the Chananeans and Jebusites; here the kingdom of heaven. Hence, *the kingdom of heaven is at hand*.

Et ideo doctrina Christi dicitur novum testamentum: quia facta est ibi nova pactio inter nos et Deum de regno caelorum; Ier. XXXI, 31: *feriam domui Israel et domui Iuda foedus novum*. Secundo quia vetus lex simul cum promissione habebat comminationem; Is. I, 19: *si volueritis, et audieritis me, bona terrae comedetis: quod si nolueritis, et me ad iracundiam provocaveritis, gladius devorabit vos*. Et Deut. XXVIII idem habetur: ubi multae benedictiones promittuntur his qui legem servaverint, et multas comminatur Moyses maledictiones transgressoribus legis. Et hoc ideo est, quia vetus erat lex timoris, nova vero amoris. Augustinus: brevis differentia, timor et amor. Hebr. XII, 18: *non enim accessistis ad tractabilem et accessibilem ignem, et turbinem, et caliginem, et procellam, et tubae sonum, et vocem verborum, quam qui audierunt excusaverunt se, ne eis fieret verbum*. Et ideo dicit *appropinquabit regnum caelorum*, scilicet beatitudo aeterna. Et dicit *appropinquabit*, quia ille qui dabat, ad nos descendit, quia nos non poteramus ascendere ad Deum.

*Ambulans autem* et cetera. Postquam incepit praedicare, voluit suae praedicationis habere ministros: unde hic advocat ad se eos: et circa hoc duo facit, secundum quod duo paria ministrorum advocat. Quia primo Petrum et Andream; secundo Iacobum et Ioannem.

Circa primum quatuor facit: primo enim describitur locus vocationis; secundo ponitur conditio vocatorum, ibi *erant enim piscatores*; tertio vocatio, ibi *et ait illis*; quarto ipsorum obedientia perfecta, ibi *at*

Therefore, the doctrine of Christ is called the New Testament, because in it a new pact between us and God was struck concerning the kingdom of heaven: "I will make a new covenant with the house of Israel and the house of Judah" (Jer 31:31). Secondly, because the old law contained a threat along with the promise: "If you are willing and obedient, you will eat the good things of the land. But if you refuse and rebel, you shall be devoured by the sword" (Is 1:19). Dt (c. 28) says the same thing: there are many blessings promised those who observe the Law, and Moses threatened many curses on its transgressors. The reason is that the old law was a law of fear, but the new of love. Augustine: "A slight difference, fear and love"; "You have not come to what may be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers entreat that no further messages be spoken to them" (Heb 12:18). Therefore, he says *the kingdom of heaven is at hand*, namely, eternal happiness. And he says *at hand*, because the one who gave it came down to us, since we were unable to go up to God.

(18) *As he walked*. After he began to preach, he wanted ministers of his preaching. Hence, he calls them to himself. In regard to this he does two things in that he calls two pairs of ministers: first, Peter and Andrew; secondly, James and John.

In regard to the first, four things are done: first, the place of the calling is mentioned; secondly, the occupation of those called (v. 18b); thirdly, the call (v. 19); fourthly, their perfect obedience (v. 20).

*illi continuo relictis retibus secuti sunt eum.*

Dicit ergo *ambulans iuxta mare Galilaeae*. Locus congruus: quia, sicut dicit Glossa, piscatores vocaturus, ambulat iuxta mare. Quantum autem ad mysterium, sciendum, quod stare Dei significat aeternitatem et immobilitatem; ipsius ambulare, temporalem nativitatem. Per hoc ergo quod ambulans discipulos vocavit, significatur quod per mysterium suae incarnationis nos ad se traxit; Ps. VII, 7: *exsurge, domine, in praecepto quod mandasti*, idest disposuisti implendum, *et synagoga populorum circumdabit te*. Et dicit *Galilaeae*, per quod intelligitur turbulentia huius mundi; Is. LVII, 20: *cor impii quasi mare fervens, quod quiescere non potest, et redundant fluctus eius in conculcationem et lutum*. Christus similitudinem habuit peccatoris; Rom. VIII, 3: *misit Deus filium suum in similitudinem carnis peccati* et cetera.

Consequenter vocatorum describitur conditio. Et primo quantum ad numerum; secundo quantum ad nomina; tertio quantum ad actum; quarto quantum ad officium.

- Dicit ergo *vidit duos*, non oculo corporis tantum, sed etiam mentis: visus enim eius est respectus misericordiae; unde Ex. III, 7: *videns vidi afflictionem populi mei, qui est in Aegypto* et cetera. Et nota quod idem significatur per *duos*, et *fratres*: utrumque enim ad caritatem pertinet, quae consistit in dilectione Dei et proximi. Et ideo binos elegit, et binos ad praedicandum misit: et

He says, therefore, *As he walked by the Sea of Galilee*: a fitting place, because, as a Gloss says, since he was about to call fishermen, he walked near the sea. As far as the mystery is concerned, it should be noted that for God to stand signifies God's eternity and unchangeableness; to walk signifies his birth in time. Therefore, by the fact that when walking he called his disciples is signified that he drew us to himself by the mystery of the Incarnation: "Awake, O my God, you have appointed a judgment" (Ps 7:6), i.e., arranged for it to be fulfilled, "and the assembly of the people will gather about you." He says, *of Galilee*, by which is understood the turbulence of this world: "The heart of the wicked is as the tossing sea; for it cannot rest, and its waters turn up mire and dirt" (Is 57:20). Christ assumed a likeness to sinners: "God sent his Son in the likeness of sinful flesh" (Rom 8:3).

Then those called are described: first, their number; secondly, their names; thirdly, what they were doing; fourthly, as to their livelihood.

- He says, therefore, *He saw two*, not only with the bodily eye, but also with that of the mind; for his vision is a regard of mercy. Hence, Ex (3:7): "I have seen the affliction of my people, who are in Egypt." And note that the same thing is signified by *two* and *brothers*, for both pertain to charity, which consists in the love of God and neighbor. Therefore, he chose by two's, and by two's he sent them to preach.

voluit significari per hoc caritas spiritualis, quia caritas firmatur magis, quando in natura fundatur; Ps. CXXXII, v. 1: *ecce quam bonum et quam iucundum habitare fratres in unum.*

- *Simonem qui vocatur Petrus*, nunc scilicet, sed non tunc: quia Christus postea imposuit ei hoc nomen, sed primo promisit; Io. I, 42: *tu vocaberis Cephas*, sed imposuit Matth. XVI, 18: *tu es Petrus. Et Andream*. Ista nomina debet habere quilibet praedicator. Simon enim interpretatur obediens; Petrus agnoscens; Andreas fortitudo. Et praedicator debet esse obediens, ut alios possit ad hoc invitare, Prov. XXI, 28: *vir obediens loquetur victorias*: agnoscens, ut alios sciatur instruere: I Cor. XIV, 19: *volo quinque verba sensu meo loqui, ut alios instruam*, fortis, ut non terreatur comminationibus; Ier. c. I, 18: *dedi te hodie in civitatem munitam, et in columnam ferream, et in murum aereum*; Ez. III, 8: *dedi faciem tuam valentorem faciebus eorum, et frontem tuam durior frontibus eorum, ut adamantem, et ut silicem dedi faciem tuam.*
- *Sequitur mittentes rete in mare*. Quaerit Chrysostomus quare dominus captavit istam horam. Et dicit, ut daretur exemplum quod numquam debemus omittere servitium Dei propter occupationes. Vel ideo, quia per hunc actum praefigurabatur actus futurorum praedicatorum, quia per verba praedicantium quasi per retia trahuntur homines.
- *Ponitur officium erant enim piscatores*. Et sciendum quod inter

By this he wished spiritual charity to be signified, because charity is made more firm, when it is founded on nature: "Behold, how good and how pleasant it is for brothers to dwell together in unity" (Ps 133:1).

- *Simon, who is called Peter*, i.e., now, but not then; because Christ gave him this name later, but first he promised: "You shall be called Cephas (Jn 1:42). Then he gave it: "You are Peter" (Mt 16:18). *And Andrew*. Every preacher should have those names. For Simon means obedient; Peter, comprehending; Andrew, courage. For a preacher should be obedient, that he might invite others to it: "The obedient man shall speak of victories" (Pr 21:28); comprehending, that he may know how to instruct others: "I had rather speak five words with my mind, in order to instruct others" (1 Cor 14:19); courageous, in order not to be terrified by threats: "I make you this day a fortified city, an iron pillar, and a bronze wall" (Jer 1:18); "I have made your face hard against their faces, and your forehead hard against their foreheads. Like adamant harder than flint I have made your face" (Ez 3:8).
- He continues: *casting a net into the sea*. Chrysostom: Why did God choose that hour? He answers: to give an example that we should never neglect the service of God for our occupations. Or, because by this act the action of future preachers was prefigured, for men are

omnes homines, piscatores sunt simplices; et dominus de simplicissimo statu voluit habere homines, et illos eligere, ut non imputaretur sapientiae humanae id quod factum fuit per eos; I Cor. I, 26: *videte vocationem nostram, fratres, quia non multi sapientes secundum carnem, non multi potentes, non multi nobiles; sed quae stulta sunt mundi eligit Deus, ut confundat sapientes.* Et ideo non elegit Augustinum, aut Cyprianum oratorem, sed Petrum piscatorem: et de piscatore lucratus est et imperatorem, et oratorem.

drawn by the words of the preacher as though by nets.

- There occupation is described: *for they were fishermen*. It should be noted that fishermen are simpler than other men; and the Lord wanted to have and to pick men of the simplest condition, so that what they accomplished would not be attributed to human wisdom: "Consider your calling, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise" (1 Cor 1:26). Therefore, he did not choose Augustine or the orator Cyprian, but Peter, the fisherman; and by the fisherman he gained both an emperor and an orator.

*Et ait.* Hic ponitur vocatio, circa quam tria consideranda sunt. Primo enim invitat; secundo ducatum promittit; tertio praemium.

- Dicit ergo *venite*. Hoc ex sola liberalitate divina est, ut ad se trahat; Eccli. XXIV, 26: *transite ad me omnes qui concupiscitis me, et a generationibus meis adimplemini*; infra c. XI, 28: *venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos.* *Post me*, quasi dicat: ego vado, et vos *venite post me*, quia ego ero dux vester; Prov. IV, 11: *viam sapientiae monstrabo tibi, et ducam te per semitas aequitatis; quas cum ingressus fueris, non arctabuntur gressus tui, et currens*

(19) *And he said to them.* Here is described their call, concerning which three things must be considered: first, he invites them; secondly, he promises them a new position; thirdly, a reward.

- He says, therefore: *Come*. This is entirely from God's generosity that he draws them to himself: "Come to me, you who desire me, and eat your full of my produce" (Si 24:19); "Come to me, all who labor and are heavy laden, and I will give you rest" (Mt 11:28). *After me*. As if to say: I go, and you come *after me*, because I will be your leader: "I will teach you the way of wisdom; I will lead you into the paths of righteousness. When you walk,

*non habebis offendiculum; Ps. CXXXVIII, 17: mihi autem nimis honorificati sunt amici tui, Deus, nimis confortatus est principatus eorum.*

- *Faciam, quasi, commutabo vestrum officium in maius. De istis dicitur Ier. XVI, 16: ecce ego mittam piscatores multos, dicit dominus, et piscabuntur eos et cetera. Et dicit faciam, quia frustra laborat praedicatio exterius, nisi adsit interius gratia redemptoris: non enim virtute sua trahebant homines, sed operatione Christi.*
- *Et ideo dicit faciam. Ista quidem est maxima dignitas; unde Dionysius: nihil dignius in officio hominum quam Dei cooperatorem fieri. Dignitas enim sola in sua claritate consistit. Ad illam autem dignitatem magis appropinquant qui sic illuminantur quod alia illuminent. Quamquam vero illuminent homines qui sequuntur Christum, et quantum ad iustitiam magna faciunt, sed tamen asserunt dignitatem Christi quantum ad unum tantum; vita autem praedicatorum quantum ad duo; Dan. XII, 3: qui ad iustitiam erudiunt multos, fulgebunt quasi stellae in perpetuas aeternitates.*

your step will not be hampered; and if you run, you will not stumble" (Pr 4:11).

- *I will make*, i.e., I will change your occupation into something higher: "I am sending for many fishers, says the Lord, and they shall catch them" (Jer 16:16). He says, *I will make*, because the preacher labors in vain outwardly, unless the grace of the Redeemer is present inwardly; for it is not by his power that he draws men but by the action of Christ.
- Therefore, he says *I will make*. this, indeed, is the greatest dignity; hence, Denis: "Nothing is more dignified among men's occupations than to be made a cooperator with God." For the dignity consists in its splendor. But those so enlightened as to enlighten others draw more closely to that dignity. But although men who follow Christ enlighten and do great things regarding righteousness, yet they assert the dignity of Christ in regard to one thing only; but the life of preachers in regard to two things: "Those who turn many to righteousness shall shine like the stars forever and ever" (Dan 12:3).

Ponitur eorum obedientia *at illi, relictis retibus et navi, secuti sunt eum*. Et ostendit obedientiam eorum quantum ad tria.

- Primo quantum ad promptitudinem, quia non distulerunt: unde *at illi*. Contra illos de quibus Eccli. V, 8: *ne differas de die in diem*; Gal. I,

(20) Their obedience is indicated, when he says *immediately they left their nets and followed him*. He indicates their obedience in regard to three things:

- first, as to promptness: "Do not postpone from day to day" (Sir 5:7); "But when he who had set me apart before I was born, and



15: *cum autem placuit ei qui me segregavit ex utero matris meae, et vocavit per gratiam suam, ut revelaret filium suum in me, ut evangelizarem illum in gentibus, continuo non acquievi carni et sanguini. Is. 1, 5: dominus aperuit mihi aurem, ego autem non contradico, retrorsum non abii.*

- Secundo quantum ad expeditionem, quia reliquerunt; quia non pensandus est census, sed affectus; quia omnia dimittit qui quicquid habere potest, dimittit. Sed quae necessitas relinquendi omnia? Chrysostomus: nullus potest possidere divitias, et perfecte ad regnum caelorum venire; sunt enim impedimentum virtutis, diminuunt enim sollicitudinem aeternorum, propter quod non perfecte potest homo inhaerere divinis. Et ideo dimittenda sunt; I Cor. c. IX, 25: *omnis qui in agone contendit, ab omnibus se abstinet et cetera.*
- Tertio quantum ad executionem, quia secuti sunt eum: non est enim nimis magnum dimittere omnia, sed perfectio consistit in sequela ipsius, quae est per caritatem; I Cor. XIII, 3: *si distribuero in cibos pauperum omnes facultates meas, et si tradidero corpus meum ita ut ardeam, caritatem autem non habuero, nihil mihi prodest.* Non enim consistit per se in exterioribus perfectio, scilicet paupertate, virginitate, et huiusmodi, nisi quia ista sunt instrumenta ad caritatem; et ideo dicit *et secuti sunt eum.*

had called me through his grace..., I did not confer with flesh and blood" (Gal 1:15); "The Lord God has opened my ear, and I was not rebellious, I turned not backward" (Is 50:5).

- Secondly, as to disencumbering themselves, because they left behind; here one must not consider the amount, but the affection. For one who leaves everything he could have, leaves all things. But what was the need for leaving all things? Chrysostom: "No one can possess riches and come to the kingdom of heaven completely; for they are an obstacle to virtue, because they lessen anxiety for eternal things, i as much as man cannot cling to riches in a perfect way." "Therefore, they should be abandoned: "Every athlete exercises self-control in all things" (1 Cor 9:25).
- Thirdly, in regard to execution, because they followed him. For it is no great thing to leave all things, but perfection consists in following, which is through charity: "If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing" (1 Cor 13:3). For perfection *per se* does not consist in external things, namely, poverty, chastity and the like, except in the sense that they are instruments to charity. Therefore, he says *followed him.*

Consequenter agitur de alia vocatione: *et procedens inde vidit alios duos fratres,*

(21) Then he deals with another call: *And going on from there he saw two other*

*Iacobum Zebedaei et Ioannem fratrem eius. Et primo describuntur vocati; secundo ponitur vocatio, ibi et vocavit etc.; tertio obedientiam vocatorum, ibi illi autem, relictis retibus et patre, secuti sunt eum.*

1. Vocati quadrupliciter describuntur. Quantum ad numerum, nomina, pietatem, et paupertatem.

- Dicit ergo *et procedens inde vidit alios duos fratres*. Nota quod a principio vocavit fratres: et quamvis multos alios vocavit, tamen de istis specialiter fit mentio, quia praecipui erant, et quia binos vocavit eos; lex enim nova in caritate fundatur; unde et in veteri testamento duos fratres vocavit, Aaron et Moysen, quia etiam ibi dabatur mandatum de caritate.
- Et quia perfectior est nova, ideo in principio vocatur duplex numerus fratrum. *Iacobum Zebedaei, et Ioannem fratrem eius*. Per istos quatuor designatur doctrina quatuor Evangeliorum, vel quatuor virtutes: quia per Petrum, qui interpretatur agnoscens, virtus prudentiae; per Andream, qui interpretatur virilis, seu fortissimus, virtus fortitudinis; per Iacobum, qui interpretatur supplantator, virtus iustitiae; per Ioannem propter virginitatem, virtus temperantiae.

*brothers, James the son of Zebedee and John his brother*. First, those called are described; secondly, their call (v. 21b); thirdly, their obedience (v. 22).

1. The ones called are described in four ways: the number, name, piety and poverty.

- He says, therefore, *and going on from there he saw two other brothers*. Note that in the beginning he called brothers; and although he called many others, special mention is made of them, because they were important and because he called them by two's. For the New Law is based on charity; hence, even in the Old Law he called two brothers, Aaron and Moses, because even there the command about charity was given.
- And because the New is more perfect, he called two more brothers: *James, the son of Zebedee, and John, his brother*.
- By the four brother is designated the four gospels or four virtues: by Peter, which means comprehending, the virtue of prudence; by Andrew, which means very courageous, the virtue of courage; by James, which means supplanter, the virtue of justice, by John on account of his virginity, the virtue of temperance.

- Ponitur pietas, quia erant cum Zebedaeo patre. Chrysostomus: admiranda est eorum pietas, quia pauperes arte piscatoria panem quaerunt, et tamen senem patrem non derelinquunt. Eccli. III, 8: *qui timet Deum, honorat parentes.*
  - Paupertas designatur in hoc, quia reficiebant retia sua. Nihilominus per istos qui mittebant retia, signantur illi qui in prima aetate negotiantur in mundo; per istos qui iam miserunt, et reficiebant, significantur illi qui diu negotiati sunt in mundo; et sunt iam per peccatum absorpti, et vocantur ad Christum. Thren. III, 27: *bonum est viro, cum portaverit iugum domini ab adolescentia sua.*
- 2. *Et vocavit eos*, interius et exterius; ad Rom. VIII, 30: *quos praedestinavit, hos et vocavit.* Vocare interius nihil aliud est quam praebere auxilium humanae menti cum vult convertere nos.
- 3. Sequitur de obedientia *illi autem, relictis retibus et patre, secuti sunt eum.* Nota quod duo superiores navem tantum, isti autem reliquerunt retia, navem et patrem: in quo significatur quod propter Christum debemus omittere omnes terrenas occupationes, quae designantur per rete; II Tim. II, 4: *nemo militans Deo implicat se negotiis saecularibus*; divitias, sive possessiones, quae designantur per navem; infra XIX, 21: *si vis*
- Piety is mentioned, because they were with their father, Zebedee. Chrysostom: Their piety must be admired, because they were poor and obtained their living by the art of fishing, and yet they did not leave their aged father: "Whoever fears the Lord, honors his parents" (Sir 3:7).
  - Poverty is designated by the fact that they were mending their nets. But by those who cast the nets are signified people who transact business in the world at an early age; by those who have already cast them are signified those who have been transacting business for a long time in the world: "It is good for a man that he bear the yoke in his youth" (Lam 3:27).
- 2. *And he called them* inwardly and outwardly: "Those whom he predestined, he also called" (Rom 8:30). To call inwardly is no more than to offer help to the human mind, when he wills to convert us.
- 3. (22) He follows with obedience: *They left the boat and their father, and followed him.* Note that the other two only left their boat, but these left nets, boat and father. This signifies that for the sake of Christ we should give up all worldly occupation, which are designated by the net: "No soldier on service gets entangled in worldly pursuits" (2 Tim 2:4); riches or possessions, which are

*perfectus esse, vade et vende omnia quae habes, et da pauperibus, et habebis thesaurum in caelo, et veni, sequere me;* affectum carnalem, qui per patrem; Ps. XLIV, 11: *obliviscere populum tuum, et domum patris tui.* Mystice vero per Zebedaeum significatur mundus, qui interpretatur fluxus vehemens.

designated by the boat: "If you would be perfect, go and sell all you have, and give to the poor, and you shall have treasure in heaven, and come, follow me" (Mt 19:21); carnal affection, which is designated by the father: "Forget your people and your father's house" (Ps 45:10). But mystically the world is signified by Zebedee, which means turbulent flow.

Sed hic est quaestio: videtur enim quod isti peccaverunt dimittendo patrem senem et pauperem, quia filii tenentur subvenire parentibus. Et generaliter quaeritur utrum alicui liceat dimittere parentes in ultima necessitate, intrando religionem. Dicendum quod consilium numquam praeiudicat praecepto; sed hoc, scilicet *honora patrem tuum et matrem tuam*, Ex. XX, 12 est praeceptum; et ideo si pater nullo modo possit vivere nisi adiutus a filio, filius non debet intrare religionem. Sed hic casus non erat in Zebedaeo, quia poterat se iuvare, et habebat necessaria.

But there is a question here: for it seems that they sinned by leaving their poor and aged father, because children are supposed to support parents. And, in general, one might ask whether it is lawful for anyone to neglect parents in extreme necessity by entering the religious life. The answer is that a counsel never conflicts with a precept; but "honor your father and mother is a precept. Therefore, if a father can in no way live without help from his son, the son should not enter the religious life. But this was not the case with Zebedee, because he was able to help himself and had what was necessary.

Item est quaestio litteralis. Matthaeus enim videtur hic contrarius Ioanni et Lucae: Ioannes enim I, 28 dicit eos vocatos iuxta Iordanem; hic dicit iuxta mare Galilaeae. Item Lucas V, 10 dicit quod simul vocavit Petrum et Andream, Iacobum et Ioannem, licet de aliis duobus non fiat mentio, quia creditur quod ibi fuerint. Item ibi dicitur quod omnes simul, hic quod seorsum. Sed sciendum quod trina fuit vocatio apostolorum. Primo enim vocati sunt ad Christi familiaritatem, et illud dicitur Io., I, et hoc in primo anno praedicationis

There is also a textual question. For Matthew seems to be contrary to John and Luke here; because John (1:28) says that they were called near the Jordan, but Matthew says it was near the Sea of Galilee. Again, Luke (5:10) says that he called Peter and Andrew, James and John at the same time, although the other two are not mentioned, because it is believed that they were there. Also it says there that he called them all together, but here separately. The answer is that there was a threefold calling of the apostles: first,

Christi. Nec obstat quod dicitur post: *ascenderunt cum eo discipuli eius in Cana Galilaeae*, quia secundum Augustinum non tunc erant discipuli, sed futuri erant: sicut si dicatur quod Paulus apostolus natus fuerit in Tharso Ciliciae, cum tunc non esset apostolus. Vel dicendum quod loquitur de aliis discipulis, qui vocantur omnes credentes in Christo. Secundo vocati fuerunt ad discipulatum; et de ista dicitur Lc. cap. V. Tertia vocatio fuit ut totaliter Christo adhaererent: et de ista hic dicitur; quod patet, secundum Augustinum, quia Luc. V, 11 de hoc habetur, *et subductis ad terram navibus*; ergo habebant navim, et curabant de ea, quasi ad eam redituri; hic vero dicit, *at illi, relictis omnibus* et cetera. Et ideo dicendum, quod de ultima sequela loquitur hic.

they were called to intimacy with Christ, and that is mentioned in John (c. 1); and this was in the first years of Christ's preaching. This does not conflict with John's later statement (2:2) that he went with his disciples to Cana of Galilee, because, according to Augustine, they were not disciples then, but would be. It is like saying that Paul the apostle was born in Tarsus of Cilicia, since he was not an apostle then. Or one might say that he is speaking of other disciples, who were all called, believing in Christ. Secondly, they were called to discipleship: it is of this that Luke speaks in c. 5. The third call was that they adhere to Christ completely. It is of this that Matthew speaks here. This is clear, because, according to Augustine, it is stated in Luke (5:11): "When they had brought their boats to land." Therefore, they had a boat and took care of it, as though they would return to it; but there he says, "leaving all things they followed him." Therefore, he is speaking here of the final following.

---

### **Lectio 3** **Reportatio Petri de Andria**

23 καὶ περιῆγεν ἐν ὅλῃ τῇ γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. 24 καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν συρίαν: καὶ προσήνεγκαν αὐτῷ πάντα τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους [καὶ] δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς

### **4—3** **Mt 4:23-25**

23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all manner of sickness and every infirmity, among the people. 24. And his fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, and those that had the palsy, and he cured them: 25. And much people followed him from Galilee, and from

γαλιλαίας καὶ δεκαπόλεως καὶ  
ιεροσολύμων καὶ ιουδαίας καὶ πέραν τοῦ  
ιορδάνου.

Decapolis, and from Jerusalem, and from  
Judea, and from beyond the Jordan.

Consuetudo est apud reges, quod  
congregato exercitu procedunt ad  
bellum: ita Christus, congregato exercitu  
apostolorum, procedit ad pugnandum  
contra Diabolum per officium  
praedicationis, ad expellendum eum de  
mundo. Unde hic agitur de doctrina et  
praedicatione Christi. Et ponitur primo  
Christi praedicatio; secundo effectus  
praedicationis, *ibi abiit opinio eius in  
totam Syriam* et cetera.

It is customary among kings that, when the  
army is gathered, they go to war. In the  
same way Christ, after gathering an army  
of apostles, goes forth to fight against the  
devil with the weapons of preaching, in  
order to expel him from the world. Hence,  
here the doctrine and preaching of Christ  
are treated: first, the preaching is  
mentioned; secondly, its effect (v. 24).

Circa primum tria tangit. Primo  
solicitudinem docentis et modum  
docendi, et propositae doctrinae  
confirmationem.

In regard to the first, three things are  
touched: first, the solicitude of the teacher;  
secondly, the manner of teaching; thirdly,  
confirmation of the doctrine proposed.

- Et sollicitudo ostenditur in  
duobus,
  - quia non quaerebat  
propriam quietem;  
unde *circuibat*; Rom. XII,  
11: *sollicitudine non  
pigri*.
  - Secundo quia non erat  
acceptator personarum,  
terrarum, vel villarum,  
sed *circuibat totam  
Galilaeam*, absque  
differentia; Mc. I,  
38: *eamus in proximas  
civitates, ut et ibi  
praedicem*; Ps. CII, 22: *in  
omni loco dominationis  
eius*. Modus, *ibi in  
synagogis docens*.
- Duo dicit *docens et praedicans*;  
docens quae agenda sunt in  
praesenti, praedicans de futuris:  
vel docens ea quae pertinent ad

- (23) The solicitude is shown in two  
ways,
  - because he did not seek his  
own ease; hence, *He went  
about*: "Never flag in zeal"  
(Rom 12:11).
  - Secondly, because he was  
not an acceptor of persons,  
of lands or of villas;  
rather *he went about all  
Galilee* without distinction:  
"Let us go on to the next  
towns, that I may preach  
there also" (Mk 1:38); "In  
all places of his dominion"  
(Ps 103:22).
- The manner is shown at *teaching in  
their synagogues*. He says two  
things, *teaching and preaching*:  
teaching what must be in the  
present, preaching about future  
things. Or teaching what pertains to  
the formation of morals: "I am the

instructionem morum, Is. XLVIII, 17: *ego dominus docens te utilia*, praedicans futura; Is. LII, 7: *quam pulchri super montem pedes annuntiantis et praedicantis pacem, annuntiantis bonum, praedicantis salutem*. Vel docens naturales iustitias: quaedam enim in theologia traduntur quae naturalis ratio dictat, scilicet iustitia, et huiusmodi: et quantum ad hoc dicit *docens*; quaedam vero quae excedunt rationem, sicut mysterium Trinitatis, et huiusmodi: et quantum ad hoc dicit *praedicans*. Sed obiicitur de hoc quod dicit Glossa, quod doceret naturales iustitias, ut est castitas, et humilitas, et huiusmodi: naturales enim virtutes non videntur posse dici virtutes, quia virtutes sunt per gratiam. Et dicendum quod inclinatio et inchoatio est naturalis; sed perfectio, qua gratus homo redditur, est ex gratia, politica, et ex assuetudine. *In synagogis eorum*.

- Nota duo. Primum quia quaerebat multitudinem, ut praedicatio magis proficeret; Ps. XXXIV, 18: *confitebor tibi in Ecclesia magna*.
- Item quia solum Iudaeis praedicabat; Act. XIII, 46: *vobis primum oportuit praedicari verbum Dei. Et praedicans Evangelium regni: non fabulas et curiosa, sed quae ad Dei regnum pertinebant, et ea*

Lord, who teaches you useful things" (Is 48:17); "How beautiful upon the mountains are the feet of him who brings good tidings, who publishes salvation" (Is 52:7). Or teaching natural justices: for some things, which natural reason dictates, are treated in theology, namely, justice and the like. In regard to this he says, *teaching*. Other matters, which transcend reason, such as the Trinity and so on. In regard to these he says, *preaching*.

But against this is a statement found in a Gloss which teaches natural justices, such as chastity, humility and the like; for natural virtues do not seem able to be called virtues, because virtues exist through grace. The answer is that the inclination and beginning is natural; but the perfection, by which a man is made pleasing, is from grace, discipline and from habit.

*In their synagogues*. Note two things:

- first, that he sought the multitude, in order that the preaching might make more progress: "Then I will thank you in the great congregation" (Ps 35:18).
- Also that he preached only to the Jews: "It was necessary that the word of God should be spoken first to you" (Acts 13:46). *Preaching the gospel of the kingdom*: not fables and curiosities, but matters pertaining to the kingdom of God and beneficial to men.

- quae hominibus proficerent.
- Consequenter confirmatur praedicatio miraculis; Mc. ult., 20: *illi autem profecti praedicaverunt ubique, domino cooperante, et sermonem confirmante sequentibus signis. Unde sanans. Languor potest referri ad infirmitates corporales, infirmitas ad infirmitatem animae: non enim minores sunt infirmitates animae quam corporis. Vel per languores graves infirmitates et diuturnas; per infirmitates quamcumque aliam; Ps. CII, 3: qui sanat omnes infirmitates tuas; Eccli. X, 12: brevem languorem praecidit medicus. Datur intelligi etiam in hoc quod praedicatores debent suam doctrinam confirmare per opera; et si non per miracula, per vitam virtuosam; Rom. XV, 18: non audeo aliquid loqui eorum quae per me non efficit Christus in obedientiam gentium in verbo et factis, in virtute signorum et prodigiorum, in virtute spiritus sancti.*

- Then the preaching is confirmed by miracles: "They went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it" (Mk 16:20). Hence, *healing*. Disease can refer to bodily sickness; infirmity to infirmity of the soul, for the infirmities of the soul are not less than those of the body. Or by diseases are meant serious and prolonged infirmities; by infirmities, any other: "Who heals all your infirmities" (Ps 103:3); "A long illness baffles the physician" (Sir 10:10). We are also given to understand by that, that preachers should confirm their teaching with works; if not by miracles, then by a virtuous life: "I will not venture to speak of anything except what Christ has wrought through me to win obedience from the gentiles, by word and by deed, by the power of signs and wonders, by the power of the Holy Spirit" (Rom 15:18).

*Et abiit opinio eius in totam Syriam. Hic ponitur effectus praedicationis: et est triplex, scilicet fama circa exemplum,*

(24) *So his fame spread throughout all Syria.* Here is mentioned the effect of the preaching and it is threefold, namely, the fame of his example, the trust men had in



fiducia quam homines de eo habebant, et devotio qua homines eum sequebantur.

him, and the devotion with which men followed him.

- Dicit ergo *abiit opinio eius in totam Syriam*. Syria est regio a Capharnaum usque ad mare magnum: unde et in terra gentilium divulgatum est. Hoc etiam pertinet ad praedicatores, ut habeant testimonium bonum; Eccli. XLI, 15: *curam habe de bono nomine*; II Tim. II, 15: *sollicite autem cura teipsum probabilem exhibere Deo operarium inconfusibilem, recte tractantem verbum veritatis*. Per Syriam autem potest intelligi superbia mundi, quia sic interpretatur: et fama Christi per totum mundum diffusa est.
- Fiducia, ibi *et obtulerunt ei omnes male habentes*; sciebant enim quod sanare poterat; Ier. XVII, 14: *sana me, domine, et sanabor; salvum me fac, et salvus ero*. Et dicit primo *abiit opinio eius* etc., et post, *obtulerunt ei* etc., quia quando aliquis habet famam de sanctitate, homines facilius detegunt ei conscientiae vulnus. *Variis languoribus et tormentis comprehensos*. Per istas graves infirmitates designantur infirmitates spirituales. Per languores possunt intelligi diuturnae infirmitates, et signatur infirmitas diu perseverans; Eccli. X, 11: *languor prolixior gravat medicum*. Et quia aliqui gravantur infirmitate, aliqui vero acerbitate doloris, hoc significatur cum dicit *et tormentis comprehensos*: et significantur illi qui habent conscientiam gravatam
- He says, therefore, *His fame spread throughout Syria*. Syria is the territory from Capernaum to the great sea; hence, it also was spread even into the land of the Gentiles. This, too, applies to preachers, namely, that they have a good reputation: "Have regard for a good name" (Sir 41:12); "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth" (2 Tim 2:15). By Syria can also be understood the pride of the world, because that is its meaning; and Christ's fame was spread throughout the whole world.
- Trust is indicated at *they brought him all the sick*, for they knew that he could heal: "Heal me, O Lord, and I shall be healed" (Jer 17:14). First, he says *His fame spread*, and then *they brought him all the sick*, because when anyone has a reputation for holiness, men more readily disclose to him a wound of conscience. *Those afflicted with various diseases and pains*. By these serious infirmities are designated spiritual infirmities. By diseases can be understood lingering sicknesses. And because some are burdened with infirmity and others with sharp pains, this is signified, when he says *those afflicted with pains*. And they signify persons with a disturbed and burdened conscience: "The pains of death encompassed me, the cords of Sheol assailed me" (Ps 18:4).

remordentem; Ps. XVII, 5: *circumdederunt me dolores mortis, dolores Inferni circumdederunt me. Et qui Daemonia habebant; et hoc est quod dicitur Lc. VI, 1: et qui vexabantur a spiritibus immundis, curabantur.* Per hoc intelliguntur illi qui colebant idola; Ps. XCV, 5: *omnes dii gentium Daemonia*; I Cor. X, 20: *nolo vos socios fieri Daemoniorum.* Lunatici proprie dicuntur qui patiuntur infirmitatem cuiusdam amentiae in defectu lunae: et tunc arripiuntur a Daemonibus. Et Diabolus tunc magis affligit propter duas rationes. Unam assignat Hieronymus, et est ut infamet creaturam Dei; et hoc etiam fit in effectibus magicae artis, qua invocantur Daemones sub certis constellationibus et Daemones veniunt ad hoc ut extollant creaturam, et inducant ad idololatriam. Secunda ratio est melior, quia Diabolus non potest aliquid, nisi per virtutes corporis. Non est autem dubium, quod corpora inferiora immutantur secundum diversas immutationes corporum superiorum. Et ideo tunc Diabolus invocatus libenter venit, quando videt superiora corpora operari ad illum effectum pro quo invocatur. In defectu autem lunae, sicut patet, humiditates deficiunt; et ideo defectus lunae facit ad talem infirmitatem, quando terra non abundat humoribus; et ideo Diabolus tunc magis vexat: et hoc est *et lunaticos*. Per istos possumus intelligere inconstantes

*Demoniacs*: and this is what it says in Luke (6:1): "Those troubled with unclean spirits were cured" (Lk 6:18). By this are understood those who worship idols: "All the gods of the Gentiles are idols" (Ps 96:5); "I do not want you to be partners with demons" (1 Cor 10:20). *Epileptics [lunatics]*. Properly speaking, they are people who suffer the infirmity of madness, when the moon wanes; and then they are seized by demons. The devil afflicts them more at that time for two reasons. Jerome assigns one, namely, to disgrace God's creature: and this is even done in the effects of magic, in which the demons are invoked under certain constellations and they respond by praising the creature and inducing him to idolatry. The second reason is better, because the devil cannot do anything except by bodily powers. But there is no doubt that lower bodies are changed according to diverse changes of higher bodies; and therefore, the devil when invoked comes gladly, when he sees higher bodies acting toward that effect for which he is invoked. But while the moon is waning, moisture fails; and therefore, the waning of the moon makes for such infirmity, when the earth has no abundance of moisture. Consequently, the devil harasses more at that time; and this is *and lunatics*. By these we can understand inconstant persons: ["A holy man abides in wisdom as the sun; for the fool changes as the moon" (Sir 27:11)], who intend to live chastely but are overcome by passions: "For I do not do what I

Eccli. XXVII, 12: *homo sanctus in sapientia manet sicut sol: nam stultus sicut luna mutatur*, qui habent propositum caste vivendi, sed vincuntur passionibus, secundum illud Rom. VII, 15: *non enim quod volo bonum, hoc facio, sed quod odi malum, illud ago. Et paralyticos*. Paralytici proprie dicuntur, qui habent membra resoluta, ita quod non possunt habere officium membrorum. Per istos significantur ignorantes: et isti omnes a Christo curantur; unde *et curavit eos*, scilicet perfecte.

- Consequenter ponitur tertius effectus, scilicet devotio sequentium; unde *et secutae sunt eum turbae multae*; Ps. VII, 8: *exurge, domine, in praecepto quod mandasti, et synagoga populorum circumdabit te*. Sciendum autem quod diversimode aliqui sequebantur, quia quidam studio salutis, scilicet spiritualis, scilicet apostoli; unde supra: *relictis omnibus sequuti sunt eum*; et infra XIX, 27: *ecce nos reliquimus omnia, et secuti sumus te*. Quidam studio salutis corporalis; Lc. VI, 17: *turba copiosa plebis ab omni Iudaea, et Ierusalem, et maritima, et Tyri, et Sidonis, qui venerant ut audirent eum, et sanarentur a languoribus suis*. Quidam curiositate tantum videndi miracula; Io. VI, 2: *et sequebantur eum multi, quia videbant signa quae faciebat super his qui infirmabantur*. Alii ad insidiandum, ut Pharisei et Scribae; Ier. XX, 10: *audivi contumelias multorum, et*

want, but I do the very things I hate" (Rom 7:15). *And paralyticos*. Properly speaking, these are persons with enfeebled members, such that they cannot have the use of their members. They signify the ignorant. All these were cured by Christ: *and he cured them*, i.e., perfectly.

- (25) Then is mentioned the third effect, namely, the devotion of the followers; hence, he says *Great crowds followed him*. "Awake, O my God; you have appointed a judgment. Let the assembly of peoples be gathered about you" (Ps 7:6). But it should be noted that people follow him in different ways: because some with an interest in health, i.e., spiritual; hence, "having left all things, they followed him" (Mt 4:22); "Lo, we have left all things and followed you" (Mt 19:27). Others follow with an interest in bodily health: "A great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon came to hear him and be healed of their diseases" (Lk 6:17). Some followed only out of curiosity to see miracles: "And many followed him, because they saw the signs he did on those who were diseased" (Jn 6:2). Some followed to entrap, as the Pharisees and Scribes: "I hear many whispering. Terror is on every side" (Jer 20:10). *From Galilee*, which is the province in which Christ chiefly preached and it means transmigration. By this is signified those who should transmigrate from vices to virtues. *And the Decapolis*. This region is where there are ten

*terrorem in circuitu. De Galilaea.* Provincia est ubi Christus praecipue praedicabat, et interpretatur transmigratio. Per hoc significantur illi qui debent transmigrare de vitiis ad virtutes. *Et Decapoli.* Regio est ubi sunt decem villae; et significantur illi qui student ad observantiam decem mandatorum. *Et de Ierosolymis.* Ierosolyma interpretatur visio pacis; et significat illos qui desiderio pacis ad Christum veniunt; Ps. CXVIII, 165: *pax multa diligentibus nomen tuum.* *Et de Iudaea.* Iudaea interpretatur confessio; et significat illos qui per peccatorum remissionem ad Christum veniunt; Ps. CXIII, v. 2: *facta est Iudaea sanctificatio eius.* *Et de trans Iordanem;* et significantur illi qui per Baptismum ad Christum veniunt: in Iordane enim fuit figuratus Baptismus.

villages, and they signify those who are eager to observe the ten commandments. *And Jerusalem,* which means vision of peace and signifies those who come to Christ with a desire for peace: "Great peace have those who love your law" (Ps 119:165). *And Judea,* which means confession and signifies those who come to Christ by the remission of sins: "Judea became his sanctuary" (Ps 114:2). *And from beyond the Jordan.* This signifies those who come to Christ by baptism, of which the Jordan was the figure.

---

**Liber 5**  
**Lectio 1**  
**Reportatio Petri de Andria**

**5—1**  
**Mt 5:1-2**

1 ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος: καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ: 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων,

1. And seeing the multitudes, he went up into a mountain, and when he was set down, his disciples came unto him. 2. And opening his mouth he taught them, saying:

*Videns autem Iesus turbas.* Hic dominus suam doctrinam proponit: et dividitur in partes tres. In prima ponitur doctrina Christi; in secunda ponitur virtus

*Seeing the crowds.* Here the Lord proposes his doctrine, and it is divided into three parts. In the first the doctrine of Christ is presented; in the second the

doctrinae; in tertia finis ad quem perducit. Secundum in cap. XIII; tertium in cap. XVII.

power of the doctrine (c. 13); in the third the end to which it leads (c. 17).

Prima dividitur in tres. In secunda instruuntur ministri doctrinae; in tertia confunduntur adversarii. Secunda in cap. X; tertia in capite XI.

The first is divided into three parts: in the second the ministers of the doctrine are formed (c. 10); in the third the opponents are confounded (c. 11).

Prima dividitur in duas. In prima proponitur doctrina Christi; in secunda confirmatur per miracula, in cap. VIII.

The first is divided into two parts: in the first the doctrine of Christ is propounded; in the second it is confirmed by miracles (c. 8).

Prima in duas. In prima praemittitur quasi quidam titulus ad doctrinam; in secunda explicatur ipsa doctrina, ibi *beati pauperes spiritu*.

The first is divided into two: in the first is given, as it were, a title to the doctrine; in the second the doctrine is explained (v. 3).

Circa primum tria facit. Primo describit locum, ubi doctrina fuit proposita; secundo auditores doctrinae; tertio ponit modum docendi. Secundum ibi *et cum sedisset*; tertium ibi *et aperiens os suum docebat eos*.

In regard to the first he does three things: first, he describes the place where the doctrine was proposed; secondly, the audience (v. 1b); thirdly, the method of teaching (v. 2).

Dicit ergo, ita dixi quod secuti sunt et cetera. *Videns autem Iesus turbas*. Ista littera duplicem intellectum habere potest.

(1a) He says, therefore: I have said that the crowds followed him. *Seeing the crowds, Jesus went up on the mountain*. This text can be understood in two ways:

- Primo sic. *Ascendit* ad docendum turbas, scilicet non fugiens. Unde Chrysostomus dicit, quod sicut artifex, quando videt praeparatam materiam, delectatur operari, ita sacerdos delectatur praedicare, quando populum videt congregatum; et ideo, *ascendit*; Ps. XXXIV, 18: *confitebor tibi in Ecclesia magna*.
- Vel aliter. *Ascendit*, fugiens scilicet turbas, ut securius discipulos doceret; Eccl. IX, v.

- First, in the way: *He went up* to teach the crowds and not to flee. Hence Chrysostom says that as an artisan, seeing the material ready, likes to work, so the priest likes to preach, when he sees the congregation assembled; and therefore, *he went up*: "I will thank you in the great congregation" (Ps 35:18).
- Or in this way: *he went up*, fleeing the crowds, so that he

17: *verba sapientium audiuntur in silentio.*

might more securely teach the disciples: "The words of the wise are heard in silence" (Sir 21:17).

Et notandum quod legitur quod Christus habebat tria refugia: quandoque enim fugiebat ad montem, sicut dicitur hic; et Io. VIII, 1: *Iesus autem perrexit in montem oliveti*. Aliquando ad navem; Lc. V, 1: *cum turbae multae irruerent in eum (...) ascendens in unam navim, quae erat Simonis (...) sedens docebat*. Tertium in desertum; Mc. VI, 31: *eamus seorsum in desertum*. Et satis convenienter; in tribus enim homo potest habere refugium ad Deum:

- in protectione divinae altitudinis, quae per montem significatur; Ps. CXXIV, 1: *qui confidunt in domino sicut mons Sion*.
- In societate ecclesiastica, quae per navem designatur; Ps. CXXI, v. 3: *Ierusalem quae aedificatur ut civitas, cuius participatio eius in idipsum*.
- In solitudine religionis, quae per desertum accipitur, per contemptum temporalium; Osee II, 14: *ducam eam in solitudinem, et loquar ad cor eius*; Ps. LIV, 8: *ecce elongavi fugiens, et mansi in solitudine*.

Ascendit autem in montem propter quinque rationes.

- Prima ad ostensionem suae excellentiae: ipse enim est mons, de quo Ps. LXVII, 16: *mons Dei, mons pinguis*.

It should be noted that Christ is said to have had three refuges: for sometimes he fled to the mountain, as it says here and in John (8:7): "Jesus went to the Mount of Olives"; sometimes to a ship: "Getting into one of the boats" (Lk 5:3); thirdly, into the desert: "Come away by yourselves to a lonely place" (Mk 6:31). These are quite suitable, for man can find refuge in God in three ways:

- in the protection afforded by God's loftiness, which is signified by the mountain: "Those who trust in the Lord are like Mount Zion" (Ps 125:1).
- In the society of the Church, which is designated by the ship: "Jerusalem, built as a city, which is bound firmly together" (Ps 122:3).
- In the solitude of religion, which is signified by the desert, through contempt for temporal things: "I will bring her into the desert, and speak tenderly to her" (Hos 2:14); "I would wander afar, I would dwell in solitude" (Ps 55:7).

He went up on the mountain for five reasons:

- First, to show his greatness, for he is the mountain about which Ps 68 (v. 15) "O mighty mountain, mountain of Bashan."

- Secunda ad ostendendum quod doctor huius doctrinae debet ad eminentiam vitae conscendere; Is. XL, 9: *super montem excelsum ascende tu qui evangelizas Sion*. Chrysostomus: nemo potest in valle consistere, et de caelo loqui et cetera.
- Tertia ratio ad ostendendum altitudinem Ecclesiae cui doctrina proponitur; Is. II, 2: *erit mons domus domini in vertice montium, et elevabitur super colles*.
- Quarto ad ostendendum perfectionem huius doctrinae, quia perfectissima; Ps. XXXV, 7: *iustitia tua sicut montes Dei*.
- Quinto ut congrueret ista veteri legislationi, quae data fuit in monte. Exod. XIX et XXIV.
- Secondly, to show that the teacher of this doctrine ought to rise to eminence of life: "Get you up to a high mountain, you who instruct Zion" (Is 40:9).
- The third reason was to show the dignity of the Church, to which the doctrine is proposed: "The mountain of the house of the Lord shall be established as the highest of the mountains" (Is 2:2).
- Fourthly, to show the perfection of this doctrine, because it is most perfect: "Your righteousness is like the mountains of God" (Ps 37:6).
- Fifthly, that it might agree with the old legislation, which was given on a mountain (Ex c. 19 and c. 24).

Consequenter ponuntur auditores *et cum sedisset, accesserunt ad eum discipuli eius*. Duo possunt notari in sessione eius. Humiliatio; Ps. CXXXVIII, 2: *tu cognovisti sessionem meam*. Quando erat in altitudine divinae maiestatis, non poterat capi eius doctrina; sed tunc coeperunt homines capere, quando se humiliavit. Vel hoc pertinet ad dignitatem magisterii; infra XXIII, 2: *super cathedram Moysi sederunt Scribae et Pharisei*. Ad studium enim sapientiae requiritur quies. *Accesserunt ad eum discipuli eius* etc., non tantum corpore, sed animo; Ps. XXXIII, 6: *accedite ad eum, et illuminamini*; Deut. XXXIII, 3: *qui appropinquant pedibus eius, accipient de doctrina illius*. Et nota quod quando dominus praedicavit turbis, stetit; Lc. VI, 17: *descendens Iesus de monte stetit in loco campestri*; sed hic quando discipulis, sedit. Ex hoc inolevit consuetudo quod turbis praedicatur stando, religiosi sedendo.

(1b) Then the hearers are mentioned: *When he sat down, his disciples came to him*. Two things can be noted in his sitting: humiliation: "You know when I sit down" (Ps 139:2). When he was in the loftiness of divine majesty, his doctrine could not be grasped; but men began to grasp it when he humbled himself. Or this pertains to the dignity of his office of teacher: "The Scribes and Pharisees sit on Moses' seat" (Mt 23:2). For leisure is required for the study of wisdom. *His disciples came to him*, not only in body but in mind: "Look to him and be enlightened" (Ps 34:5); "So they followed in your steps, receiving direction from you" (Dt 33:3). And note that when the Lord preached to the multitude, he stood: "He came down with them and stood in a level place" (Lk 6:17); but here, when he taught the disciples, he sat. From this arose the

custom that one preaches to the crowds standing, but sitting to religious.

*Et aperiens os suum docebat eos.* Hic ponitur modus doctrinae. In hoc quod dicit *aperiens*, significatur quod diu ante tacuerat. Et demonstrat quod magnum et longum erat facturus sermonem, sicut dicit Augustinus. Vel quod magna et profunda dicturus erat; sic enim consueverunt facere homines; Iob III, 1: *post hoc Iob aperuit os suum, et maledixit diei suo.* Et dicit *suum*: prius enim aperuit ora prophetarum; Sap. X, 21: *sapientia aperuit os mutorum, et linguas infantium fecit disertas*: ipse enim est sapientia patris.

(2) *He opened his mouth and taught them.* By saying, *he opened*, is signified that for a long time previously he had been silent. And it shows that he was about to make a great and long sermon, as Augustine says. Or that he was about to utter great and profound things; for men were wont to do that: "After this, Job opened his mouth and cursed the day of his birth" (Jb 3:1). He says, *his*, for previously he had opened the mouth of the prophets: "Wisdom opened the mouth of the dumb and made the tongues of babes speak clearly" (Wis 10:21); for he is the wisdom of the Father

Sed hic est quaestio: hic enim sermo ponitur quantum ad multa etiam Lc. VI, 20 ss. Sed videtur hic et ibi contrarietas, sicut patet in textu. Et ponit Augustinus duas solutiones. Una est quod iste est alius sermo ab illo: ipse enim primo ascendit in montem, et fecit hunc sermonem discipulis, et postea descendens invenit turbam congregatam, cui eadem praedicavit, et multa recapitulavit: et de hoc dicitur Lc. VI, 20 ss. Vel aliter dicendum, quod unus mons erat, et habebat planitiem in latere: illam planitiem elevabat monticulus alius. Unde dominus ascendit in montem, idest in planitiem illius montis. Et primo ascendit superius, et convocavit discipulos, et ibi elegit duodecim apostolos, sicut patet in Luca: et postea descendens invenit turbam congregatam, et venientibus discipulis sedit, et habuit sermonem istum ad turbas et discipulos. Et hoc videtur verius: quia Matthaeus dicit in fine sermonis, quod *mirabantur turbae super doctrina*

But here a question arises: for many statements of this sermon are also presented in Luke (6:20ff). But there seems to be contrariety between the one and the other, as is clear from the text. Augustine presents two solutions to this: one is that this sermon is distinct from that; for he first went up the mountain to give this sermon to disciples and later came down to find a crowd assembled, to whom he gave the same sermon in summary form. The latter is what Luke recorded. Or it might be that there was one mountain, which had a plateau on the side and this plateau was atop a small mountain. Hence, the Lord went up the mountain, i.e., the plateau of that mountain. First, he went up higher and assembled the disciples. Then he chose 12 apostles. Later, he descended and found a crowd assembled. When the disciples joined them, he sat down and gave that sermon to the crowd and to the disciples. And this seems to be correct, because Matthew says at the end of the



*eius. Tamen quodcumque accipiat, non est contrarietas.*

sermon (7:28) that the crowds were astonished at his teaching. Yet, whichever way it is taken, there is no contrariety.

---

**Lectio 2**  
**Reportatio Petri de Andria**

3 μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. 5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν. 6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. 7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται. 10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἰπωσιν πᾶν πονηρὸν καθ' ὑμῶν [ψευδόμενοι] ἕνεκεν ἐμοῦ: 12 χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς: οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

Posuit supra Evangelista quasi brevem titulum doctrinae Christi, nunc ponit ipsam doctrinam, et effectum eius, scilicet admirationem turbarum. Considerandum autem, quod secundum Augustinum in isto sermone domini tota perfectio vitae nostrae continetur. Et probat per id quod dominus subiungit finem ad quem ducit, scilicet repromissionem aliquam. Id autem quod maxime homo desiderat, est beatitudo. Unde dominus hic tria facit. Primo praemittit praemium quod consequitur

**5—2**  
**Mt 5:3-12**

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4. Blessed are the meek: for they shall possess the land. 5. Blessed are they that mourn: for they shall be comforted. 6. Blessed are they that hunger and thirst after justice: for they shall have their fill. 7. Blessed are the merciful: for they shall obtain mercy. 8. Blessed are the clean of heart: they shall see God. 9. Blessed are the peacemakers: for they shall be called the children of God. 10. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. 11. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: 12. Be glad and rejoice for your reward is very great in heaven. For so they persecuted the prophets that were before you.

After giving a brief title to the doctrine of Christ, the evangelist now presents the doctrine itself and its effect, namely, the crowd's astonishment. But it should be remarked that, according to Augustine, the whole perfection of our life is contained in that sermon of the Lord. He proves this by the fact that it mentions the end to which it leads, namely, a promise. But what man chiefly desires is happiness. Hence, the Lord does three things here: first, he mentions the reward attained by those who accept this doctrine; secondly, he lays

istos qui istam doctrinam accipiunt; secundo ponit praecepta, ibi *nolite putare quoniam veni solvere legem* etc.; tertio docet quomodo aliquis potest pervenire ad observandum ea, ibi *petite et accipietis*.

Circa primum duo facit, quia huius doctrinae aliqui sunt observatores tantum, aliqui ministri. Primo ergo describit beatitudinem observantium; secundo ministrantium, ibi *beati estis cum maledixerint vobis*.

Notandum autem quod hic ponuntur plura de beatitudinibus; sed numquam aliquis in verbis domini posset ita subtiliter loqui, quod pertingeret ad propositum domini. Sciendum tamen quod in istis verbis includitur omnis plena beatitudo: omnes enim homines appetunt beatitudinem, sed differunt in iudicando de beatitudine; et ideo quidam istud, quidam illud appetunt. Invenimus autem quadruplicem opinionem de beatitudine.

1. Quidam enim credunt, quod in exterioribus tantum consistat, scilicet in affluentia istorum temporalium; Ps. CXLIII, v. 15: *beatum dixerunt populum cui haec sunt*.
2. Alii quod perfecta beatitudo consistit in hoc quod homo satisfaciat voluntati suae; unde dicimus: beatus est qui vivit ut vult. Eccle. III, 12: *et cognovi quod non esset melius nisi laetari* et cetera.
3. Alii dicunt quod perfecta beatitudo consistit in virtutibus activae vitae.

down precepts (v. 17); thirdly, he teaches how one can arrive at observing them (v. 20).

In regard to the first he does two things, because some are only observers of this doctrine, and others ministers: first, therefore, he describes the happiness of those who observe it; secondly, of its ministers (v. 11).

It should be noted that many things are presented here about the beatitudes; but no one could have spoken so exactly in the Lord's words, that he would attain the Lord's purpose. Yet it should be known that all complete happiness is included in those words: for all men seek happiness, but they differ in judging about happiness; and therefore, some seek this and some that. But we find four opinions about happiness (or beatitude):

1. Some believe that it consists only in external things, i.e., in an affluence of temporal things: "Happy the people to whom such blessings fall" (Ps 144:15);
2. others, that it consists in man's satisfying his own will; hence, we say: "Happy the man who lives as he wishes." (Ec 3:12): "I know there is nothing better for them than to be happy."
3. The third say that happiness consists in the virtues of the active life;
4. others say in the virtues of the contemplative life, namely, of

4. Alii quod in virtutibus contemplativae vitae, scilicet divinorum et intelligibilium, sicut Aristoteles.

divine and intelligible things, as Aristotle.

Omnes autem istae opiniones falsae sunt: quamvis non eodem modo. Unde dominus omnes reprobat.

All those opinions are false, although not in the same way. Hence, the Lord rejects all of them.

1. Opinionem illorum qui dixerunt quod consistit in affluentia exteriorum, reprobat: unde dicit *beati pauperes*, scilicet quasi, non beati affluentes.
2. Opinionem vero eorum qui ponebant beatitudinem in satisfactione appetitus, reprobat cum dicit *beati misericordes*. Sed sciendum quod triplex est appetitus in homine:
  - irascibilis, qui appetit vindictam de inimicis, et hoc reprobat, cum dicit *beati mites*.
  - Concupiscibilis, cuius bonum est gaudere et delectari: hoc reprobat cum dicit *beati qui lugent*.
  - Voluntatis, qui est duplex, secundum quod duo quaerit. Primo quod voluntas nulla superiori lege coerceatur; secundo quod possit restringere alios ut subditos: unde desiderat praeesse, et non subesse. Dominus autem contrarium ostendit quantum ad utrumque.
    - Et quantum ad primum dicit *beati qui*

1. He rejects the opinion of those who said that it consists in an abundance of external goods; hence he says, *Blessed are the poor in spirit*, i.e., the affluent are not blessed.
2. He rejects the opinion putting happiness in the satisfaction of appetite, when he says, *Blessed are the merciful*. But it should be known that in man are three appetites:
  - the irascible, which seeks revenge against enemies; this he rejects when he says, *Blessed are the meek*;
  - the concupiscible, whose good is to be joyful and gratified; he rejects this when he says, *Blessed are those who mourn*;
  - the will, which is twofold accordingly as it seeks two things: first, that it not be coerced by a higher law; secondly, that it be able to bind others as subjects; hence it desires to rule and not be subject. But the Lord shows the opposite of both.
    - In regard to the first he says, *Blessed are those who hunger and thirst after justice*.

*esuriunt et sitiunt iustitiam.*

- Quantum autem ad secundum dicit *beati misericordes*. Ergo et illi qui ponunt beatitudinem in exteriori affluentia, et qui in satisfactione appetitus, errant.

3. Illi autem qui ponunt beatitudinem in actibus activae vitae, scilicet moralibus, errant; sed minus, quia illud est via ad beatitudinem. Unde dominus non reprobatur tamquam malum, sed ostendit ordinatum ad beatitudinem: quia vel ordinantur ad seipsum, sicut temperantia et huiusmodi, et finis eorum est munditia cordis, quia faciunt vincere passiones; vel ordinantur ad alterum, et sic finis eorum est pax, et huiusmodi: opus enim iustitiae est pax. Et ideo istae virtutes sunt viae in beatitudinem, et non ipsa beatitudo; et hoc est *beati mundo corde quoniam ipsi Deum videbunt*. Non dicit vident, quia hoc esset ipsa beatitudo. Et iterum *beati pacifici*, non quia pacifici, sed quia in aliud tendunt, *quoniam filii Dei vocabuntur*.
4. Illorum autem opinio qui dicunt quod beatitudo consistit in contemplatione divinorum, reprobatur dominus quantum ad tempus, quia alias vera est, quia ultima felicitas consistit in visione optimi intelligibilis,

- As to the second, *Blessed are the merciful*. Therefore, they err who place happiness either in an abundance of external goods or in the satisfaction of appetite.

3. But those who place happiness in the acts of the active life, namely, moral acts, also err, but less so, because that is the road to happiness. Hence, the Lord does not reject them as evil, but shows that they are directed to happiness; because they are directed either to the self, as temperance and the like, and their end is a clean heart, because they make one overcome the passions. Or they are directed to another, and then their end is peace and so on, for peace is the work of justice. Consequently, those virtues are roads to happiness and not happiness itself; and this is *Blessed are the pure in heart, for they shall see God*. He does not say, "They see," because this would be happiness itself. Again, *Blessed are the peacemakers*, not because they are peacemakers, but because they tend toward something else, *for they shall be called sons of God*.
4. But the opinion of those who say that happiness consists in contemplation of divine things the Lord rejects, as far as the time is concerned; because otherwise it is true, for the ultimate felicity consists in the vision of the best intelligible, namely, of God. Hence, he says, *they shall see*. It should be noted, according to the

scilicet Dei: unde dicit *videbunt*. Et notandum quod, secundum philosophum, ad hoc quod actus contemplativi faciant beatum, duo requiruntur: unum substantialiter, scilicet quod sit actus altissimi intelligibilis, quod est Deus; aliud formaliter, scilicet amor et delectatio: delectatio enim perficit felicitatem, sicut pulchritudo iuventutem. Et ideo dominus duo ponit

- *Deum videbunt* et
- *filii Dei vocabuntur*: hoc enim pertinet ad unionem amoris; I Io. cap. III, v. 1: *videte qualem caritatem dedit nobis pater, ut filii Dei nominemur et simus*.

Item notandum quod in istis beatitudinibus quaedam ponuntur ut merita, et quaedam ut praemia: et hoc in singulis. *Beati pauperes spiritu*: ecce meritum; *quoniam ipsorum est regnum caelorum*: ecce praemium, et sic in aliis. Et notandum est etiam aliquid circa meritum in communi, et aliquid circa praemium in communi. Circa meritum sciendum, quod philosophus distinguit duplex genus virtutis: unum communis, quae perficit hominem humano modo; aliud specialis, quam vocat heroicam, quae perficit supra humanum modum. Quando enim fortis timet ubi est timendum, istud est virtus; sed si non timeret, esset vitium. Si autem in nullo timeret confisus Dei auxilio, ista virtus esset supra humanum modum: et istae virtutes vocantur divinae. Isti ergo actus sunt perfecti, et virtus etiam, secundum philosophum, est operatio perfecta. Ergo ista merita vel sunt actus donorum, vel

Philosopher, that in order for contemplative acts to make one happy, two things are required: the one substantially, namely, that it be the act concerned with the supreme intelligible, which is God; the other formally, namely, love and delight. For delight perfects happiness as beauty does youth. Therefore, the Lord presents two:

- *they shall see God* and
- *they shall be called sons of God*. For this pertains to the union of love: "See what love the Father has given us, that we should be called and be children of God" (1 Jn 3:1).

There should also be noted something in regard to merit in general and something in regard to reward in general. In regard to merit: that the Philosopher distinguishes two genera of virtues: one is common and perfects man in a human way; the other is special, which he calls heroic and perfects man in a superhuman way. For when a brave man fears where there should be fear, it is a virtue; but if he were not to fear, it would be a vice. But if he feared in no case, because he had confidence in God, that virtue would be superhuman; and those virtues are called divine. Therefore, those actions are perfect; and virtue, according to the Philosopher, leads to perfect action. Consequently, those merits are either actions of the gifts or acts of the virtues, in so far as they are made perfect by the gifts.

actus virtutum secundum quod perficiuntur a donis.

Item nota quod actus virtutum sunt illi de quibus lex praecipit; merita autem beatitudinis sunt actus virtutum; et ideo omnia quae praeciuntur et infra continentur, referuntur ad istas beatitudines. Unde sicut Moyses primo proposuit praecepta, et post multa dixit, quae omnia referebantur ad praecepta proposita: ita Christus in doctrina sua, primo praemisit istas beatitudines, ad quas omnia alia reducuntur. Circa primum autem notandum, quod Deus est praemium eorum qui ei serviunt; Thren. III, 24: *pars mea dominus, dixit anima mea, propterea expectabo eum*; Ps. XV, 5: *dominus pars haereditatis meae et calicis mei*; Gen. XV, 7: *ego dominus qui eduxi te de Ur Chaldaeorum, ut darem tibi terram istam, et possideres eam*. Et sicut Augustinus dicit in II confessionum, anima cum recedit a te, bona quaerit extra te. Homines autem diversa quaerunt; sed quidquid inveniri potest in qualibet vita, totum dominus repromisit in Deo.

- Aliqui enim ponunt summum bonum affluentiam divitiarum, per quam possunt pervenire ad maximas dignitates; dominus promittit regnum quod complectitur utrumque; sed ad hoc regnum dicit perveniri per viam paupertatis, non divitiarum. Unde *beati pauperes*.
- Alii perveniunt ad istos honores per bella; dominus autem dicit *beati mites* et cetera. Alii consolationes quaerunt per voluptates; dominus dicit *beati qui lugent*.

Note also that the acts of the virtues are the ones about which the law commands. But things meriting happiness are the acts of the virtues. Therefore, all things commanded and contained below are referred to those happinesses. Consequently, As Moses first set forth commands and later said many things, all of which were referred to the commands set forth; so Christ in his doctrine first set forth those beatitudes, to which all other things are referred. In regard to the reward it should be noted that God is the reward of those who serve him: "The Lord is my portion," says my soul, "therefore, will I hope in him" (Lam 3:24); "The Lord is my chosen portion and my cup" (Ps 16:5); "I am the Lord who brought you from Ur of the Chaldeans, to give you this land to possess" (Gen 15:7). And as Augustine says in *Confessions* II: "My soul departs from you, it seeks good things outside of you." But men seek various things; yet whatever can be found in any life, the Lord promised all in God.

- For some place as the supreme good an abundance of wealth, through which thy can reach the loftiest dignity. The Lord promises a kingdom which includes both; but he says that one reaches this kingdom by the power of poverty, not of riches. Hence *Blessed are the poor*.
- Others reach those honors through wars; but the Lord says, *Blessed are the meek*.
- Others seek consolations through pleasures; the Lord says, *Blessed are those who mourn*.
- Some are not willing to be made subject; but the Lord says, *Blessed*

- Aliqui nolunt subdi; dominus autem dicit, *beati qui esuriunt et sitiunt iustitiam*.
- Aliqui volunt vitare malum opprimendo subditos; dominus dicit *beati misericordes* et cetera.
- Aliqui ponunt visionem Dei in contemplatione veritatis in via; dominus autem promittit in patria; unde *beati mundo corde* et cetera.

*are those who hunger and thirst after justice.*

- Some wish to avoid evil by oppressing those under them; the Lord says, *Blessed are the merciful*. Some put the vision of God in the contemplation of truth in this life, but the Lord promises it in the future life; hence *Blessed are the clean of heart*.

Et notandum quod ista praemia, quae dominus hic tangit, possunt dupliciter haberi, scilicet perfecte et consummate, et sic in patria tantum: et secundum inchoationem et imperfecte, et sic in via. Unde sancti habent quamdam inchoationem illius beatitudinis. Et quia in hac vita non possunt explicari illa sicut erunt in patria; ideo Augustinus exponit secundum quod sunt in hac vita *beati ergo pauperes spiritu*: non spe tantum, sed etiam re. Lc. XVII, v. 21: *regnum Dei intra vos est*. Unde istis praemissis, accedamus ad litteram.

It should also be noted that those rewards which the Lord mentions here can be possessed in two ways, namely, perfectly and consummately, and thus in heaven only or inchoately and imperfectly, and thus in this life. Hence, the saints have the beginning of that happiness. And because they cannot be explained as they will be in heaven, Augustine explains them as they are in this life. *Blessed*, therefore, *are the poor in spirit*, not in hope only, but also in reality: "The kingdom of heaven is within you" (Lk 17:21). With this as an introduction, let us proceed to the text.

In istis beatitudinibus duo facit Evangelista. Primo ponuntur ipsae beatitudines; secundo manifestatio beatitudinum, ibi *beati qui persecutionem patiuntur propter iustitiam; quoniam ipsorum est regnum caelorum*; hoc enim est declarativum omnium beatitudinum. Virtus autem tria facit: quia removet a malo, operatur et facit operari bonum, et disponit ad optimum.

In the beatitudes the evangelist does two things: first, the beatitudes are presented; secondly, the manifestation of these beatitudes: *Blessed are those who are persecuted for justice' sake, for theirs is the kingdom of heaven*; for this is expressive of all the beatitudes. But virtue does three things: it removes from evil, does and makes one do good, and disposes one toward the best.

Primo ergo determinat de primo, ibi *beati pauperes*; de secundo, ibi *beati qui esuriunt*; de tertio, ibi *beati mundo corde*, determinat. Removet autem virtus

First, therefore, he deals with the first (v. 3); secondly, with the second (v. 6); thirdly, with the third (v. 8). Furthermore, virtue removes one from three evils:

a tribus malis: cupiditatis, crudelitatis sive inquietudinis, et voluptatis noxiae.

covetousness, cruelty or unrest, and harmful pleasures.

Primum notatur ibi *beati pauperes*; secundum ibi *beati misericordes*; tertio ibi *beati qui lugent*.

The first is noted in v. 3; the second in v. 7, the third in v. 4.

Dicit ergo *beati pauperes*, dupliciter legitur. Primo sic *beati pauperes*, idest humiles, qui se aestimant pauperes: illi enim sunt vere humiles, qui se pauperes aestimant, non solum in exterioribus, sed etiam in interioribus; Ps. XXXIX, 18: *ego autem mendicus sum et pauper*, contra illud Apoc. III, 17: *dicis quia dives sum, et locupletatus, et nullius egeo, et nescis quia tu es miser, et miserabilis, et pauper, et caecus, et nudus* et cetera. Et tunc hoc quod dicit *spiritu*, potest tripliciter legi.

(3) He says, therefore, *Blessed are the poor*, i.e., the humble, who regard themselves as poor; for they are truly humble who regard themselves as poor not only in external, but also in internal things: "I am poor and needy" (Ps 40:17), contrary to Rev (3:17): "You say, I am rich, I have prospered, and need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked." The *in spirit* can be understood in three ways.

- Spiritus enim aliquando dicitur superbia hominis; Is. II, 22: *quiescite ab homine, cuius spiritus in naribus est, quia excelsus reputatus est ipse*; Is. XXV, 4: *spiritus robustorum quasi turbo impellens parietem*. Et dicitur superbia spiritus quia sicut per flatum inflantur utres, ita per superbiam homines; Col. II, 18: *inflatus sensu carnis suae*. Ergo *beati pauperes*, scilicet hi, qui parum habent de spiritu superbiae.
- Vel accipitur spiritus pro voluntate hominis. Quidam enim sunt necessitate humiles, et isti non sunt beati, sed qui humilitatem affectant.
- Tertio accipitur pro spiritu sancto; unde *beati pauperes spiritu*, qui humiles sunt per

- For sometimes "spirit" refers to man's pride: "Turn away from a man whose breath is in his nostrils, for of what account is he?" (Is 2:22); it is called pride, because as wineskins are inflated with air, so men by pride: "Puffed up by his sensuous mind" (Col 2:18). Therefore, *Blessed are the poor*, i.e., those who have little of the spirit of pride.
- Or "spirit" is taken for man's will. For some are humble of necessity and are not happy, but they pretend humility.
- Thirdly, it is taken for the Holy Spirit; hence *blessed are the poor in spirit*, who are humble through the Holy Spirit. And those two practically turn out to be the same.



spiritum sanctum. Et istae duae quasi ad idem redeunt.

Et dicit *pauperes spiritu*, quia humilitas dat spiritum sanctum; Is. LXVI, 2: *ad quem respiciam nisi ad pauperculum, et contritum spiritu, et trementem sermones meos?* Istis pauperibus repromittitur regnum, in quo intelligitur summa excellentia. Et licet istud retribuatur cuilibet virtuti, specialiter tamen datur humilitati; quia *omnis qui se humiliat exaltabitur*, infra cap. XXIII, 12. Et Prov. XXIX, 23: *humilem spiritum suscipiet gloria*. Vel aliter, secundum Hieronymum. *Pauperes spiritu*, ad litteram, in abdicatione rerum temporalium. Et dicit *spiritu*: quia quidam pauperes necessitate sunt, sed non debetur illis beatitudo, sed illis qui voluntate.

Et isti dicuntur dupliciter;

- quia etsi aliqui divitias habent, tamen non habent eas in corde; Ps. LXI, 11: *divitiae si affluent, nolite cor apponere*.
- Aliqui nec habent, nec affectant, et istud securius est, quia mens trahitur a spiritualibus ex divitiis: et isti dicuntur proprie pauperes spiritu, quia actus donorum, qui sunt supra humanum modum, sunt hominis beati: et quod homo omnes divitias abiiciat, ut nec aliquo etiam modo appetat, hoc est supra humanum modum. Istis autem repromittitur regnum caelorum, in quo notatur non solum altitudo honoris, sed affluentia divitiarum; Iac. II,

He says, *poor in spirit*, because humility gives the Holy Spirit: "This is the man to whom I will look, he that is humble and contrite in spirit, and trembles at my word" (Is 66:2). To those poor a kingdom is promised, in which is understood supreme excellence. And although it is the reward for every virtue, it is given in a special way to humility; because "everyone who humbles himself shall be exalted" (Mt 23:12); "He who is lowly in spirit will obtain honors" (Pr 29:22). Or another way, according to Jerome: *poor in spirit* literally, in disowning temporal goods. He says, *in spirit*, because some are poor by necessity, but happiness is not owed to such but to those who are poor by will.

The poor are described in two ways,

- because even though some have riches, they do not have them in their heart: "If riches increase, set not your heart on them" (Ps 62:10).
- Some neither have nor desire them, and that is more secure, because the mind is drawn from spiritual things by riches. And these are properly called *poor in spirit*, because the acts of the gifts, which are above the human way of acting, belong to the happy man. And that a man reject all riches, so that he does not seek them at all is also above the human way of acting. To those is promised the kingdom of heaven, which is marked not only by the loftiness of honor but by abundance of wealth: "Has not God chosen the

5: *nonne Deus eligit pauperes in hoc mundo, divites in fide?*

poor of this world to be rich in faith?" (Jas 2:5).

Et nota quod Moyses primo promisit divitias; Deut. XXVIII, 1: *faciet te dominus Deus tuus excelsiorem cunctis gentibus, quae versantur in terra*; et infra: *benedictus tu in civitate, et benedictus in agro*. Et ideo ut distinguat dominus legem veterem a nova, primo ponit beatitudinem in contemptu divitiarum temporalium.

Note that Moses first promised riches: "The Lord your God will set you high above all the nations of the earth" (Dt 28:1), and in v. 3: "Blessed shall you be in the city and blessed in the field." Therefore, to distinguish the old law from the new, the Lord first places happiness in the contempt for temporal things.

Item, secundum Augustinum nota, quod ista beatitudo pertinet ad donum timoris: quia timor, maxime filialis, facit habere reverentiam ad Deum; et ex hoc contemnit homo divitias.

Note also, according to Augustine, that this beatitude pertains to the gift of fear, because fear, particularly filial, makes one have reverence for God and, as a result, a man despises riches.

Ponit Isaias beatitudines descendendo; Is. XI, 1: *egredietur virga de radice Iesse, et flos de radice eius ascendet, et requiescet super eum spiritus domini, spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis, et replebit eum spiritus timoris domini*. Christus e converso a dono timoris, scilicet a paupertate, quia Isaias praeuntiavit adventum Christi ad terram; Christus autem de terra sursum trahebat.

Note also that Isaiah presents the beatitudes in descending order: "There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord, and his delight shall be in the fear of the Lord" (Is 11:1). Christ, on the other hand, begins with the gift of fear, namely, from poverty, because Isaiah foretold Christ's coming to earth; but Christ attracted his followers upwards from the earth.

*Beati mites*. Haec est secunda beatitudo; sed ne aliquis dicat quod sufficit paupertas ad beatitudinem, ostendit quod non sufficit: immo requiritur mansuetudo, quae temperat circa iras, sicut temperantia circa concupiscentias: ille enim est mitis, qui nec irritatur. Hoc autem poterit fieri per virtutem, ut scilicet non irascaris nisi causa iusta; sed

(5) *Blessed are the meek*. This is the second beatitude. But lest anyone suppose that poverty is sufficient for happiness, he shows that it is not; indeed, meekness, which puts a restraint on anger is required, as temperance does to pleasures. For one is meek who is not irritated. But this could be done by a virtue, so that one does not become angry without just cause; however,

si habeas etiam causam iustam, et non provocaris, hoc est supra humanum modum; et ideo dicit *beati mites*. Pugna enim est propter abundantiam exteriorum rerum; et ideo numquam esset turbatio, si homo divitias non affectaret; et ideo qui non sunt mites, non sunt pauperes spiritu. Et propterea statim subiungit *beati mites*. Et nota, quod hoc in duobus consistit. Primo quod homo non irascatur; secundo, quod si irascatur, iram temperet.

Ita dicit Ambrosius: prudentis est irae motus temperare, nec minor virtus dicitur temperate irasci, quam omnino non irasci est: plurimumque hoc levius, illud fortius existimo et cetera.

Chrysostomus dicit: inter multas promissiones aeternas ponit unam terrenam. Unde, ad litteram, terram istam possident mites. Multi enim litigant, ut possessiones acquirant, sed frequenter vitam et omnia perdunt; sed frequenter mansueti totum habent; Ps. XXXVI, 11: *mansueti haereditabunt terram*. Sed melius exponitur, ut referatur ad futurum. Et potest tunc exponi multipliciter.

Hilarius sic: *possidebunt terram*,

- idest corpus Christi glorificatum, quia erunt conformes in corpore suo illi claritati; Is. XXXIII, v. 17: *videbunt regem in decore suo; oculi eius cernent terram de longe*; Phil. III, 21: *reformabit corpus humilitatis nostrae configuratum corpori claritatis suae*.

even if you have a just cause and are not vexed, it is strictly beyond human power. Therefore he says, *Blessed are the meek*. For a struggle arises on account of an abundance of external goods; therefore, there would never be conflict, if man were not affected by riches. Hence those who are not meek are not poor in spirit. That is why he says immediately, *Blessed are the meek*. Note that this consists in two things: first, that a man not become angry; secondly, that if he becomes angry, he tempers the anger.

Thus Ambrose says: "It is the mark of a prudent man to temper movements to anger, nor is it less virtuous to get angry temperately than not to get angry at all. And in general I consider the latter milder, the former stronger."

Chrysostom says: "In the midst of eternal promises he places one which is earthly." Hence according to the letter the meek possess this earth. For many fight to acquire possessions, but frequently they lose life and everything else; whereas the meek often have the whole: "The Meek shall possess the land" (Ps 37:11). but it is better to explain it in reference to the future. Then it is explained in a number of ways.

Hilary, in this way: *They shall inherit the earth*,

- i.e., the glorified body of Christ, because they will be conformed in their bodies to that brightness. "Your eyes will see the king in his beauty; they will behold a land that stretches far" (Is 33:17); "He will change our lowly body to be like his glorious body" (Phil 3:21).

- Vel aliter. Ista terra modo est mortuorum, quia subiecta est corruptioni, sed liberabitur a corruptione secundum apostolum, Rom. c. VIII, 21. Ergo ista terra, quando erit clarificata et liberata a servitute corruptionis, vocabitur terra viventium.
- Vel per terram intelligitur caelum Empyreum, in quo sunt beati: et vocatur terra, quia sicut se habet terra ad caelum, ita caelum illud ad caelum sanctae Trinitatis.
- Vel *possidebunt terram*, idest corpus suum glorificatum.
- Or in another way: this is the earth of the dead, because it is subject to corruption; but it will be freed from corruption, according to the Apostle (Rom 8:21). Therefore this earth, when it will be renewed and freed from the slavery of corruption, will be called the earth of the living.
- Or by earth is understood the empyrean heaven, in which are the blessed; and it is called earth, because as earth is to heaven, so that heaven to the heaven of the Holy Trinity.
- Or *they shall merit the earth*, i.e., their glorified body.

Augustinus exponit metaphorice: et dicit quod per hoc intelligenda est quaedam soliditas sanctorum in cognitione primae veritatis; Ps. XXVI, 13: *credo videre bona domini in terra viventium*.

Augustine explains it metaphorically and says that "by this must be understood a certain stability of the saints in their knowledge of the first truth"; "I believe that I shall see the goodness of the Lord in the land of the living" (Ps 27:13).

Ista secunda beatitudo adaptatur dono pietatis: quia illi proprie irascuntur, qui non sunt contenti divina ordinatione.

(4) The second beatitude is adapted to the gift of piety, because, properly speaking, those not content with the divine order get angry. *Blessed are those who mourn*. Two beatitudes, through which we are drawn from the evil of covetousness and cruelty, have been presented. Here is presented a third, by which we are drawn from the evil of harmful pleasure, and it is *Blessed are those who mourn*. In the Old Testament earthly things were promised and earthly happiness: "They shall be radiant over the goodness of the Lord, over the grain, the wine and the oil" (Jer 31:12). But contrariwise the Lord promises happiness in mourning. Yet it should be noted that not just any weeping is mourning, but that by which one weeps over a dead person

*Beati qui lugent* et cetera. Positae sunt duae beatitudines, per quas abstrahimur a malo cupiditatis et crudelitatis; hic ponitur tertia, per quam abstrahimur a malo noxiae voluptatis, vel iucunditatis: et hoc est *beati qui lugent*. In veteri testamento terrena promittebat, et terrenam iucunditatem; Ier. XXXI, 12: *confluent ad bona domini super frumento, vino et oleo* etc.; et post: *laetabitur virgo in choro, iuvenes et senes simul*. Sed per contrarium dominus ponit beatitudinem in luctu. Notandum autem quod non quicumque ploratus

luctus dici potest; sed ille quo quis mortuum plorat sibi dilectum: dominus enim per excessum loquitur hic. Sicut supra *beati pauperes*, ita hic de maximo luctu mentionem facit; sicut enim nullam recipiunt consolationem hi qui mortuum plorant, ita dominus vult vitam nostram in luctu esse; Ier. VI, 26: *luctum unigeniti fac tibi, planctum amarum* et cetera. Et potest iste luctus tripliciter exponi.

- Primo pro peccatis non solum propriis, sed etiam alienis: quia si lugemus mortuos carnaliter, multo magis spiritualiter; I Reg. XVI, v. 1: *usquequo tu luges, Saul?* et cetera. Ier. IX, 1: *quis dabit capiti meo aquam, et oculis meis fontem lacrimarum? Et plorabo die ac nocte interfectos filiae populi mei.* Ponitur autem satis congrue ista beatitudo post praemissam. Posset enim quis dicere: sufficit non facere malum: et verum est a principio ante peccatum; sed post commissum peccatum non sufficit nisi satisfacias.
- Secundo potest accipi de luctu pro incolatu praesentis miseriae; Ps. CXIX, 5: *heu mihi, quia incolatus meus prolongatus est.* Istud est irriguum superius et inferius, de quo Ios. XV, 19: *pro peccatis plorate, et pro caelestis patriae incolatu.*
- Tertio, secundum Augustinum, pro luctu quem habent homines de gaudiis saeculi, quae dimittunt veniendo ad Christum: homines enim aliqui saeculo moriuntur, et saeculum moritur eis; Gal. ult., 14: *per quem mihi mundus crucifixus est, et ego mundo.* Nos

beloved to him. For the Lord speaks here by hyperbole. As above he said, *Blessed are the poor*, so here he mentions the bitterest mourning; for as those who mourn the dead receive no consolation, so the Lord wishes our life to be a mourning: "Make mourning as for an only son" (Jer 6:26) This mourning can be expounded in three ways:

- first, for sins, not only one's own but those of others; because if we mourn the bodily dead, much more the spiritually: "How long will you grieve over Saul?" (1 Sam 16:1); "O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer 9:1). This beatitude is fittingly placed after the preceding one, for someone could say that it is enough not to do evil. This is true in the beginning before sin; but after sin has been committed, it is not enough, unless he makes satisfaction.
- Secondly, it can be taken for the mourning about sojourning with present misery: "Woe is me, that my sojourning is prolonged" (Ps 120:5). This is watered above and below: "Caleb gave her the upper springs and the lower springs" (Jos 15:19).
- Thirdly, according to Augustine, for mourning which men have in regard to the joys of the world, which they abandon by coming to Christ; for some men die to the world and the world dies to them: "By which the world has been crucified to me and I to the world" (Gal 6:14) But as we mourn over the dead, so they mourn; because

autem sicut de mortuis lugemus,  
ita illi lugent: quia non potest  
esse quin, in dimittendo, aliquem  
dolorem sentiant.

one cannot escape the fact that in  
abandoning they feel some pain.

Isti autem triplici luctui triplex  
consolatio respondet:

Three consolations correspond to these  
three kinds of mourning:

- quia luctui pro peccatis datur  
remissio peccatorum, quam  
petebat David dicens Ps. 1,  
14: *redde mihi laetitiam salutaris  
tui.*
- Dilationi caelestis patriae, et  
incolatui praesentis miseriae  
respondet consolatio vitae  
aeternae, de qua Ier. XXXI, v.  
13: *convertam luctum vestrum in  
gaudium, et consolabor eos, et  
laetificabo a dolore suo*; et Is.  
ult., 13: *in Ierusalem  
consolabimini.*
- Tertio luctui respondet  
consolatio divini amoris: quando  
enim aliquis dolet de amissione  
rei dilectae, consolationem  
recipit si aliam rem magis  
dilectam acquirit.

- because for mourning over sins one  
is granted forgiveness, as David  
sought in Ps 51 (v. 12): "Restore to  
me the joy of my salvation."
- To the postponement of the  
heavenly fatherland and the  
continued dwelling with present  
misery corresponds the consolation  
of eternal life: "I will turn their  
mourning into joy, I will comfort  
them and give them gladness for  
sorrow" (Jer 3:13); "You shall be  
comforted in Jerusalem" (Is 66:13).
- Thirdly, to mourning corresponds  
the consolation of divine love; for  
when one weeps over the loss of a  
treasured object, he is consoled, if  
he acquires something more  
valuable.

Unde homines consolantur, quando pro  
temporalibus rebus recipiunt spirituales  
et aeternas, quod est spiritum sanctum  
recipere; quare dicitur Paraclitus Io. XV,  
26. Per spiritum sanctum enim, qui est  
amor divinus, homines gaudebunt; Io.  
XVI, 20: *tristitia vestra convertetur in  
gaudium.*

Hence men are consoled, when in place of  
temporal they receive spiritual and eternal  
things, which is to receive the Holy Spirit;  
hence he is called Paraclete (Jn 15:26). For  
in virtue of the Holy Spirit, who is divine  
love, men rejoice: "Your sorrow will be  
turned into joy" (Jn 16:20)

Et notandum, quod ista beatitudo  
appropriatur dono scientiae, quia illi  
lugent qui miseras aliorum cognoscunt:  
unde de quibusdam talem scientiam non

It should be noted that this beatitude is  
associated with the gift of knowledge,  
because those mourn who know others'  
misery; hence Wisdom (14:22) says of

habentibus dicitur Sap. XIV, 22: *in magno viventes inscientiae bello, et tot et tam magna mala pacem appellant*; e converso Eccle. I, 18: *qui addit scientiam, addit et laborem*.

Et notandum quod ista praemia ita ordinantur, quod semper secundum addit super primum. Primo enim dixit *beati pauperes, quoniam ipsorum est regnum caelorum*; postea *quoniam ipsi possidebunt terram*: plus enim est possidere, quam habere tantum. Item postea *quoniam ipsi consolabuntur*: plus enim est consolari, quam possidere, aliqui enim possident ista, sed non delectantur in eis.

Consequenter positis beatitudinibus, quae pertinent ad remotionem mali, hic ponitur beatitudo quae pertinet ad operationem boni. Est autem duplex bonum nostrum, iustitiae scilicet, et misericordiae. Et ideo duo ponit. Quantum ad primum dicit *beati qui esuriunt et sitiunt iustitiam*. Iustitia tripliciter sumitur, secundum Chrysostomum et philosophum. Quandoque enim pro omni virtute: et dicitur omnis virtus iustitia legalis, quae praecipit de actibus virtutum. Unde inquantum homo obedit legi, implet opus omnium virtutum. Alio modo secundum quod est specialis virtus, de quatuor cardinalibus, quae opponitur avaritiae, vel iniustitiae, et est circa emptiones, venditiones, conductiones. Quod ergo dicit hic *qui esuriunt iustitiam*, potest intelligi generaliter, vel specialiter.

- Si intelligatur de generali, hoc dicit propter duas rationes.
  - Prima Hieronymi, qui dicit quod non sufficit

some who do not have such knowledge: "They live in great strife due to ignorance, and they call such great evils peace"; and on the other hand: "He who increases knowledge increases sorrow" (Ec 1:18).

It should also be noted that those rewards are so arranged that the subsequent always adds to the preceding. For, first, he said, *Blessed are the poor in spirit, for theirs is the kingdom of heaven*; then, *because they shall inherit the earth*. For it is better to possess than merely to have. Then, after these, *they shall be comforted*; for it is more to be comforted than to possess, because some possess things but are not delighted with them.

(6) Then, having given the beatitudes which pertain to removing evil, he now gives one which pertains to producing good. But our good is twofold, namely, of justice and of mercy. In regard to the first he says, *Blessed are they who hunger and thirst after righteousness [justice]*. Justice is taken in three ways according to Chrysostom and the Philosopher: sometimes for every virtue, which is called legal justice, which commands acts of the virtues. Hence, to the extent that a man obeys the law, he fulfills every virtue. In another way, in as much as it is a special virtue listed among the cardinal virtues and opposed to greed or injustice, and deals with buying and selling and hiring. Therefore, *you thirst after justice* can be understood in a general sense and in a specific sense.

- If it is understood in a general sense, he says this for two reasons.
  - The first is Jerome's, who says that it is not enough that a man perform a work

quod homo iustitiae opus operetur, nisi cum desiderio operetur; Ps. LIII, 8: *voluntarie sacrificabo tibi et cetera*. Et alibi, Ps. XLI, 3: *sitivit anima mea ad Deum fontem vivum et cetera*. Amos VIII, 11: *mittam famem in terram istam, non famem panis, neque sitim aquae, sed audiendi verbum Dei*. Ergo est esuries quando cum desiderio operatur quis.

- Alia ratio. Iustitia est duplex, perfecta et imperfecta: perfectam in mundo habere non possumus, quia *si dixerimus quia peccatum non habemus, ipsi nos seducimus, et veritas in nobis non est*, I Io. I, 8. Et Is. LXIV, 6: *omnes iustitiae nostrae quasi pannus menstruatae*. Sed hanc habemus in caelo; Is. LX, v. 21: *populus tuus omnes iusti in perpetuum haereditabunt terram*. Sed desiderium iustitiae possumus hic habere: et ideo dicit *beati qui esuriunt et sitiunt iustitiam et cetera*. Et est simile illud quod Pythagoras fecit. Tempore enim Pythagorae illi qui studebant, vocabantur sophi, idest sapientes; Pythagoras autem noluit vocari sophos, idest sapiens, sed philosophus,

of justice, unless he acts with desire: "With free will I will sacrifice to you" (Ps 54:6); "My soul thirsts for God, for the living God" (Ps 42:2); "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Am 8:11). Therefore, it is thirst, when one acts with desire.

- Another reason: Justice is twofold, perfect and imperfect. We cannot have the perfect in this world, because "if we say we have no sin, we deceive ourselves, and the truth is not in us" (1 Jn 1:8); "All our righteous deeds are like a polluted garment" (Is 64:6). But we have it in heaven: "Your people shall all be righteous; they shall possess the land forever" (Is 60:21). But we can have the desire for justice here; hence, he says, *Blessed are they who hunger and thirst for justice*. This is similar to what Pythagoras did. For in his time those who studied were called wise; but Pythagoras did not wish to be called wise, but a philosopher, i.e., a lover of wisdom. In like manner the Lord wishes that his people be and be called lovers of justice.
- But if it be understood of specific justice, it consists in a man's rendering to each what is his due. Then it is fitting to state that *blessed*



hoc est sapientiae amator:  
ita vult dominus quod sui  
sint, et vocentur amatores  
iustitiae.

- Si autem intelligatur de iustitia speciali, quae est, quod homo reddat unicuique quod suum est, convenienter dicitur *beati qui esuriunt* etc.; quia esuries et sitis proprie avarorum est, quia numquam satiantur qui aliena iniuste possidere desiderant: unde ista esuries, de qua dicit dominus, opponitur huic, scilicet avarorum. Et vult dominus quod ita anhelemus ad istam iustitiam, quod numquam quasi satiemur in vita ista, sicut avarus numquam satiatur.

*Beati ergo qui esuriunt et sitiunt iustitiam, quoniam ipsi saturabuntur.*  
Conveniens praemium  
ponitur saturabuntur,

- et primum in aeterna visione, videbunt enim Deum per essentiam; Ps. XVI, v. 15: *satiabor cum apparuerit gloria tua*: ibi enim nihil restabit ad desiderandum; Ps. CII, 5: *qui replet in bonis desiderium tuum*; Prov. X, 24: *desiderium suum iustis dabitur*.
- Secundo in praesenti. Et haec est duplex.
  - Una est in bonis spiritualibus, hoc est in impletionem mandatorum Dei; Io. IV, 34: *meus cibus est ut faciam voluntatem eius qui misit me, ut perficiam opus*

*are they...*, because hunger and thirst, properly speaking, pertain to the greedy. For those who desire to possess what belongs to others are never satiated; hence, that hunger about which the Lord speaks is opposed to that of the greedy. And the Lord wishes that we so yearn for that justice, that we are never, as it were, satiated in this life, as the greedy person is never satiated.

*For they shall be satisfied.* A fitting reward is mentioned, *they shall be satisfied*:

- first, in the eternal vision, for they shall see God in his essence: "I shall be satisfied when your glory shall appear" (Ps 17:15). For nothing will remain to be desired there: "He who pursues righteousness and kindness will find life" (Pr 21:21).
- Secondly, in the present, and this is twofold:
  - one is in spiritual goods, i.e., in fulfilling the commandments: "My food is to do the will of him who sent me, and to accomplish his work" (Jn 4:34).
  - In another way, it is taken for a fullness of temporal things. Unjust men are never satisfied, but men who have justice itself as their goal can go no further:

*eius: et de isto exponit Augustinus.*

- Alio modo accipitur de saturitate rerum temporalium. Homines iniusti numquam saturantur, sed homines qui habent terminum suum ipsam iustitiam, ultra non procedunt; Prov. XIII, 25: *iustus comedit, et replet animam suam.*

"The just man eats and satisfies his soul" (Pr 13:25).

Ista beatitudo secundum Augustinum reducitur ad donum fortitudinis: quia quod homo iuste operetur, hoc pertinet ad fortitudinem. Item superaddit aliquid praemio supra posito, quia saturari est implere totaliter desiderium.

This beatitude, according to Augustine, is reduced to the gift of courage, namely, because it belongs to courage that a man act justly. Furthermore, the Lord adds something to the previous reward, because to be satisfied is to have one's desire totally fulfilled.

Item nota quod primo dicit *beati qui lugent*: homo enim quando infirmus est, non appetit comedere, sed tunc appetere incipit, quando iam incipit sanari; et ita est in spiritualibus, quod quando homines sunt in peccato, non sentiunt famem spiritualem, sed quando dimittunt peccata, tunc sentiunt; et ideo statim subdit *beati misericordes*: quia iustitia sine misericordia crudelitas est, misericordia sine iustitia mater est dissolutionis. Et ideo oportet quod utrumque coniungatur, secundum illud Prov. III, 3: *misericordia et veritas non te deserant* et cetera. Ps. LXXXIV, 11: *misericordia et veritas obviaverunt sibi* et cetera.

Note also that first he says *Blessed are those who mourn*, for when a man is infirm, he does not desire to eat; but he begins to desire when he begins to get well. So it is in matters of the spirit: when men are in sin, they do not feel spiritual hunger; but when their sins are forgiven, they experience that hunger. Therefore he continues at once: *Blessed are the merciful*, because justice without mercy is cruelty, while mercy without justice is the mother of destruction. Therefore, it is necessary for the two to be joined, as it says in Proverbs (3:3): "Let not mercy and truth forsake you"; "Mercy and truth will meet" (Ps 85:10).

*Beati misericordes, quoniam ipsi misericordiam consequentur.*  
Misericordem esse est habere miserum

(7) *Blessed are the merciful, for they shall obtain mercy.* To be merciful is to have a compassionate heart for the wretchedness

cor de miseria aliorum: tunc autem habemus misericordiam de miseria aliorum, quando illam reputamus quasi nostram. De nostra autem dolemus, et studemus repellere. Ergo tunc vere misericors es, quando miseriam aliorum studes repellere. Est autem duplex miseria proximi.

- Prima in istis rebus temporalibus; et ad istam debemus habere miserum cor; I Io. III, 17: *qui habuerit substantiam huius mundi, et viderit fratrem suum necesse habere, et clauserit viscera sua ab eo, quomodo caritas Dei manet in eo?*
- Secunda qua homo per peccatum miser efficitur: quia, sicut beatitudo est in operibus virtutum, ita miseria propria in vitiis; Prov. XIV, 34: *miserus facit populos peccatum*. Et ideo quando admonemus corruentes ut redeant, misericordes sumus; infra IX, v. 36: *videns autem Iesus turbas, misericordia motus est*. Isti ergo misericordes beati. Et quare? *Quoniam ipsi misericordiam consequentur*.

Et sciendum quod semper dona Dei excedunt merita nostra; Eccli. XXXV, 13: *quoniam dominus retribuens est, et septies tantum retribuet tibi*. Ergo multo maior est misericordia quam dominus impendet nobis, quam illa quam

of others; but we have mercy toward the wretchedness of others, when we regard it as our own. But we grieve over our own wretchedness and strive to remove it. Therefore, you are truly merciful, when you work to relieve the wretchedness of others; but we have mercy toward the wretchedness of others, when we regard it as our own. But we grieve over our own wretchedness and strive to remove it. Therefore, you are truly merciful, when you work to relieve the wretchedness of others. Now the wretchedness of our neighbor is twofold:

- the first is in temporal matters, and in regard to that wretchedness we should have a compassionate heart: "If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (1 Jn 3:17).
- The second is that whereby man is made wretched through sin; because just as happiness lies in the works of the virtues, so one's wretchedness lies in vices: "Sin makes a people wretched" (Pr 14:34). Therefore, when we admonish the fallen to return, we are merciful: "Seeing the crowds he had compassion on them" (Mt 9:36). Therefore, the merciful are blessed. And why? Because *they shall obtain mercy*.

Here it should be noted that God's gifts always outweigh our merits: "The Lord is the one who repays, and he will repay you sevenfold" (Sir 35:13). Consequently, the mercy God bestows on us is much greater than that we bestow on others. That mercy begins in this life in two ways:

impendimus proximo. Ista misericordia inchoatur in hac vita dupliciter.

- Primo, quia relaxantur peccata; Ps. CII, 3: *qui propitiatur omnibus iniquitatibus tuis.*
- Secundo, quia removet defectus temporales, ita quod solem suum facit oriri; perficietur tamen in futuro, quando omnis miseria, et culpa, et poenae removebuntur; Ps. XXXV, 6: *domine, in caelo misericordia tua.* Et hoc est *quoniam ipsi misericordiam consequentur.*

- first, because our sins are forgiven: "Who forgives all your iniquity" (Ps 103:3).
- Secondly, because he removes temporal imperfections, so that he makes his sun to rise. This will be perfected in the future, when all wretchedness, both of guilt and punishment, will be removed: "Your mercy, O Lord, is in heaven" (Ps 36:6). And this is *because they shall obtain mercy.*

Ista beatitudo reducitur ad donum consilii: quia hoc est singulare consilium ut inter pericula huius mundi misericordiam consequamur; I Tim. IV, 8: *pietas ad omnia utilis est*; Dan. IV, 24: *consilium meum regi placeat.*

This beatitude is reduced to the gift of counsel, because this is unique counsel, that amid the dangers of this world we should obtain mercy: "Godliness is of value in every way" (1 Tim 4:8); "Let my counsel be acceptable to the king" (Dan 4:27).

Sic ergo positi sunt actus virtutum, quibus removemur a malo, et operamur bonum. Nunc ponuntur actus quibus disponimur ad optimum; unde *beati mundo corde* et cetera. Ista beatitudo in duobus consistit: in visione Dei et dilectione proximi, unde primo ponit beatitudinem quae pertinet ad visionem Dei; secundo beatitudinem quae pertinet ad dilectionem proximi, ibi *beati pacifici* et cetera. Dicit ergo *beati mundo corde, quoniam ipsi Deum videbunt.*

(8) Thus have been presented the acts of virtues by which we are removed from evil and do good. Now are presented the acts by which we are disposed for the best; hence *Blessed are the pure in heart.* This beatitude consists in two things: in the vision of God and the love of neighbor. Hence, he first presents the beatitude pertaining to the vision of God; secondly, to the love of neighbor (v. 9). Therefore *Blessed are the pure in heart, for they shall see God.*

Hic primo est quaestio litteralis. Habemus enim quod Deus videri non potest: I Io. IV, v. 12: *Deum nemo vidit unquam.* Et ne aliquis diceret, quod quamvis nullus videat in praesenti, videbit in futuro, removet hoc apostolus I Tim. ult., 16: *lucem habitat*

But a literal question arises here. For we hold that God cannot be seen: "No one has ever seen God" (1 Jn 4:12). And lest someone say that, although no one sees him in the present life, he will see him in the future, the apostle dismisses this in 1 Timothy (6:16): "He dwells in

*inaccessibilem, quem nullus hominum vidit, sed nec videre potest. Sed sciendum quod circa hoc sunt diversae opiniones.*

1. Aliqui enim posuerunt quod numquam Deus per essentiam videatur, sed in aliqua refulgentia suae claritatis; sed hoc reprobatur Glossa super illud Exod. XXXIII, 20: *non videbit me homo, et vivet*, propter duo. Primo, quia hoc repugnat auctoritati sacrae Scripturae, I Io. III, 2: *videbimus eum sicuti est*. Item I Cor. XIII, 12: *videmus nunc per speculum in aenigmate, tunc autem facie ad faciem*. Item rationi, quia beatitudo hominis est ultimum bonum hominis, in quo quietatur desiderium eius. Naturale autem desiderium est, quod homo videns effectus inquirat de causa: unde etiam admiratio philosophorum fuit origo philosophiae, quia videntes effectus admirabantur, et quaerebant causam. Istud ergo desiderium non quietabitur, donec perveniat ad primam causam, quae Deus est, scilicet ad ipsam divinam essentiam. Videbitur ergo per essentiam.
2. Alii plus etiam erraverunt ponentes contrarium: quia dixerunt quod non solum videbimus oculo mentis, sed etiam corporis, essentiam Dei, et quod Christus videt oculo corporali essentiam divinam. Sed hoc non convenit:
  - o quod patet primo ex auctoritate quae hic ponitur, quia non diceret *beati mundo*

unapproachable light, whom no man has ever seen or can see." In regard to this it should be noted that there are various opinions.

1. For some have posited that God is never seen in his essence, but in some refulgence of his brightness. But a Gloss on Exodus (33:20): "Man shall not see me and live," rejects this for two reasons. First, because it conflicts with a text of Sacred Scripture: "We shall see him as he is" (1 Jn 3:2). Likewise, 1 Corinthians (13:12): "Now we see in a mirror dimly, but then face to face." It also conflicts with reason, because man's happiness is man's ultimate good, in which his desire is set at rest. But it is a natural desire that man, seeing effects, inquires about the cause; hence the wondering of philosophers was the origin of philosophy, because seeing effects, they wondered and searched for the cause. Therefore that desire is not set at rest until it arrives at the first cause, which is God, namely, at the divine essence. Therefore, he will be seen in his essence.
2. Others fell into a greater error by positing the contrary. They said that not only will we see God's essence with the eye of the mind, but also of the body, and that Christ sees the divine essence with a bodily eye. But this is not suitable,
  - o as is clear first of all from the text presented here; for it would not say *Blessed are the clean of heart*, but "blessed are those with clean and pure eyes." Therefore it gives us to

*corde*; sed, beati qui habent mundos et puros oculos. Ergo dat intelligere, quod non videtur nisi corde, idest intellectu: sic enim accipitur hic cor, sicut et Ephes. I, 18: *illuminatos oculos cordis vestri*.

- Secundo, quia sensus corporis non potest nisi in suum obiectum; si autem dicatur quod tunc habebit maiorem potentiam, dicendum quod tunc non esset visio corporalis, quia oculus corporalis non videt nisi colores, essentiam autem per accidens, secundum Augustinum Lib. ult. de civitate Dei, c. XIX. Sicut cum video vivens, possumus dicere quod video vitam, inquantum video quaedam indicia quibus indicatur mihi vita sua; ita erit in visione divina, quia tanta erit refulgentia in caelo novo, et terra nova, et corporibus glorificatis, quod per ista dicemur videre Deum quasi oculis corporalibus. Ergo *beati mundo corde* et cetera.

understand that he is not seen except by the heart, i.e., the intellect; for that is the way *heart* is taken here, as also in Ephesians (1:18): "Having the eyes of your hearts enlightened."

- Secondly, because a bodily sense is restricted to its own object. But if it is said that it will have greater power then, the answer to be given is that then it would not be bodily vision, which sees only colors, and essences only incidentally, according to Augustine in *The city of God* (c. 19). For example, when we see a living thing, we can say that we see life, in as much as we see indications by which life is indicated to us. Similarly, in the divine vision, because the refulgence will be so great in the new heaven and new earth and the glorified bodies, we shall be said to see God through them as if with bodily eyes. Therefore *blessed are the pure in heart...*

Solvit vero illud, *Deum nemo vidit unquam*, tripliciter. Primo quia non visione comprehensiva; secundo oculis corporalibus; tertio in hac vita: quia si alicui datum fuerit quod viderit in hac vita Deum, hoc fuit quia totaliter alienatus est et elevatus supra sensus

The objection that "no one has ever seen God" is answered in three ways: first, because not with a comprehensive vision; secondly, not with bodily eyes; thirdly, not in this life. For if it were granted to anyone to see God in this life, this would be because he was totally alienated and raised

corporales. Et ideo dicitur *beati mundo corde*: quia sicut oculus videns colorem oportet quod sit depuratus, ita mens videns Deum; Sap. I v. 1: *in simplicitate cordis quaerite illum, quoniam invenitur ab his qui non tentant illum; apparet autem his qui fidem habent in illum*: fide enim purificatur cor; Act. XV, 9: *fide purificans corda eorum*. Et quia visio succedet fidei, ideo dicitur *quoniam ipsi Deum videbunt*. *Beati mundo corde*, qui scilicet habent munditiam generalem ab alienis cogitationibus, per quam cor eorum templum Dei sanctum est, in quo Deum contemplandum vident: templum enim a contemplando dici videtur.

Specialiter vero *beati mundo corde*, idest qui habent munditiam carnis: nihil enim ita impedit spiritualem contemplationem, sicut immunditia carnis. *Pacem sequimini, et sanctimoniam, sine qua nemo videbit Deum*, Hebr. XII, 14. Et ideo quidam dicunt quod virtutes morales proficiunt ad vitam contemplativam, et praecipue castitas. Et secundum hoc *beati mundo corde*, potest intelligi de visione viae: sancti enim qui habent cor repletum iustitia, vident excellentius quam alii qui vident per effectus corporales: quanto enim effectus sunt propinquiores, tanto Deus magis cognoscitur per illos. Unde sancti qui habent iustitiam, caritatem, et huiusmodi effectus, qui sunt simillimi Deo, cognoscunt magis quam alii; Ps. XXXIII, 9: *gustate, et videte quoniam suavis est dominus*.

*Beati pacifici, quoniam filii Dei vocabuntur*. Hic ponitur septima beatitudo: et, sicut dictum est, virtutes ad optimum disponentes disponunt ad duo,

above the bodily senses. Therefore it is stated, *Blessed are the pure in heart*; because, just as an eye seeing a color should be purified, so the mind seeing God: "Seek him in simplicity of heart, because he is found by him who does not put him to the test, and manifests himself to those who have faith in him" (Wis 1:1). For by faith is the heart purified: "He cleansed their hearts by faith" (Acts 15:9). And because vision succeeds faith, it is said, *for they shall see God*. *Blessed are the pure in heart*, i.e., who have a general cleanliness from alien thoughts. By such cleanliness their heart is a holy temple of God, in which they see God to be contemplated, for temple seems to be named from contemplation.

But in a particular way *blessed are the pure in heart*, i.e., who have cleanliness of the flesh; for nothing so impedes contemplation as bodily uncleanness: "Strive for peace with all men, and for the holiness without which no one will see the Lord" (Heb 12:14). Therefore some say that the moral virtues contribute to the contemplative life, and especially chastity. According to this, *blessed are the pure in heart*, can be understood of the vision in this life, for the saints with their heart full of righteousness see more clearly than others see by means of bodily effects. For the nearer the effects, the better God is known through them. Hence, the saints who have justice, charity and effects of that sort, which are most similar to God, know more than others: "Taste and see that the Lord is good" (Ps 34:8).

(9) *Blessed are the peace makers, for they shall be called the sons of God*. This is the seventh beatitude and, as has been said, virtues disposing toward the best dispose

scilicet ad visionem Dei et dilectionem. Et sicut munditia cordis disponit ad visionem Dei, ita pax ad dilectionem Dei disponit, qua filii Dei nominamur et sumus; et sic disponit ad dilectionem proximi, quia, sicut dicitur I Io. IV, v. 20, *qui non diligit fratrem suum quem videt, Deum quem non videt, quomodo potest diligere?* Et notandum quod hic ponuntur duo praemia beatitudinis, videlicet *beati pacifici*, et *beati qui persecutionem patiuntur propter iustitiam*. Et omnia praecedentia reducuntur ad ista duo, et sunt effectus omnium praecedentium. Quid enim agitur per paupertatem spiritus, per luctum, per mansuetudinem, nisi ut mundum cor habeatur? Quid per iustitiam et misericordiam, nisi ut pacem habeamus? Is. XXXII, 17: *fructus iustitiae pax, et cultus iustitiae silentium, et securitas usque in sempiternum. Beati ergo pacifici.*

Sed videndum est quid sit pax, et quomodo ad eam possimus pervenire. Pax est tranquillitas ordinis. Ordo autem est parium dispariumque sua loca cuique tribuens dispositio. Ergo pax est in hoc quod omnes teneant sua loca.

- Unde debet mens hominis primo Deo subiecta esse.
- Secundo motus et vires inferiores, quae sunt nobis et brutis communes, subiecta esse homini: per rationem enim homo praeest animalibus; Gen. I, 26: *faciamus hominem ad imaginem et similitudinem nostram, et praesit piscibus maris, et volatilibus caeli, et bestiis universaeque terrae, omnique reptili quod movetur in terra.*

toward two things, namely, to the vision of God and to love. And just as purity in heart disposes toward the vision of God, so peace disposes toward the love of God, by which we are called and are sons of God. Thus it disposes to the love of neighbor, because it says in 1 John (4:20): "He who does not love his brother whom he has seen, cannot love God whom he has not seen." And it should be noted that two rewards of beatitude are presented here, namely, *blessed are the peacemakers* and *blessed are those who suffer persecution for justice' sake*. And all the previous ones are reduced to those two and are their effect. For what is attained by poverty of spirit, by mourning, by meekness, but that a clean heart be had? What by justice and mercy, but that we have peace? "The fruit of justice will be peace, and the result of justice quietness and trust forever" (Is 32:17). Therefore *blessed are the peacemakers*.

Let us now see what peace is and how we can attain it. Peace is the tranquility of order. Order is an arrangement of equal and unequal things, which assigns its own place to each. Therefore, peace lies in all things keeping their own places.

- Hence, man's mind should first be subjected to God.
- Secondly, the lower movements and powers, which are common to us and the beasts, should be subjected to reason; for it is through reason that man excels animals: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing



- Tertio ut homo pacem habeat ad alios, quia sic totaliter erit ordinatus. Ista autem ordinatio non potest esse nisi in hominibus sanctis; Ps. CXVIII, 165: *pax multa diligentibus nomen tuum*; Is. XLVIII, v. 22: *non est pax impiis*: pacem enim interiorem habere non possunt; Sap. XIV, 22: *in magno viventes inscientiae bello, tot et tam magna mala pacem appellant*.

that creeps upon the earth" (Gen 1:26).

- Thirdly, that man be at peace with others, because in that way he will be completely set in proper order. But this arrangement in proper order is found only in holy men: "Great peace have they who love your name" (Ps 119:165); "There is no peace for the wicked" (Is 48:22), for they cannot have inner peace: "They live in great strife due to ignorance, and they call such great evils peace" (Wis 14:22).

Pacem talem mundus dare non potest; Io. XIV, 27: *non quomodo mundus dat, ego do vobis*. Item non sufficit totum hoc, sed debent inter discordes pacem facere; Prov. XII, 20: *qui ineunt pacis consilia, sequitur eos gaudium*. Tamen sciendum quod ista pax hic inchoatur, sed non perficitur, quia nullus potest totaliter habere motus brutales rationi subiectos; Rom. VII, 23: *video aliam legem in membris meis repugnantem legi mentis meae, et captivantem me in lege peccati, quae est in membris meis*. Unde vera erit in vita aeterna; Ps. IV, 9: *in pace in idipsum dormiam et requiescam*; Phil. IV, 7: *pax Dei exuperat omnem sensum*.

True peace the world cannot give: "Not as the world gives, do I give to you" (Jn 14:27). However, all this is not enough, but they should make peace between those in conflict: "Those who enter into the counsels of peace and joy" (Pr 12:20). Yet it should be noted that peace begins here, but it is not perfect, because no one can have his animal inclinations completely subject: "I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members" (Rom 7:23). Hence it will be true in eternal life: "In peace I will both lie down and sleep" (Ps 4:8); "The peace of God surpasses all understanding" (Phil 4:7).

*Quoniam filii Dei vocabuntur*, triplici ratione.

*Because they shall be called sons of God* for three reasons:

- Prima est, quia habent officium filii Dei: ad hoc enim filius dicitur venisse in mundum, ut congregaret dispersos; Ephes. II, 14: *ipse enim est pax nostra*; Col. I, 20: *pacificans in sanguine*

- first, because they have the office of the Son of God. For the Son is said to have come into the world to assemble those who are scattered: "For he is our peace" (Eph 2:14); "Reconciling to himself all things,

*crucis eius, sive quae in terris, sive quae in caelis.*

- Secundo, quia per pacem cum caritate pervenitur ad regnum aeternum, in quo omnes filii Dei vocabuntur; Sap. V, 5: *ecce quomodo computati sunt inter filios Dei, et inter sanctos sors illorum est.* Ephes. IV, 3: *solliciti servare unitatem spiritus in vinculo pacis.*
- Tertio, quia per hoc homo assimilatur Deo, quia ubi est pax, non est aliqua resistantia; Deo autem nullus resistere potest; Iob IX, 4: *quis restitit ei, et pacem habuit?*

whether on earth or in heaven" (Col 1:20).

- Secondly, because through peace with charity one reaches the eternal kingdom: "Why has he been numbered among the sons of God? And why is his lot among the saints?" (Wis 5:5); "Eager to maintain the unity of the Spirit in the bond of peace" (Eph 4:3).
- Thirdly, because by it man becomes like unto God; for where peace is, there is no resistance, and no one can resist God: "Who resisted him and had peace?" (Jb 9:4).

Et notandum quod istae beatitudines sibi invicem superaddunt: plus enim est misericordiam consequi quam saturari; quia saturari est impleri eo quod est sibi proportionatum, sed misericordia superabundat. Item non omnes qui misericordiam accipiunt, admittuntur a rege ad videndum regem. Item plus est esse filium regis, quam regem videre. Et tamen sciendum, quod per omnia ista unum praemium designatur.

It should be noted that those beatitudes add something to one another. For it is a greater thing to obtain mercy than to be filled, because being full depends on one's capacity; but mercy is superabundant. Furthermore, not all who receive mercy are admitted by the king to see the king. Finally, it is a greater thing to be the king's son than to see the king. Yet it should be noted that by all these one only reward is designated.

Sed quare ita dominus per multa voluit significare illud? Dicendum quod omnia quae in inferioribus divisa sunt, in superioribus congregantur. Et quia in rebus humanis ista inveniuntur dispersa, et nos manuducimur per sensibilia, ideo dominus per multa significavit illud praemium aeternum.

But why did the Lord wish to signify that one reward by many? The answer is that all things which are separate among lower beings are assembled into one in the higher. And because in matters human they are found scattered, and we are led to God through sense-perceptible things, the Lord signified that one eternal reward by many rewards.

Ista autem septima beatitudo adaptatur dono sapientiae: sapientia enim facit esse filios Dei. Item notandum, quod in

This seventh beatitude is adapted to the gift of wisdom, for wisdom makes men be children of God. It should also be noted that

septima beatitudine ponitur pax, sicut in die septima requies, Gen. II, 2.

in the seventh beatitude is placed peace, and on the seventh day rest (Gen 2:2).

Consequenter ponitur octava beatitudo, quae designat perfectionem omnium praecedentium: tunc enim homo in omnibus illis perfectus est, quando nullam deserit propter tribulationes; Eccli. XXVII, 6: *vasa figuli probat fornax, et homines iustos tentatio tribulationis.* *Beati ergo qui persecutionem patiuntur* et cetera. Sed aliquis forte audiens *beati pacifici*, dicet hos non esse beatos propter persecutionem: quia persecutio pacem turbat, vel totaliter tollit; sed certe non interiorem, sed exteriorem; Ps. CXVIII, 165. *Pax multa diligentibus legem tuam* et cetera.

(10) Then the eight beatitude is presented. This one designates the perfection of all the preceding ones, for a man is perfect in all things when he abandons none on account of tribulations: "The kiln tests the potter's vessels, and the trial of tribulation just men" (Sir 27:5). *Blessed, therefore, are those who are persecuted for justice' sake, for theirs is the kingdom of heaven.* But perhaps someone hearing, *blessed are the peacemakers*, will say that these are not happy on account of persecutions, because persecution disturbs the peace or totally destroys it; but certainly not inner but outer: "Great peace have those who love your law" (Ps 119:165).

Ipsa autem persecutio non facit beatum, sed eius causa: unde dicit *propter iustitiam*; I Pet. III, 14: *si quid patimini propter iustitiam, beati.* Chrysostomus: non dicit a Paganis et pro fide, sed propter iustitiam.

Not the persecution itself, but its cause, makes one blessed; hence he says, *for justice' sake*: "If you suffer for justice's sake, you will be blessed" (1 Pt 3:14); "He does not say from the pagans and for the faith, but for justice' sake" (Chrysostom).

---

An additional section of Reportatio Petri de Andria, 5:10—6:36 (from Basel Ms), which Fr. Lacher did not have.

## 5:10

Unde dicit: *propter iustitiam*, I Petr. III 14: *si quid patimini.* Chrysostomus: *non dicit: a Paganis et secundum fidem, sed: propter iustitiam, quia (non) a quo et propter quamcumque causam sed propter iustitiam patris martyrium est*, Eccli. IV 33: *pro iustitia agonizare.* Prophetiae occisi sunt non quia negaverunt fidem sed quia

Thus he says: *for justice' sake*:: "If you suffer for justice's sake, you will be blessed" (1 Pt 3:14); "He does not say from the pagans and for the faith, but for justice' sake", because suffering from anyone and for any cause is not martyrdom, but suffering for justice' sake is. (Chrysostom). Sirach

veritatem annuntiaverunt; Ioannes Baptista quia veritatem annuntiabat occisus est et martyr fuit.

4:33 *Struggle for justice*. The prophets were not killed because they (did not) deny the faith, but because they proclaimed the truth. John the Baptist was killed because he proclaimed the truth, and he was a martyr.]

Et notandum quod haec beatitudo octavo loco ponitur, sicut octava die circumcisio fiebat in qua quaedam generalis circumcisio martyrum praenuntiatur. Quoniam ipsorum est regnum. Hoc videtur esse ex eo quod ponitur in prima beatitudine; unde a sanctis diversimode exponitur.

Note that this beatitude is put in the eighth place, just as circumcision is done on the eighth day, which is a kind of general circumcision of the martyrs is foretold. For theirs is the kingdom. This seems to come from what is placed in the first beatitude; thus the saints give different interpretations of it.

- Quidam enim dicunt quod idem est istud et id quod dicitur: *beati pauperes quoniam ipsorum*, et hoc ad designandum perfectionem patientiae, Iac. I 4; perfectio autem semper designatur per hoc quod revertitur ad sui principium, sicut apparet in circulo.
- Item ille qui persecutionem patitur propter iustitiam pauper est et debentur sibi omnia alia, quia *mites* et *miseriordes* et sic de omnibus; et ideo non solum primum praemium debetur sibi sed omnia praemia.
- Alii dicunt quod non est idem; unde dicit Ambrosius quod ponitur regnum caelorum quantum ad gloriam animae et cordis: virtuti enim animae respondit regnum caelorum, sed martyrio respondit beatitudo quae consistit in glorificatione corporum, propter supplicia quae passa sunt.
- Vel aliter: regnum caelorum pauperibus promittitur in spe quia non statim evolvant, sed martyribus in re quia statim evolvant.
- Some say that it is this beatitude is equivalent to *Blessed are the poor, for theirs...*, and that to designate the perfection of patience (cf. James 1:4). But perfection is always designated by what goes back to its beginning, as happens in a circle.
- Again, he who suffers persecution for the sake of justice is poor, and everything else is owed to him, because he is *meek* and *merciful* etc. Therefore he has claim not only on the first reward, but all the others as well.
- Others say that it is not the same. Thus Ambrose says that the kingdom of heaven has to do with the glory of soul and heart. For the kingdom of heaven corresponds to the soul, but the happiness that consists in the glorification of the body corresponds to martyrdom, because of the tortures it undergoes.

- Or otherwise: The kingdom of heaven is promised to the poor in hope, because they do not fly away immediately, but it is promised to martyrs as a possession, because they fly away immediately.]

*Beati estis.* Hic tangit dignitatem illorum qui debent docere ipsam doctrinam apostolorum. Et sciendum quod omnes beatitudines ad tria pertinent, quia primae tres sunt ad removendum malum, scilicet: *beati pauperes, beati mites et beati qui lugent*; aliae quattuor, ad operandum bonum; ultima autem pertinet ad patienter sustinendum malum. Debent autem ista tria esse per excellentiam in doctore sacrae Scripturae, quia in tolerando mala non solum deberet patienter sustinere sed deberet gaudere; item deberet remove mala ab aliis; item deberet tertio illuminare ad bonum. Unde in istis tribus apostolicam dignitatem commendat per ordinem, et incipit a persecutione quia per hoc designatur perfectio omnium aliarum et significat quod nullus debet assumere officium praedicationis nisi sit perfectus, Prov. XIX 11: *doctrina viri per patientiam*, Ps. (XCI 15): *bene patientes erunt*.

Circa hoc ergo tria facit: primo enumerat mala quae passuri erant; secundo docet modum patiendi: gaudete et exultate; tertio assignat rationem: quoniam merces. Mala autem vel sunt praesentia vel absentia; item praesentia verbo et facto fiunt: unde totum ponit. Dicit ergo: *beati estis*.

Sed hic movet Augustinus quaestionem, quia primo dicit: *cum vobis maledixerint*, et post: *et dixerint omne malum*, quod idem videtur. Sed sciendum quod maledicunt qui

contumeliam visu gerunt, sed omne malum dicunt qui absentibus detrahunt. Maledicunt enim illis quibus multa impropria fiunt, Ier. XV 10: *omnes maledicunt*, I Petr. II 23: *qui cum malediceretur. Beati ergo cum maledixerint*, idest offenderint verbo et facto. Chrysostomus: *meritum vitae aeternae consistit in duobus: in faciendo bonum et sustinendo malum, et sicut quodcumque factum bonum quantumcumque minimum non caret merito, ita omnis iniuria habet praemium.*

Et persecuti, idest expellendo de civitate in civitatem, I Cor. IV 12: *maledicimur et benedicimus*, et infra XXIII 34: *ecce mitto ad vos prophetas et Scribas, et ex illis persequimini de civitate. Et dixerint*, idest confixerint et infamaverint de multis malis, II Cor. VI 8: *ut seductores*, I Petr. IV 14: *si exprobramini in nomine Christi.*

Sed sciendum quod non omnes de quibus dicuntur mala beati sunt, sed requiritur primo ut mendaciter dicatur et secundo quod propter Christum, unde dicit: *mentientes propter me*, et hoc *propter me* refertur ad omnia praedicta.

Item nota quod idem est quod dicit: *propter me*, et supra: *propter Christum.*

Gaudete. Hic docet modum, quomodo scilicet toleranda sunt mala. Supra quando de omnibus loquebatur, dixit: *beati qui patiuntur* idest qui non indignantur; sed in apostolis hoc non sufficit, immo oportet quod exultent, Iac. I 2: *omne gaudium*, Act. V 41: *ibant apostoli gaudentes*. Sed contra, Augustinus: *tolerari ea iubet, non amari*. Dicendum quod non est gaudendum de tribulationibus sed de spe quam habent propter tolerantiam earum, sicut qui accipit medicinam non gaudet de amaritudine

medicinae sed de spe sanitatis. Et dicit: *gaudete et exultate*, ubi sciendum quod delectari, exultare, gaudere et laetare idem sunt secundum rem, sed differunt ratione. Delectatio enim proprie est ex coniunctione ipsius rei amatae et convenientis; gaudium est non solum in coniunctione sed et in apprehensione; interius laetitia et exultatio sunt effectus consequentes gaudium et delectationem, quia ex his primo dilatatur cor: unde laetitia quasi latitia; item non solum cor interius dilatatur, sed quando significatur, exterius apparet, et tunc dicitur exultatio quasi extra apparens. Gaudendum est autem quia erit ad confusionem infidelium et gaudium fidelium; sic gaudebat beatus Laurentius in craticulam, sicut de eo legitur. Et est duplex causa gaudii: (primo) praemium, unde: *quoniam merces copiosa in caelo*, scilicet Empyreo, unde I Thess. IV 16: *sic semper cum domino erimus*. Augustinus: *in hoc quod dicit in caelo, nominat obiectum beatitudinis et substantiam quae non in corporalibus erit sed in spiritualibus*, scilicet in fruitione Dei; et ista spiritualia bona designantur per caelos propter soliditatem et firmitatem. Et dicit *copiosa*, propter superabundantem mercedem apostolorum, Luc. VI 38: *mensuram bonam*, Gen. XV 1: *ego Deus merces tua*. Secunda causa quare gaudendum est exemplum, unde: *sic enim*. Magna enim confortatio est quando assimilantur aliqui magnis et praecedentibus patribus, Act. VII 52: *quem prophetarum*, Iac. V 10: *exemplum accipite, fratres*. Et nota quod in hoc designatur dignitas Christi quia habet prophetas suos patientes pro se sicut in veteri testamento, et etiam dignitas apostolorum qui assimilantur prophetis.

---

**Lectio 3**  
**Reportatio Petri de Andria**

**5—3**  
**Mt 5:13-16**

13 ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς: ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη: 15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὥπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

13. You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing anymore but to be cast out, and to be trodden on by men. 14. You are the light of the world. A city seated on a mountain cannot be hid. 15. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. 16. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

*Vos estis sal.* Supra ostendit dominus dignitatem apostolorum quantum ad hoc quod in tribulationibus non solum patientes sed etiam gaudentes debebant esse; nunc autem dicit eorum excellentiam quantum ad hoc quod debent alios a malis coercere, et ideo comparat eos sali: *vos estis*. Et circa hoc duo facit: primo enim determinat eorum officium quantum ad hoc ut a malis arceant alios; secundo ostendit quomodo debent se ipsos a malis arcere, ibi: [ *quod si sal evanuerit* ]. Dicit ergo: *vos estis sal*. Comparat eos sali propter quattuor rationes.

- Prima, propter salis generationem quae ex aqua est et vento et calore solis: generatio enim spiritualis ex aqua Baptismi est et virtute spiritus sancti, Ioh. III 5: *nisi quis renatus fuerit*, et ex calore solis, idest fervore dilectionis quae est a spiritu sancto, Rom. V 5: *caritas Dei*.
- Secundo, propter utilitates salis quarum prima est usus quia omnia sale condiuntur: unde significat sapientiam quam debent habere viri apostolici, Eccli. VI



23: *sapientia doctrinae*, Col. IV 5: *in sapientia ad eos qui foris*. Secunda ratio erat Lev. II 13 quod in omni sacrificio adiungeretur sal, quia doctrina apostolica debet in omni opere nostro relucere.

- Tertia est quia consumit superfluitatem humorum et per hoc praeservat a putredine: ita apostoli sua doctrina refrenabant super concupiscentias carnales, I Petr. IV 3: *sufficit praeteritum tempus*, Rom. XIII 13: *non in comessionibus*.
- Quartus effectus est quia reddit terram sterilem: unde dicitur quod aliqui victores extra civitatem quam ceperant superseminabant salem ut scilicet nihil oriretur; ita etiam doctrina evangelica facit terram sterilem, ut scilicet terrena opera in nobis non oriantur, Eph. V 11: *nolite communicare*. Ergo (apostoli) dicuntur *sal* quia habent mordacitatem retrahendo a peccatis, Marc. IX 49: *habete in vobis sal*.

Sed posset aliquis dicere: sufficit quod habeam sal. Immo oportet quod virtutes salis praeservent te a peccato, et ad hoc inducit quattuor rationes.

- Prima sumitur ex incorrigibilitate, unde: *quod si sal evanuerit*. Illa proprie evanescunt quae amittunt virtutem suam: sicut vinum forte quando amittit virtutem, ita sal quando amittit mordacitatem, Marc. IX 49: *si sal insulsum fuerit, in quo illud condietis?* Unde tunc evanescit aliquis quando in peccato subiacet, Rom. I 21: *evanuerunt in cogitationibus*. Si ergo propter tribulationes vel aliquid aliud a virtute recedis, in quo salieris, idest quo alio sale salietur? Si enim plebs peccat potest corrigi, sed si praelatus, nullus potest emendare, Os. VIII 5: *usquequo non poterunt*. Et notandum quod Luc. XIV 34 dicitur: *quod si sal infatuatum*: magna enim fatuitas est dimittere aeterna pro temporali.

- Secunda ratio sumitur ex utilitate, unde: *ad nihilum*, et hoc exponit Lucas XIV 35: *neque in terra neque in stercore*, quia terram facit sterilem et stercorea non fecundat. Ita spirituales quando peccant ad nihilum valent quia non ad saecularia negotia sicut milites et huiusmodi, Ez. XV 2: *fili hominis, quid fiet de ligno vitis?* etc., Ps. (XIII 3): *omnes declinaverunt*.
- Tertia ratio sumitur ex periculo imminente et habet duos ramos secundum duo pericula. Primum est expulsio, unde: *nisi ut mittatur foras*, de Ecclesia scilicet, Apoc. ult. (XXII 15): *foris canes*. Item ut auferatur ei dignitas sacerdotalis magisterii, Os. IV 6: *quia scientiam repulisti*, infra XXI 43: *auferetur a vobis*, et hoc: *nisi (ut) mittatur foras*.
- Secundum periculum (est) vilificatio, quia qui primo vivunt supernaturaliter et deficiunt, contemptibiles fiunt, et hoc est: *et conculcetur*, Luc. XIV 30: *hic homo coepit aedificare*, Mal. II 8: *recessistis de via et scandalizastis plurimos in lege*. Et notandum, secundum Augustinum, quod si aliqui sancti homines vilificantur, sicut dicitur supra (V 11): *et dixerint omne malum* etc., numquam tamen possunt conculcari, quia semper cor habent in caelo, et illi proprie conculcantur qui in terra iacent.

*Vos estis lux.* Hic ponitur tertia dignitas apostolorum. Sicut enim debent arcere alios a malis, ita debent et illuminare. Et circa hoc duo facit: primo ostendit eorum dignitatem, secundo removet pusillanimitatem, ibi: *non potest civitas*. Dicit ergo: *vos estis lux mundi*, quasi non Iudaeae tantum vel Galilaeae, sed totius mundi, Act. XIII 47: *sic enim praecepit dominus: posui te in lucem gentium*. Et hoc mirabile fuit quod vix in terra sua cognoscebatur et tamen in omnem terram exivit. Sed obicitur quia videtur quod hoc quod dicit *lux* conveniat soli Christo, Ioh. I 8: "non erat

ille lux", et post: "erat lux vera". Dicendum quod lux essentialiter solus Christus est, sed apostoli dicuntur lux illuminata, scilicet per participationem, sicut oculus est lux illuminans et tamen illuminata.

Et nota quod ista tria, scilicet: *beati estis cum vobis maledixerint*, et *vos estis sal*, et *vos estis lux*, videntur pertinere ad tres ultimas beatitudines, scilicet ad: *beati qui persecutionem patiuntur*, secunda ad: *beati pacifici*, quia scilicet pacificant se et alios, tertia ad: *beati mundo corde*. Si enim apostoli in his tribus ultimis excellentes fuerunt, multo magis in superioribus. Dixerat dominus: *beati estis cum vobis maledixerint et qui persecutionem*; possent ergo dicere: nos sustentabimus tot persecutiones, ergo volumus occultare. Et ideo dominus removet consequenter pusillanimitatem, unde: *non potest civitas abscondi*. Et primo prohibet absconsionem, secundo ostendit modum quomodo debeant se manifestare, ibi: sic luceat. Quod non debeant se abscondere, probat duabus rationibus: primo quia non possent etiam si vellent, secundo quia non debent, et hoc est: *neque accendunt*.

*Non potest civitas*. Civitas congregatio fidelium erat, scilicet ipsa collectio apostolorum, Ps. (LXXXVI 3): *gloriosa dicta sunt*. Sita autem erat in monte, scilicet Christo, Mich. IV 1: *erit mons domus*, Dan. II 34: *lapis abscissus*. Vel in monte, idest in perfectione iustitiae, Ps. (XXXV 7): *iustitia tua sicut mons*. Civitas autem in monte sita non potest se abscondere, ita apostoli: Chrysostomus. Homines in infimo constituti si peccant possunt latere, si constituti in culmine non possunt, III Reg. I 20: *in te oculi respiciunt totius Israel*. Hilarius aliter exponit, et quasi idem est sensus: *civitas in monte* Christus est, quia ex parte humanae naturae in qua nobiscum communicat civitas est, Ier. I 18: *dedi te hodie in civitatem; in monte est*, quia in divinitate quae mons est, Ps. (LXVII 16): *mons Dei, mons pinguis*. Et ideo

Christus latere non potuit; et ideo vos, apostoli, non debetis me occultare.

Secundum ibi: *neque accendunt*, quasi: ponamus quod posset latere, tamen non debetis. Nullus enim beneficium accipiens debet facere contra intentionem dantis. Deus dedit vobis scientiam ad hoc quod communicetis, I Petr. IV 10: *unusquisque gratiam quam accepit*. Et hoc est: *neque accendunt lucernam*, homines scilicet, vel pater et filius et spiritus sanctus. Per *lucernam* potest intelligi primo doctrina evangelica, Ps. (CXVIII 105): *lucerna pedibus*: lucerna enim habet lumen incorporatum; lumen veritatis in sacra Scriptura positum est; accensa autem est a patre et filio et spiritu sancto. Vel per *lucernam* possunt intelligi apostoli in quantum inditum est eis lumen gratiae, Ioh. V 35: *ille erat lucerna*, Ps. (CXXX 17): *paravi lucernam*. Vel per *lucernam*, Christus, quia sicut lucerna lux in testa, ita divinitas in humanitate, II Reg. II 22: *tu es lucerna mea*. Sic accepta lucerna, per modium possumus intelligere tria.

- Primo, secundum Augustinum, res corporales, propter duas rationes: prima quia modius mensura est, Deut. (XXV 15); id autem quod agimus in corpore retribuetur nobis, II Cor. V 10: *omnes astabimus*; vel quia omnia corpora mensurata sunt, divina autem infinita quia extra mensuram. Ponunt ergo lucernam *sub modio* qui doctrinam suam referunt ad commodum temporale, unde pretiosius est illud; contra quod apostolus I Thess. II 5: *neque enim fuimus*.
- Secundo modo, secundum Chrysostomum, modius dicuntur homines saeculares, quia vacui superius et solidi inferius: superius enim habent insanitatem quia nihil sentiunt de spiritu sancto, I Cor. II 14: *animalis homo*, sed inferius, in saecularibus scilicet negotiis, sapientes sunt, Luc. XVI 8: *fili huius saeculi*; et ista est magis litteralis expositio. Tunc ergo, secundum hoc, lucerna *sub modio* ponitur quando doctrina occultatur saeculari timore, Is. LI 12: *quis*

*tu ut timeas ab homine, II Tim. II 9: laboro usque ad vincula.*

- Si autem per lucernam intelligatur doctrina evangelica vel Christus, tunc per modium potest intelligi synagoga: non enim propter hoc Christus incarnatus est ut latitaret sub Iudaea, sed ut manifestaret se toti mundo, Is. XLIX 6: *dedi te in lucem.*

*Sed super candelabrum.* Hoc tripliciter potest exponi,

- quia per *candelabrum* potest significari corpus, per lucernam doctrina evangelica; unde idem est per modium et candelabrum, quasi: non debet doctrina evangelica submitti rebus temporalibus, sed debent omnia ministrare sibi; unde quando tu das res, corpus et etiam vitam ad mortem amore Christi, tunc ponis lucernam *super candelabrum*.
- Vel per candelabrum intelligitur Ecclesia, quia illi qui lucerna sunt ponuntur in superiori loco, Eccli. XXVI 22: *lucerna splendens.*
- Si autem intelligatur de Christo, tunc per candelabrum: crucem, Col. I 20: *per sanguinem crucis.*

*Ut luceat omnibus.* Istud etiam tripliciter exponitur.

- Per domum Ecclesia potest intelligi, I Tim. III 15: *ut scias quomodo oportet conversari.*
- Vel domus est totus mundus, Hebr. III 4: *omnis enim domus fabricatur et cetera.*

Consequenter ponitur modus quomodo debent se manifestare,

- et primo ponit modum, quia debent lucere *coram hominibus*, illuminando eos, Eph. III 8: *mihi autem omnium sanctorum minimo*;
- ordinem: *ut videant*, Iac. II 18: *ostende mihi ex operibus*;
- finem, quia non propter gloriam propriam, II Cor. II 17: *non sumus sicut plurimi*, et hoc est: *et glorificent*; propter gloriam enim Dei debemus bona operari ut in bona vita glorificetur Deus, I Cor. X 31: *sive manducaveritis et cetera*.

---

#### Lectio 4 Reportatio Petri de Andria

5—4  
Mt  
5:17-  
19

17 μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας: οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. 18 ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται. 19 ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν: ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

*Nolite putare.* Nota hic quod dominus quinque modis adimplevit legem: primo quia ea quae erant praefigurata ipse adimplevit, Luc. ult. (XXII 37): *oportet implere*; secundo legalia observando, Gal. IV 4: *cum venerit plenitudo*; tertio operando per gratiam, scilicet in sanctificando per spiritum sanctum, quod lex facere non poterat, Rom. VIII 3: *nam quod impossibile erat*; quarto satisfaciendo pro peccatis per quae eramus facti transgressores legis: unde transgressionem sublata implevit legem, Rom. III 25: *quem proposuit Deus propitiationem*; quinto quaedam perfectiones legi apponendo quae vel erant de intellectu legis, vel ad maiorem iustitiae perfectionem.

Nota quod lex solvitur tripliciter: negando totaliter, vel eam male exponendo, vel moralia non adimplendo.

*Nolite putare.* Posita beatitudine ad quam pertinet doctrina Christi, hic incipit doctrinam suam promulgare, et primo aperit intentionem suam, secundo proponit regulam et praecepta suae doctrinae, ibi: *dico autem vobis.*

Circa primum duo facit: primo excludit opinatam intentionem, secundo adstruit veram, ibi: *non veni.* Dixerat dominus apostolis (V 11): *beati eritis cum vobis maledixerint* etc.; unde poterant suspicari apostoli quasi tradenda esset doctrina talis propter quam oportebat eos occultari, quasi diceret Christus aliquid contra legem; et ideo dominus excludit hoc dicens: *nolite* et cetera. Et item quia posset dici quod nullus alius propheta, post Moysen qui dedit, legem solvit, ideo dominus dicit se amplius facturum, unde: *sed adimplere*; nullus enim adimplevit.

Et nota quod istud verbum est multum efficax contra illos qui damnant legem tamquam sit a Diabolo, I Ioh. III 8: *in hoc apparet filius Dei*; sed ipse confitetur: *non veni solvere legem*; ideo non est opus Diaboli. Per istud argumentum quidam conversus fuit ad fidem et fuit frater praedicator. Unde Manichaei abhorrent multum istud capitulum; unde Faustus multipliciter obicit secundum Augustinum, et omnes obiectiones reducuntur ad tres.

- Primo ex auctoritate legis: dicitur enim Deut. IV 2: *non addetur (ad) verbum quod vobis loquor, nec auferetur ab eo*; sed Christus addidit; ergo fecit contra legem.
- Item, Hebr. VIII 13: *dicendo novum veteravit prius* etc.; sed Christus dixit se institutorem novae legis, infra XXVI 28: *hic est sanguis meus*; ergo destruxit vetus.
- Tertio, Ioh. XIII 15: *exemplum enim dedi vobis*; omnis ergo Christi actio vera est instructio; si ergo implevit, et nos debemus adimplere: ergo debemus circumcidi et servare omnia legalia; et ista est communis etiam Nazaraeis et Manichaeis.

Dicebat ergo Faustus quod vel ista verba non dixit Iesus sed dixit Matthaeus qui non interfuit sermoni, sed Iohannes qui interfuit non dixit; vel quod si Christus dixit et Matthaeus scripsit, Evangelium aliter exponitur. In sacra enim Scriptura tripliciter exponitur lex: quia est Mosayca (Rom. VII 6: *soluti sumus a lege mortis in lege Dei*); lex naturae (Rom. II 14: *cum enim gentes quae legem* etc.); lex veritatis (Rom. VIII 2: *lex spiritus venit* etc.). Ita probatur tripliciter ergo, scilicet: veteris legis, legis naturae (Tit. I 12: *dixit autem quod ex illis priusquam propheta, Cretenses* etc.), veritatis (infra XXIII 34: *ecce ego mitto*). Quod ergo dicit hic: *non veni* etc., intelligendum de lege naturae vel veritatis, quae etiam fit in quibusdam antiquis patribus; et huius signum est quod dominus, quando loquebatur de praeceptis, quaedam

videbatur approbare, quaedam non, scilicet quae sunt propria legis Mosaycae, scilicet illud: *oculum pro oculo* et huiusmodi.

Sed contra ista Augustinus sic obicit. Primo quia quicumque negat aliquid de Evangelio, pari ratione poterit negare quodcumque aliud et sic annullare Scripturam; sed homo fidelis quaecumque sunt in Scriptura debet credere. Item quod dicit: loquitur de alia lege et prophetis, falsum est, quia in toto novo testamento ubicumque fit mentio de lege, intelligitur de lege Mosayca, Rom. IX 4: *quorum est legislatio*; ergo et dominus de istis loquitur.

Unde videndum primo quomodo Christus venit adimplere legem et postea solvemus rationes. Sciendum ergo quod Christus quinque modis adimplevit legem et prophetas.

- Primo quia ea quae erant praefigurata in lege et prophetis de Christo, opere implevit, Luc. ult. (XXIV 44): *oportet implere omnia*.
- Secundo ad litteram legalia observando, Gal. IV 4: *cum venit plenitudo*.
- Tertio operando gratiam, quod lex naturae facere non poterat: omnis enim lex ad hoc est quod efficiamur homines iusti; sed hoc fecit Christus per spiritum sanctum, Rom. VIII 3: *nam quod impossibile erat legi*.
- Quarto, secundum Augustinum, satisfaciendo pro peccatis secundum quae eramus facti transgressores legis; unde sublata transgressione dicitur implevisse legem, Rom. III 25: *quem proposuit Deus propitiationem* et cetera.
- Quinto quaedam perfectiones legi apponendo quae vel erant de intellectu legis vel ad maiorem iustitiae perfectionem, Hebr. VII 19: *neminem ad perfectum*; et ista videtur intentio Christi quia, quando iam fecit mentionem de omnibus legalibus, subiungit: *estote ergo perfecti* etc. (Matth. V 48).

Solvamus ergo ad rationes Fausti sicut Augustinus solvit.

- Ad illud (Deut. IV 2): *non addetur verbum*, dicendum quod Christus non addidit sed explicavit; illi enim intelligebant de homicidii actu, cum dixit: *non occides*; Christus exponit quod etiam prohibuit odium et iram.
- Item ad illud (Hebr. VIII 13): *novum veteravit*, dicendum quod istud novum est idem, quia illud erat figura et istud adimpletio figurarum.
- Ad illud quod nos debemus observare, dicendum quod aliquid potest significari locutione et figura, et non differt qualitercumque significetur. Christus antequam nasceretur potuit dici: Christus est



nasciturus et moriturus, sed modo dicitur: Christus est natus, et huiusmodi, et tamen per hoc configuratur quia diversis verbis pronuntiatur res facta et futura. Unde illud quod figuris significabatur ut futurum, quando iam praeteriit significatur ut praesens per novas figuras, scilicet sacramenta novae legis. Unde Christus licet impleverit, tamen, quia iam venit veritas, quicumque impleret faceret iniuriam veritati. Ita ergo intelligitur *non veni solvere*.

*Amen quippe*. Hic ponitur ratio adimpletionis, et videtur triplicem rationem assignare: prima ex immobilitate legis, secunda ex poena solventium, tertia ex praemio adimplentium; secundum ibi: *solverit*, tertium ibi: *fecerit et docuerit*. Dicit ergo *amen*, et sciendum quod in veteri lege praefigurata fuerunt omnia mysteria Christi, sed, sicut dicitur Amos III 7, *non faciet dominus verbum nisi*; mysteria ergo Christi durabunt usque in finem ultimum, infra ult. (XXVIII 20): *ecce ego vobiscum*. Unde non omnia prophetarum mysteria in primo Christi adventu impleta sunt, immo implebuntur usque ad finem mundi. Et id quod dixit non potest mutari, Num. XXIII 19: *dixit dominus et non faciet?*; Ergo si lex praedixit ea quae futura sunt, et oportet quod de necessitate fiant. Inde dicit: *amen dico*, idest omnia implebuntur successive usque ad finem mundi.

Sciendum quod *amen* Hebraeum est, et nullus interpres pro reverentia huius vocabuli, quia dominus frequenter utebatur eo, ausus fuit mutare; et sumitur aliquando in vi nominis, unde *amen*: verum; aliquando adverbium est, idest vere, et ita hic sumitur; aliquando pro fiat, unde in Psalmo (XL 14) ubi nos *fiat* Hebraice *amen*; unde dicitur versus: *pro vero, vere, pro fiat dicitur amen*. Unde dominus hic excitat attentionem in audiendo.

*Donec transeat*, non secundum substantiam, sed secundum dispositionem, I Cor. VII 31: *praeterit figura*, II Petr. III 12: *caeli ardentes*. *Donec*, usque ad finem mundi. Iotha. Iotha apud Graecos est littera quam nos vocamus I parvum; apud Hebraeos autem vocatur iod; et iotha apud Graecos significat y et est nova littera (omnes enim litterae significant aliquem numerum), unde pertinet ad perfectionem Decalogi, et forte propter hoc magis posuit *iotha* quam *iod*, secundum quod dicunt sancti. Apex litteris superponitur tam in Hebraeo quam in Graeco, sed alia et alia ratione, quia apud Hebraeos aleph aliquando sonat a aliquando e, et scitur hoc per quaedam puncta et illa vocantur apices; item apud Graecos superponuntur quaedam signa ad distinguendum aspirationes et accentus, et ista etiam vocantur apices apud Graecos. Vult ergo dicere dominus quod nihil minimum quin etiam oportet adimpleri.

*Qui ergo solverit.* Hic ponitur secunda ratio et sumitur a poena solventium, quasi: quicumque solverit erit reus poena quasi transgressor divinae observantiae. Sunt autem minima mandata, secundum Chrysostomum, mandata Christi; unde: *quicumque solverit de mandatis istis minimis* quae dicturus sum. Et continuatur sic: quia lex non potest solvi, ergo ex quo ego non solvo, quicumque solverit erit reus poena. Et dicuntur ea minima primo propter humilitatem, sicut et se vocat parvulum, infra XVIII 3: *nisi efficiamini*; vel dicuntur minima quantum ad transgressionem quia minus peccat qui solvit; sed maiora (sunt) legi quae praecepit (Christus), quantum ad observationem, quia lex praecepit: *non occides*, Christus non irasci. Aliter Augustinus dicit et Hieronymus: ad litteram loquitur de minimis praeceptis quae sunt in lege quia dixit: *iotha et apex*; et dicuntur minima, quia principalia sunt: *diliges dominum Deum tuum et proximum tuum*; unde aliquae observationes dicuntur praecepta minima, sicut multa sunt Lev. XIX. Et dicit hoc in suggillationem Pharisaeorum, quia Pharisei propter suas observantias transgrediebantur multa, infra XV 6: *irritum fecisti*. Solvitur autem lex tripliciter: primo totaliter eam negando, secundo male interpretando, tertio moralia non implendo. Et docuerit. Male facit qui male operatur, sed peius qui docet alios (male) operari, Apoc. II 14: *habes tenentes doctrinam Balaam*; et ideo dicit: *qui solverit et docuerit*, scilicet solvere mandata. Et secundum hoc videtur quod qui solvit erit in regno caelorum.

Sed sciendum quod, secundum Augustinum, regnum caelorum hic accipitur pro vita aeterna, et voluit dominus dare intelligere quod nullus erit ibi *qui solverit et docuerit* etc., quia ibi non erit nisi magnus, Rom. VIII 30: *quos iustificavit* etc.; unde qui nimis parvus numquam intrabit. Secundo, secundum Rabanum, sic: homines quaerunt famam apud homines quia hoc gloria quaedam est quod homo in regno hominum reputetur magnus; sed *qui solverit minimus reputabitur in regno caelorum*, non existens ibi: parvus enim reputatur ibi qui transgreditur mandata, minimus qui docet transgredi; et haec satis bona est.

Chrysostomus aliter: Scriptura quandoque vocat regnum caelorum finale iudicium, sicut dicit Psalmus (XCVI 1): *dominus regnavit*; et ibi erunt ordines diversi, sed minimus qui docet transgredi mandata, quia ad regnum caelorum, secundum hoc, pertinent etiam illi qui sunt in Inferno.

Gregorius: pro Ecclesia, unde: minimus vocabitur in Ecclesia, *quia cuius vita despicitur restat ut eius praedicatio contemnatur*. Qui fecerit et docuerit. Magnus qui bene facit, sed maior qui facit et docet; unde habebit magnam gloriam, infra X 32: *qui me confessus fuerit*, Sap. ult. (XIX 20): *in omnibus populum tuum magnificasti*

---

**Lectio 5**  
**Reportatio Petri de Andria**

20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 21 ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, οὐ φονεύσεις: ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. 22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει: ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ: ὃς δ' ἂν εἴπῃ, μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. 23 ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κακεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε πρῶτον διαλλάγῃ τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. 25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἴ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῇς: 26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

**5—5**  
**Mt 5:20-26**

20. For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. 21. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. 22. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. 23. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; 24. Leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift. 25. Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26. Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.

*Dico autem vobis: nisi abundaverit.* Supra ostendit dominus quod non erat sua intentio solvere legem sed adimplere, unde hic incipit adimplere. In lege quattuor erant: quaedam scilicet praecepta moralia, quaedam iudicialia, quaedam figuralia et quaedam promissa; tria istorum dominus adimplet verbis, scilicet moralia, promissa et iudicialia, idest docet ea adimplere; figuralia autem adimplevit facto in

sua passione. Unde pars ista dividitur in tres: in prima adimplet legem quantum ad praecepta moralia, in secunda quantum ad promissa, in tertia quantum ad iudicialia.

Moralia sunt duorum generum: quaedam prohibitiva, quaedam permissiva; primo adimplet prima, secundo secunda, ibi: dictum est (V 31). Circa primum duo facit: primo prohibet homicidium, secundo adulterium, ibi (V 27): *audistis et cetera. Non moechaberis.* Circa primum duo facit: primo ponit necessitatem, secundo adimpletionem, ibi: *audistis.*

Et dicit ergo: *dico autem vobis.* Nota quod iustitia dupliciter sumitur: quandoque enim est quaedam particularis virtus, una de quattuor cardinalibus, et habet materiam determinatam, scilicet bona commutabilia quae veniunt in usum vitae; aliter dicitur virtus generalis quae est communis virtus quam philosophus vocat iustitiam legalem, quae est quantum ad impletionem legis: et ita accipitur hic.

Et *plusquam Scribarum.* Et dicit: *Scribarum et Pharisaeorum,* quia illi erant potiores in iustitia legis quia etiam superaddebant quasdam observantias; ut ergo designet excellentiam novi testamenti, ostendit quod etiam illorum iustitiam transcendit. Ideo dicitur quod minor est in regno caelorum, idest Ecclesia maior est illo. Est ergo sensus: *nisi abundaverit,* idest nisi perfectior sit *vestra iustitia quam Scribarum et Pharisaeorum, non intrabitis* et cetera.

Et sciendum quod status Evangelii est medium inter statum legis et gloriae, et hoc patet quia Gal. IV 3 apostolus comparat puero statum legis et Evangelium perfectae aetati, unde dicit: *quamdiu eramus parvuli* etc., et post (III 24): *lex paedagogus* etc., et I Cor. XIII 11: *cum essem parvulus* etc.; ergo est medius status, et hoc naturale est quia nullus potest pervenire ad

terminum unum nisi transcendat alium: nullus enim potest pervenire ad senectutem nisi transcendat pueritiam; ita dicit dominus non posse pervenire ad statum regni caelorum nisi transcendat et cetera.

Item maiori labori acquiritur merces, II Cor. IX 6: *qui parce seminat*; in lege autem promittebantur temporalia et terrena, Is. I 19: *si volueritis*, sed hic promittuntur caelestia; ergo iustitia debet in nos abundare quia maior exspectatur merces.

Sed obicitur contra hoc quod dominus dicit: *nisi abundaverit*, quia iustitia legis consistit in impletionem Decalogi; sed qui adimplet praecepta Decalogi habebit vitam aeternam, infra XIX 17: *si vis ad vitam ingredi*. Et solvitur: dicitur universaliter primo quia observatores Decalogi numquam potuerunt intrare nisi in fide et per redemptionem sanguinis Christi, (Gal. II 21): *si enim per legem iustitia*. Et ideo dicendum quod illud: *si vis ad vitam ingredi* intelligendum (est) supposita fide; Scribae autem et Pharisei non habebant fidem, Rom. IX 31: *Israel (vero sectando legem) iustitiae, in legem iustitiae non pervenit. Quare? Quia* etc.; et est ista satis bona solutio.

Alia Augustini qui dicit quod omnes istae impletiones quas Christus facit continentur omnes in veteri lege, quia ibi et ira prohibetur, Lev. XIX 17: *ne oderis fratrem*. Ergo quid dominus superaddit? Dicendum quod addit quantum ad pravum intellectum illorum Scribarum scilicet et Phariseorum, quia credebant quod in illo praecepto: *non occides*, non prohiberentur nisi ex timore actus, actus homicidii. Unde dominus hoc exposuit, et ideo non simpliciter dicit: nisi abundaverit iustitia supra legem, sed: *plusquam Scribarum et Phariseorum*.

Alia etiam solutio cum Augustino: Christus enim dixerat: *qui fecerit et docuerit* etc., et *qui solverit* etc.; Pharisei autem et Scribae non faciunt et docent, infra XXIII: *dicunt enim* etc.; ergo *nisi abundaverit* etc., idest: quod vos dicitis et faciatis. Non intrabitis et cetera.

Sed remanet alia quaestio, quia dominus dixit: *qui ergo solverit (minimus vocabitur in regno caelorum)*, et qui non abundat non intrabit; ergo qui solvit erit. Et solvit Chrysostomus quod aliud est esse in regno et aliud intrare: illi enim proprie intrant qui in dominio regni partem habent, illi sunt qui in quibuscumque morantur; unde etiam illi qui detinentur in carcere dicuntur esse in regno; ita etiam est caelorum, quia adducti poenae sunt in regno sed non participant regnum. Augustinus aliter, et dicit quod ex hoc possumus intelligere quod dupliciter dicitur regnum caelorum: quoddam in quod non intrant non habentes iustitiam, et haec est vita aeterna; aliud in quod intrant solventes, et haec est praesens Ecclesia.

Audistis. Hic ponitur adimpletio praecepti, et circa hoc tria facit: primo ponit praecepta, secundo adimplet, tertio monet ad observantiam impletionis; secundum ibi: ego autem dico, tertium ibi: si ergo offers. Circa primum duo facit: primo ponit praecepta de prohibitione homicidii, secundo poenam homicidii.

Dicit ergo: *audistis* istud Ex. XX 13 et Deut. V 17, et dicit *antiquis* quia, secundum Chrysostomum, sicut si magister alicui suo discipulo dicit: diu est quod elementa docui te, tempus est quod maiora discas, ita dominus, Hebr. V 12: *etenim cum magistri* et cetera.

Et notandum quod in isto praecepto fit triplex error, quia quidam dixerunt quod non licebat occidere etiam animalia minuta; sed hoc falsum est quia non est peccatum uti illis quae subdita sunt hominis potestati: est enim naturalis ordo

quod plantae sint in nutrimento animalium et quaedam animalia in nutrimento aliorum; et omnia sunt hominis nutrimentum, Gen. IX 3: *quasi olera virentia*. Et philosophus etiam in politicis dicit quod venatio est sicut iustum bellum.

Secundum, est error quorundam qui dixerunt: *non occides*, hominem scilicet; unde dicunt homicidas omnes iudices saeculares qui condemnant secundum leges aliquas. Contra quod Augustinus dicit quod Deus non abstulit sibi potestatem occidendi, unde (Deut. XXXII 39): *ego occidam et ego vivere* etc.; ergo licitum est illis quod mandato Dei occidunt, quia tunc Deus facit. Omnis autem lex mandatum Dei est, Prov. VIII 15: *per me reges regnant*, Rom. XIII 4: *non enim sine causa gladium*; ergo intelligendum: *non occides*, auctoritate propria.

Tertius error est quia aliqui crediderunt: *non occides* alium sed licitum est occidere seipsum, quia invenitur hoc de Samsone et etiam Catone et de quibusdam virginibus quae iniecerunt in flammam, secundum quod recitat Augustinus. Sed respondit Augustinus quod qui se occidit hominem occidit, quia alium non debet occidere nisi auctoritate Dei, nec seipsum nisi a voluntate Dei vel instinctu spiritus sancti, et ita excusat Samsonem.

*Qui autem occiderit*. Hic ponitur poena: *reus erit iudicio*, idest poena quam lex adiudicabit, Ex. XXI 12.

Sequitur: *ego autem dico*, et cetera. Posito praecepto veteris legis, hic dominus adimplet, et ista adimpletio non evacuat legem, immo facit ad maiorem adimpletionem, quia qui irascitur pronus ad homicidium est, sed quando irascitur non committit homicidium. Ista quodammodo in isto praecepto continetur quia lex ista a Deo data est, et est differentia inter

legem hominis et Dei, quia homo est iudex exteriorum actuum, Deus autem interiorum, I Reg. XVI 7: *homines vident ea quae parent*; unde in hoc *non occides* includitur etiam motus ad occidendum. Sed est duplex motus ad nocumentum proximi, scilicet irae et odii; nec est odium idem quod ira inveterata, sed est praedicatio per causam, quia (ex ira inveterata fit odium). Est ergo differentia, quia ira non appetit malum proximo nisi inquantum vult vindictam: unde facta vindicta quiescit; in odio autem ipsum nocumentum est per se volitum et numquam quiescit appetitus; ergo gravior est motus odii quam irae. Deus autem non solum prohibet motum odii sed irae qui levior est, I Ioh. II 11: *qui odit fratrem*.

Ponit autem tres gradus irae: primus gradus est irae latentis in corde, secundus apparentis exterius, tertius prorumpentis in nocumentum. Primus ibi: ego autem dico vobis, et dicit Augustinus quod lectio debet esse: sine causa, quia ille qui sine causa irascitur reus erit iudicio. Hieronymus autem dicit quod sine causa non est de textu, quia tunc relinqueretur locus irae; dominus autem nullum locum irae relinquit.

Sed numquid omnis ira contrariatur virtuti? Sciendum quod, sicut Augustinus dicit, circa hoc fuerunt duae opiniones philosophorum: Stoici enim dixerunt quod nulla passio animi cadit in sapientem, immo volebant quod vera virtus; Peripatetici autem dixerunt quod ira cadit in sapientem sed moderata, et est ista verior opinio; quod patet et auctoritate, quia in Evangeliiis invenimus istas passiones quodammodo Christo attributas in quo fuit plenitudo sapientiae; et ratione quia (si) omnes passiones contrariarentur virtuti, essent aliquae (potentiae animae) quae deservirent in nocumentum quia non haberent aliquos actus convenientes, et tunc irascibilis et concupiscibilis frustra datae fuissent homini. Et



ideo dicendum quod ira aliquando est virtus, aliquando non.

Accipitur autem ira tripliciter: primo prout est in solo iudicio rationis absque commotione animi; ista autem non dicitur ira sed iudicium: sic enim dominus puniens malos iratus apparet, Mich. VII 9: *iram domini portabo*.

Secundo accipitur prout est passio, et ista est in appetitu sensitivo et est duplex, quia aliquando ordinatur ratione et continetur sub terminis rationis, quando scilicet irascitur quantum debet, cui debet, et huiusmodi, et tunc est actus virtutis et dicitur ira per zelum. Unde philosophus etiam dicit quod mansuetudo non est in nullo modo irasci. Et ideo dicit Chrysostomus quod si ira tota tolleretur, tolleretur et disciplina, et cetera. Ista ergo non est peccatum.

Est tertia ira quae effugit iudicium rationis, et ista semper est peccatum, sed quandoque veniale quandoque mortale et hoc dicitur ex motu pessimo. Aliquid enim est peccatum mortale vel veniale dupliciter: ex genere vel ex circumstantiis, vel actu et ex consensu; verbi gratia, homicidium enim est actus peccati mortalis ex suo genere quia directe contrariatur praecepto divino, et ideo consensus in homicidium est peccatum mortale: quia si actus mortalis, et consensus; similiter si fuerit peccatum veniale, et consensus, et huiusmodi. Aliquando autem peccatum mortale est ex genere, sed tamen motus non est peccatum mortale quia est sine consensu, sicut si ascendit motus concupiscentiae ad fornicandum: si non consentitur non est mortale. Similiter ira est motus ad vindicandam iniuriam illatam: hoc enim est proprie ira; si ergo iste motus, verbi gratia in homicidio, est solum in passione ita quod etiam ratio deducatur, tunc est peccatum mortale; si autem non pervertatur ratio, tunc est veniale. Si autem non sit motus ex genere

peccatum mortale, tunc si consensus adhibeatur non est mortale.

Quod ergo dicit dominus: *qui irascitur fratri suo reus erit iudicio*, intelligendum est de motu tendente in nocumentum, qui motus est peccatum mortale ita quod sit cum consensu, Eccl. ult. (XII 14): *cuncta quae serviunt adducet* et cetera. Et hoc est: *ego autem* et cetera.

Et nota quod nullus propheta loquens de lege Moysis sic locutus est: *ego autem dico* etc., sed tantum inducebant ad observantiam legis Moysis. Ex quo patet quod dominus ostendit se auctoritatem habere et ostendit se legislatorem quando dicit: *ego autem* et cetera.

Consequenter ponitur secundus gradus irae, scilicet quando apparet exterius sine illatione nocumenti.

*Racha*, secundum quosdam, non est vox significans aliquem determinatum conceptum sed est interiectio irascentis. Secundum Augustinum, (est) sicut heu interiectio dolentis et significat quemdam affectum; unde iam prorumpit ira exterius non tamen in nocumentum. Secundum Chrysostomum, est interiectio vilipendentis et sonat in vilipentionem. Utrumque autem istorum prohibitum est, scilicet et ostendere amaritudinem ad fratrem, apostolus (Eph. IV 31): *omnis amaritudo*, et despiciere eum, Mal. II 10: *quare despicit* et cetera.

Vel *racha* secundum alios est vox (significans) determinatum (conceptum), et secundum hoc sunt duae opiniones, quia, secundum Augustinum, idem est quod pannosus a rachos, et haec opinio concordat cum illa Chrysostomi; secundum Hieronymum, *racha* significat vacuum, unde *racha*, quasi absque cerebro, et

ista est magna iniuria, immo fit iniuria spiritui sancto quando sapientem fratrem plenum spiritu sancto (Act. II 4: *repleti sunt omnes spiritu sancto*) vocat vacuum et cetera.

Sed quaerit Chrysostomus: si vacuum est idem quod fatuus, quare dominus dixit postea: *qui autem dixerit: fatue*? Et dixit quod in omnibus idiomatibus sunt verba significantia iniuriam, sed ex usu et consuetudine loquendi fit iniuria: racha enim, licet sit idem quod fatuus, tamen non in eodem usu quia racha dicitur familiariter; et est peccatum quando dicitur cum ira.

*Reus est Concilio.* Augustinus: plus est Deo reum Concilio quam iudicio, quia iudicium quando adhuc de reo agitur et dubitatur utrum reus sit, I Tim. V 21: *nihil absque iudicio*, sed postquam convincitur de crimine non plus agitur cum reo sed iudices trahunt se in Concilium de poena inferenda. Hilarius: reus est Concilio sanctorum, quia qui facit iniuriam spiritui sancto dignum est quod a sanctis condemnetur. Chrysostomus dicit quod apostoli sic exposuerunt: reus Concilio, idest ut sit de notitia eorum qui venerunt in Concilium contra Christum.

*Qui autem dixerit: fatue.* Hic tertius gradus qui est quando infert nocumentum verbo. Et sicut qui vocat racha infert iniuriam spiritui sancto, ita qui *fatue*, filio Dei qui *factus est nobis sapientia* I Cor. I 30.

Reus erit Gehennae. Iste est primus locus ubi fit mentio de Gehenna, ut aliquis numquam prius usus sit isto verbo. Ier. XIX: circa Ierusalem erat quaedam vallis delectata quae vocatur vallis Topheth sive filiorum Ennon; in illa autem valle filii Israel coluerunt idola et Deus comminatus est eis per Ieremiam quod in illa debebant prostrari cadavera eorum, unde Ier. XIX 6: *vocabitur locus iste* et cetera. Gehenna, secundum Hebraeos, idem est quod vallis

Ennon. Quia ergo in illa a Nabuchodonosor quando descendebant de Ierusalem multi prostrati sunt et occisi, ideo Gehennam dominus vocat locum Inferni. Sicut enim promissiones terrenas quae erant in veteri lege commutavit in bona caelestia et aeterna, ita poenas temporales quas infligebat vetus lex commutavit in poenas aeternas. Sicut autem et culpa se habent quia plus est ostendere iram exterius quam tenere interius, et ulterius plus est inferre nocumentum, ita primo est iudicium, secundo Concilium, tertio poena determinata; et omnia ista, scilicet iudicium, Concilium, Gehenna, significant poenam Inferni. Et dicit multa quia ostendit in hoc diversitatem poenarum, quia magis punientur illi qui inferunt nocumentum.

Set tunc est questio: nunquid qui dicit fratri fatue, peccat mortaliter? Quidam dicunt quod yperbolice loquitur ad terrendum, set falsum est, quia doctrina Christi est doctrina ueritate plena. Vnde sciendum quod tertium includit primum et secundum, et secundum includit primum; in primo intelligitur de ira que est peccatum mortale, et si ex illa prorumpit in uerbum uel nocumentum, peccat mortaliter; ita similiter qui dixit fatue: est ira que est peccatum mortale. Set uidetur opus fecisse qui istos Gal. 3: o insensati Galate. Dicendum quod non dicebat ex ira, set ex necessitate iustitiae, quia secundum hoc etiam flagellum non est peccatum. Et ideo dicit Augustinus quod quando dixit qui ira[scitur], addidit sine causa, et in secunda sententia et tertio etiam dicit esse sine causa; tamen secundum eum etiam idem sensus est si non ponatur sine causa.

Consequenter, cum dicit *si ergo offers*, posita adimpletione ostendit quomodo debeat obseruari. Et primo ostendit quomodo debeat aliquis se habere ad eum quem lesit, secundo, quomodo ad eum qui eum lesit, ibi: *esto conse[ntiens]*. Circa primum tria facit: primo [ponit] bonum propositum, secundo, usus boni

propositi inpedituum, tertio, remedium, [secundum] ibi: *et ibi reco[r]datus*, tertium ibi: *relinque*.

Dicit ergo: *si off[ers]*, quasi: ergo quia non debes aliquem offendere *si offer[s]*. Per hoc honoramus Deum in quantum omnia a Deo recognoscimus esse data nobis, Paral. ult.: tua sunt omnia et que [de manu tua accepimus, dedimus tibi] etc.. Item, honoramus Ecclesiam, quia inde pauperes sustententur Ecclesie. Honora Deum tuum, non alienum, Ys. xli: ego Dominus habens. *Ante al[tare]*, non ioculatoribus, Deutero. 12: caue ne offe[ras] holo[causta tua in omni loco quem uideris, set in eo quem elegerit Dominus].

Inpedituum est offensio proximi, unde: *et ibi re[corda tus]*. Nota quod aliquando tu habes aliquid aduersus fratrem tuum, aliquando frater aduersum te, quando scilicet uel tu offendis eum uel ille offendit te, set tu debes parcere, Apostolus: [supportantes] inuicem [et donantes uobis ipsis] si quis aduersus [aliquem habet querellam]. Et quia qui est offensus non dicitur petere ueniam ab eo qui offendit, set e conuerso, ideo dicit: *et ibi re[cordatus fueris quia frater tuus habet aliquid aduersum te]* etc., cum secundum Crisostomum hoc habundatis, perfectius est. Ps.: cum hiis qui oderunt pa[cem eram pacificus].

Et dicit *ibi re[cordatus]* quia forte ante non fuit recordatus; quoniam dat triplex consilium. Primum, *relinque*. Dominus nunquam uult quod bonum dimittatur totaliter propter malum quod offert istud bonum, set desistere propter malum, Leuit, ult.: [ animal quod immolari potest Domino,] si quis uouerit, [sanctum erit et mutari non poterit, idest nec melius malo, nec peius bono]; et ideo dicit: *relin[que]*, non: desiste, idest retine propositum et remoue inpedituum, et hoc est *et uade prius*. Set Augustinus hoc obicit quia si Dominus intelligit

hoc ad litteram, sequitur inconueniens, quia posset esse ille ultra mare. Set intelligendum quod si non habet oportunitatem inueniendi eum, debet ire corde. Intelligatis etiam per altare fidem sine qua impossibile est placere Deo. Dicit etiam Augustinus quod si etiam memor esset ante altare peccati mortalis et uellet offerre, si non haberet oportunitatem confitendi, potest offerre cum contritione et proposito confitendi; uade ergo reco[nciliari], saltem in affectu, *et tunc ue[niens] off[eres]*, Eccli. 34: dona impiorum non [probat Altissimus].

Secundum, *off[eres] m[unus]*: in quo notatur quod per exercitium caritatis in proximum, uenimus in caritatem Dei, Io. [4]: si fratrem tuum quem ui[des] etc.

*Esto consentiens*. Supra Dominus premisit unum documentum utile ad obseruantiam impletionis, nunc ponit aliud. Et potest dupliciter continuari cum precedentibus. Primo sic: Dominus supra determinat quomodo te debeas habere ad eum quem lesisti, nunc docet quomodo te debeas habere ad eum qui te lesit, et hoc est esto. Vel aliter, ut aduersarius accipiat large: uel ille qui lesit te, uel quem tu lesisti.

Ita Dominus docet quod reconcilieris fratri tuo. Set posset aliquis dicere: reconciliabor, et non ita cito; ideo Dominus dicit: cito, Eph. 4: sol non occi[dat super iracundiam uestram] 73. Et notandum quod, sicut dicit Ieronimus, greco *consentiens* dicit quoddam uerbum quod sonat beniuolum uel clementem.

Set queritur quis sit iste aduersarius. Et sciendum quod sunt quinque aduersarii quibus consentire debemus, scilicet caro, dyabolus, homo, Deus et uerbum Dei. De primo, Ie. 18: audi uoces aduersa[riorum meorum]. De secundo, Iob 27: sicut impius inimicus meus [et

aduersarius meus quasi iniquus]. De tertio, Gal. v: caro concupiscit [aduersus spiritum] et Ro. 7: uideo aliam legem [in membris meis aduersantem legi mentis mee]. De quarto, scilicet Deo qui aduersatur peccantibus et dum punit et dum contraria preeipit, Iob 30: mutatus es mihi [in crudelem et in duritia manus tue aduersaris mihi]. De quinto, Ps.: eripe [me] de manu pec[catoris] et de manu contra [legem agentis et iniqui], Eccli. 6: aspera est nimis [sapientia indoctis hominibus] etc.. Quare ergo Augustinus: De quo horum intelligatur? Non de homine, propter duo. Primo, propter id quod sequitur: *ne forte tra[dat te aduersarius] iu[dici]*; quomodo enim hominem traderet Christo qui simul iudicabit utrumque? Secundo, quia si moritur, nunquid auferretur spes uenie? Non ergo potest intelligi de homine. Non de dyabolo. Hoc enim Deus nollet: per hoc quod prius homo ei consentit, in miseria deuenit; quamuis quidam, secundum Ieronimum, de eo exponant, qui dicunt quod tunc consentimus dyabolo quando obseruamus pactum quod ferimus cum eo in baptismo, sicut illud: abrenuntio Sathan; set hec expositio est extorta. Non de carne. Non de Deo, cum dicit: *esto con[sentiens] adu[ersario tuo cito] dum [es] in uia [cum eo]*; licet enim Deus sit cum omni homine, tamen non omnis homo cum Deo. Vnde Augustinus dicit quod intelligitur de uerbo Dei et lege, que lex aduersatur nobis in quantum peccamus. Tamen Ieronimi et Crisostomi expositio est magis litteralis, qui dicunt: esto con[sentiens] ad[uersario], idest concordia cum homine qui te lesit uel quem tu lesisti et hoc cito, Eccli v.: ne tarde conuerti [ad Deum], in uia, idest in uita ista.

Consequenter assignat rationem ex inconuenientibus, que sunt quattuor, Primum: *ne for[te tradat te aduersarius iudici]*. Hoc si de uerbo Dei intelligatur, plana est littera: iudex hic accipitur Christus, Io. v: Pater omne iudicium [dedit Filio, Act. x: hic [est qui] constitutus est [a Deo iudex uiuorum et

mortuorum]; unde, sermo Dei tradit nos Christo in quantum accusat nos de peccato quod commisimus contra legem, unde: sermo quem locutus [sum, ille iudicabit eum in nouissimo die] etc. Si autem intelligatur de homine, tunc *tradat* causaliter uel occasionaliter, quia discordia causa est ut iudici tradaris et ex ipso peccato efficeris reus iudici. Et dicit *forte*, quia si moritur et tu remanseris in uita ista, non auferetur tibi locus penitentiae, quia superest Deus propter quem eum debebas diligere; tamen si aduersarius esset, facilius fit reconciliatio.

Sequitur secundum inconueniens: *et iudex [tradat te ministro]* etc. Hic minister secundum Augustinum est angelus bonus, Ps.: benedicite Domino omnes an[ge]li eius] etc., ministri [eius] etc.; nec est dubium quod angeli cum Christo uenient ad iudicium et erunt executores eorum qui ibi agentur, infra xxv: cum uenerit Filius [hominis in maiestate sua et omnes angeli cum eo]. Crisostomus intelligit de angelo malo, quasi ut sit sub potestate dyaboli. Set nunquid dyabolus dicitur minister Dei? Dicendo dum quod dupliciter potest aliquis dici minister alicuius: quantum ad factum, idest quia facit uoluntatem alterius, uel quantum ad intentionem; et isto secundo modo non est minister dyabolus, quia non seruit propter iustitiam Dei, set propter odium hominum quos punit; unde primo modo tantum dicitur minister, et simile habetur Ie. 27: omnia regna terre dedi [in manu] Nabucho[donosor regis Babylonis serui mei] etc.

Tertium inconueniens: *et in car[cerem mittaris]*. Hic de carcere inferni intelligitur, de quo Apoc. 2: dyabolus miss[ur]us est ex uobis. [in carcerem ut temptemini] etc.. Et dicitur carcer per similitudinem, quia illi qui sunt ibi, habent libertatem arbitrii ligatam in quantum sunt obstinati in malo. Tamen, si intelligatur de bonis angelis, sciendum quod bonus angelus



interdum punit; secundum Dyonisium, nunquam tamen punit bonos, set malos, sicut quod percussit exercitum Senache[rib].

Quartum inconueniens: *amen, dico [tibi, non exies inde, donec reddas nouissimum] quadra[ntem]*. Quadrans est quidam denarius minutus qui habet duo minuta sub se, et dicebatur quadrans quia erat quarta pars unius denarii magni. Vult ergo dicere Dominus: non exi[es] donec exsoluas penas et satisfacias pro minimis peccatis etiam uenialibus; unde accipitur similitudo quadrantis propter paruitatem. Vel secundum Augustinum methaphora potest accipi etiam secundum numerum, non tantum secundum quantitatem; unde potest significare peccata que committuntur amore terrenorum, et terra est quartum elementum.

Set quare dixit *non exi[es] donec*, ergo contingit exire. Dicendum quod li *donec* quandoque designat finitum tempus, quandoque infinitum sicut illud: oportet autem illum regnari [donec ponat omnes inimicos sub pedibus eius] etc., Cor. 15. Nunquid ergo postea regnare desinet? Absit. Vnde, ibi ponitur infinite et sic hic: non exi[es] donec, idest nunquam exibat, quia nunquam reddet nouissimum quadrantem. Et quare Ylarius exponit: nullum enim peccatum dimittitur nisi per caritatem, Prou.; uniuersa delicta [operit caritas]; ergo, qui decedit cum discordia, decedit sine caritate et ita nunquam purgabitur a peccatis. Et nota in hoc quod inferno eternaliter puniuntur non solum pro peccatis mortalibus set etiam uenialibus, dum modo non sint dimissa prius quando sint in caritate, et hoc est non exies inde.

Propter istam difficultatem de li *donec* ponuntur alie expositiones. Vnde: *in car[cerem]*, idest in carcere presentis tribulationis, Apoc. 2: ecce dyabolus miss[ur]us

est [ex uobis in carcerem, ut temptemini et habebitis tribulationem diebus decem]; quando dum Deus aliquem in presenti punit pro peccatis, non relaxat nisi totaliter purgetur. Crisostomus, cum dicit quod totum potest exponi pro presenti uita, unde dicit: *esto consen[tiens]* tam cito, quia non solum propter hoc imminet pena eterna, set etiam dampnum temporale, unde *ne for[te]* ad litteram. Et dicit *forte*, quia non semper contingit hoc, quia licet ewangelica promissa sint de bonis eternis, tamen quandoque Dominus ponit promissa temporalia et penas eternas, et hoc est *amen dico tibi* etc.

---

**Lectio 6**  
**Reportatio Petri de Andria**

27 ἠκούσατε ὅτι ἐρρέθη, οὐ μοιχεύσεις. 28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. 29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ: συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. 30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ: συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

**5—6**  
**Mt 5:27-30**

27. You have heard that it was said to them of old: Thou shalt not commit adultery. 28. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. 29. And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell. 30. And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell.

*Audistis quia dictum [est antiquis: non mechaberis].*  
Supra Dominus adimpleuit legem quantum ad

preceptum prohibitium homicidii, nunc adimplet quantum ad preceptum prohibitium adulterii. Et circa hoc tria facit: primo ponit preceptum, secundo adimpletionem, tertio docet quale observari possit, secundum ibi: *ego autem*, tertium ibi: *si oculus tu[us]*. Et conuenienter post preceptum prohibitium homicidii ponitur preceptum prohibitium adulterii, quia adulterium secundum locum tenet post homicidium. Homicidium enim est contra uitam hominis iam existentis, set adulterium contra uitam hominis generandi; tollit enim certitudinem prolis et per consequens educationem eius.

*Non mecha[beris]*. Mechia enim est proprie adulterium, Hoc preceptum est Exo. 20 et Deut. 5.

Et sciendum quod, quia in preceptis decalogi non prohibetur fornicatio simplex set solum adulterium, aliqui crediderunt quod fornicatio simplex non sit peccatum mortale quia non contariatur legi cum non sit in preceptis decalogi. Primum, dicitur Lcu. 19: homo si dormierit [cum muliere] choitu seminis etc., [uapulabunt ambo et non morieniur] etc.; ergo fornicatio simplex peccatum est ueniale. Preterea, omne peccatum iniquitas, set qui committit simplicem fornicationem, nulli facit iniquitatem: non sibi, quia adimplet uoluntatem suam, non alteri, non Deo, quia non est directe contra eum sicut blasfemia et ydolatria et huiusmodi; ergo non est mortale. Dicendum quod certissimum debet esse apud fideles quod omnis simplex fornicatio est peccatum mortale et breuiter omnis usus membrorum genitalium preter usum matrimonii: Heb. ult.: fornicatores et adulteros [iudicabit Deus] etc., et dedit seorsum, quia sicut adulteros, ita et fornicatores iudicabit; Thob. 4: attende tibi ab omni [fornicatione] etc. et Deut. 23: non est meretrix de filiabus [Israel]. Patet ergo per auctoritates ue[teris] et no[ui] testamenti quod est peccatum mortale. Et ratio huius est quia matrimonium est naturale non solum secundum fidem nostram set etiam secundum gentiles, quia naturale est quod homo matrimonialiter coniungatur non cuicumque indeterminate set uni et determinate, nec refert quacumque celebritate fiat quantum ad

intentionem nature. Quid autem sit de lege naturali? Peruertitur in hiis que carent ratione. Coniunctio enim maris et femine ordinatur ad generationem et educationem. In aliquibus animalibus sola femella sufficit ad educationem et in talibus pater nunquam intromittit se de educatione filiorum; et ideo non est certitudo prolis neccessaria et propterea indifferenter commiscetur cuicumque, sicut patet in canibus. In aliis autem uidemus quod in quibuscumque femella non sufficit ad educationem prolis, quod ibi commanent mas et femina usque ad prolis educationem. Ergo patet quod, cum coniunctio sit propter educationem omnis coniunctio ex qua non sequitur debita educatio, est contra naturam; cum ergo natus indigeat multa cura patris, oportet quod habeat homo determinatam feminam, et hoc est matrimonium. Vtrum autem habeat plures, de hoc est alia questio. Erit ergo fornicatio sic contra istam educationem; ergo est contra naturam et peccatum mortale. Moyses autem iudeis loquebatur sicut magister rudibus auditoribus propositiones manifestissimas; decalogus est initia[tio] legis et ideo non expressit ibi nisi ea que erant manifesta; unde aliqui dicunt quod Deus locutus est per seipsum decalogum, omnia alia reseruauit aliis explicanda. Vnde in hoc *non mechaberis* intelligitur omne peccatum quod est per usum membrorum [genitalium] preter matrimonium. Item peccat contra se, Cor. 6: qui forn[icatur], in corpus s[uum] pec[cat], quia actus huiusmodi non debet esse nisi propter generationem alterius. Item, in lege [quedam] peccata non puniebantur per mortem, sicut furtum et multa alia; ergo non ualet illud quod obicitur de Leu. Patet ergo quod fornicatio est mortale.

*Ego autem.* Hic Dominus adimplet legem. Pharisei enim et scribe hoc *non mech[aberis]* intelligebant solum quantum ad actus; Dominus autem prohibet etiam concupiscentiam. Set obicit hic Augustinus quod preceptum decalogi est: uxorem proximi tui non concu[pisces, non domum, non agrum, non seruum, non ancillam] etc.; ergo Dominus non adimpleuit. Et respondet quod intelligit: non concupisces ad auferendum; unde simul ponit: non concupisces uxorem et ancillam.

Et nota quod non dicit: qui uidet et concupiscit, set: qui uiderit ad concupiscendum. Et exponitur dupliciter. Primo sic: *qui ui[derit] ad con[cupiscendum]*, idest ut concupiscat, ut ponatur concomitantia. Et est duplex concupiscentia: una que est propassio, alia que est passio. Propassio appellatur, quasi imperfecta passio, quando motus sistit in solo appetitu sensibili non ratione consentiente. Passio est quando ratio consentit, et tunc est peccatum mortale. Et ideo dicit: *iam mecha[tus] in cor[de]*, quia Deus inspector est cordium et talis non dimittit actum nisi propter impedimentum.

Vel li *ad* secundum Augustinum inportat finem, idest: *qui ui[derit] ad con[cupiscendum]*, idest eo fine ut concupiscat. Set regula est quod quicquid homo facit sub fine peccati mortalis, totum mortale, et quicquid propter finem meritorium, totum meritorium, sicut patet de illo qui uadit ad ecclesiam uel ad furandum: quicquid interim fiat, totum est uel meritorium uel peccatum. Est autem duplex consensus: unus in actu, sicut quando ratio procedit intantum quod uult committere ad ultimum, alius in delectatione, sicut quando excitat sibi delectationes turpes ut delectetur. Quamuis non consentiat primo modo, est mortale quando respicit propter hunc finem ut delectetur, et ideo consentit *iam mech[atus] in co[rde]* quantum ad Deum, Io. 31: pepigi fedus cum oculis [meis ut ne cogitarem quidem de uirgine], Eccli. 9: uirginem ne respi[cias ne forte scandalizeris in decore illius]. Crisostomus etiam dicit quod mulieres que se parant ad hoc quod concupiscantur, peccant mortaliter, Exo. 21: si aliquis aperuerit [cisternam et foderit] et non cooperi[t] etc.; et si nullus concupiscit eam, dicendum quod peccat mortaliter sicut et ille qui parat uenenum: quamuis non sumatur ab illo cui paratur, tamen parans peccat mortaliter, quia quantum est in se eum occidit.

*Quod si oculus.* Hic ostendit Dominus quomodo istud preceptum potest facilius obseruare, scilicet sic: uitando occasiones peccati. Designantur autem per oculum et per manum quattuor. Primo, oculus et manus corporalis, et sic

intelligendum: *abscide* corporaliter. Secundum Crisostomum hoc non potest stare, quia non est aliquod membrum quod non scandalizet, Ro. 7: scio quod non habitat [in me, hoc est in carne mea, bonum], unde omnia membra oporteret abscidere; ergo non est hic sensus. Vel aliter: corpus enim dicitur occidi dupliciter: quantum ad uitam nature et culpe, Ro. 6: ut destruatur corpus peccati [ut ultra non seruamus peccato], et sic *abscide* peccato; set tunc sinister non esset innocens; ergo non est hic sensus.

Dicendum ergo quod per oculum aliquando intelligitur proximus qui tui est in auxilium; officium enim oculi est ut te in uia dirigat; unde consiliator tuus in rebus mundanis est oculus sinister, in diuinis dexter. Officium manus est quod adiuuet te; unde proximum qui facit negotia in temporalibus manus sinistra, in spiritualibus dextera, Iob [29]: oculus fui ceco [et pes claudo]. Ergo secundum hunc sensum intelligendo, dupliciter oculus uel manus scandalizat. Quia si consiliarius aliquis in rebus mundanis uel diuinis scandalizat te, [*abscide* etc.]; non facit mentionem de sinistro, quia si dexter debet abscidi, multo magis *abscide* etc. Vel aliter: Dominus uult quod non solum in te, set etiam in familiam serues puritatem; unde, si aliquis immunde uiuat, *abscide* etc., Ps.: non habitabit in medio [domus mee qui facit superbiam].

Vel possumus oculum uel manum intelligere interioris hominis, Cor. iv: licet is qui foris est [noster homo corrumpitur, tamen is qui intus est renouatur de die in diem], quia sicut exterior, ita et interior, Eph. 1: det uobis illuminatos [oculos cordis uestri]. Dicitur autem ibi manus uis motiua, oculus intellectiua, et secundum hoc potest exponi dupliciter. Primo sic: ex hoc quod oculus qui est in parte intellectiua que habet liberum arbitrium, et est in dextra, exterior in sinistra, non dicit Dominus quod abscidas sinistram, quia non est in potestate liberi arbitrii quod exteriora membra non moneantur, set quod interiora non male moueantur et respiciam. Dicit ergo: *si oculus tuus scandalizat* ad male cogitandum, remoue hunc intellectum; item, si mala uoluntas, remoue eam.

Vel aliter: oculus designat bonam intentionem, manus bonam uoluntatem; si ex istis sequatur scandalum uel occasio concupiscentie, remoue etc., sicut si habet bonam uoluntatem uisitandi pauperes mulieres, si ex ista sequatur occasio concupiscentie, *abscide* etc.

Quarto, per oculum potest significari uita econtemplatiua, per manus actiua. Ista aliquando scandalizant, quia aliquando ex contemplatione nimia incurritur error. Item, aliquis quia non est aptus, non implet opus contemplationis, set degenerat in pigritiam, Tren. I: uideruni eam hostes [et deriserunt sabbata eius]; *abscide* ergo et uade ad exercitium operis. Vel in uita actiua aliquando efficiuntur inquieti et incurrunt occasiones peccati; unde transseundum ad alium statum.

Primus ergo modus excludendus est; secundus de proximo, tertius de homine interiori, quartus de uita actiua et contemplatiua faciunt ad expositionem *expedit enim tibi* etc., et quinto, de bono respectu et bona operatione.

---

**Lectio 7**  
**Reportatio Petri de Andria**

**5—7**  
**Mt 5:31-32**

31 ἐρρέθη δέ, ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. 32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.

31. And it hath been said, Whosoever shall put away his wife, let him give her a bill of divorce. 32. But I say to you, that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery.

*Dictum est autem: quicumque [dimiserit] uxorem suam, det illi li[bellum] re[pudii].* Postquam Dominus adimpleuit precepta legis prohibitiua, nunc adimplet precepta legis

permissiua. Et diuiditur pars ista in partes duas. Primo adimplet legem quantum ad precepta permissiua que pertinent ad Deum, secundo quantum ad precepta que pertinent ad proximum, ibi: *audistis quia dictum est: oculum pro oculo*. Prima in duas: prima adimplet preceptum permissiuum de libello repudii, secunda de iuramento, ibi: *audistis quia dictum est antiquis: non per iurabis*. Quantum ad primum duo facit: primo ponit uerba legis, secundum ipsorum adimpletionem: *ego autem dico uobis quia omnis* etc.

Dicit ergo: *dictum est* etc., Deut. xxiiii. Questio: *si dimiserit ux[orem] suam, det illi li[bellum] re[pudii]*, hoc est preceptum, set dimittere est permissio; Moyses enim permisit, non precepit. Est autem multiplex permissio, scilicet: concessionis, quando licita conceduntur, ut monacho conceditur uisitare patrem ab abbate; dispensationis, quando non licita fiunt licita per dispensationem, ut cum aliis dispensatiue permittitur monachum comedere carnes; indulgentie, quando permittitur aliquid licitum cuius oppositum melius est, ut permissio apostoli de secundis nuptiis et tamen melior est continentia uidualis (et secundum hoc soluas quod hic dicit Glosa scilicet quod apostoli preceperunt secundas nuptias, idest indulserunt: uel preceptum est nisi uelis continere, alias non obliget ut preceptum); sustinentie, sicut [quando] Deus permittit mala aliqua fieri, licet ex eis semper aliquod bonum eliciat; tollerantie, quando aliquod malum tolleratur ne peius fiat, sicut hic.

*Quicumque dimi[serit] ux[orem] suam*. Nunquid inseparabilitas matrimonii est de lege nature, set nunquid per dispensationem est [quod] in lege Moy[sis] fuit hic *det illi libellum re[pudii]* in quo cause repu[dii] scri[bebantur]? Vel secundum Iose[phum]. Vel secundum Augustinum: ideo scribe[batur] ut mora



[interueniente et consilio scribarum dissuadente, uir a proposito repudiandi desisteret]. Secundum [Ieronimum] super hoc, causa autem permissionis repudiandi uxore[m] fuit uitatio uxoricidii.

Set nunquid repudiate licebat nubere? *Ego autem dico*: facit eam mechari. Set est questio: nunquid propter fornicationem licet uiro uxorem dimittere? Et uidetur quia non est malum pro malo reddendum. Dicendum quod Dominus concessit dimittere uxorem propter fornicationem in penam illius qui fidem fregit. Set nunquid tenetur ad hoc ex precepto? Dicendum quod dimissio uxoris fornicarie introduc[t]a est ad corrigendum uxoris crimen. Set nunquid proprio iudicio potest eam dimittere? *Et qui dimissam duxerit adulterat*, quia uir adueniens supra matrimonium.

---

**Lectio 8**  
**Reportatio Petri de Andria**

**5—8**  
**Mt 5:33-37**

33 πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου. 34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως: μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ: 35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ: μήτε εἰς ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως: 36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. 37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ: τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

33. Again you have heard that it was said to them of old, thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord. 34. But I say to you not to swear at all, neither by heaven for it is the throne of God. 35. Nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king: 36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37. But let your speech be yea, yea: no, no: and that which is over and above these, is of evil.

*Audistis quia dictum est antiquis: non periurabis*. Supra Dominus adimpleuit unum preceptum permissuum, scilicet de libello

repudii, hic adimplet aliud permissium, scilicet de iuramento. Et circa hoc tria facit: primo enim ponit uerba legis, secundo adimplet, tertio questioni respondet, secundum ibi: *ego autem*, tertium ibi: *sit sermo*.

Est autem considerandum quod in uerbis legis duo continentur, quorum unum erat simpliciter prohibitium, aliud permissium. Prohibitium: periurium, et hoc est *audistis* etc., Leu. 19, et quasi in eundem sensum Exo.: non assumes nomen [Domini Dei tui in uanum] etc.. Permissium: *reddes Domino*, idest quando contigerit te iurare, non per creaturas iurabis, set per Deum, Deut. 6: Dominum Deum tuum [timebis et ipsi seruies ac per nomen illius iurabis]. Et secundum hoc uidetur quod hoc sacramentum, scilicet iurare per Deum, non est peccatum, set quod permiserit lex hoc quia iudei proni erant ad ydolatriam, non tanquam liceret, set ut uitaretur peius, scilicet ydolatria.

Set constat autem quod reuerentiam exhibere Deo secundum se bonum est; iurare per Deum est reuerentiam exhibere Deo, quia in Glosa dicitur: unusquisque etc. et Heb. [6]: homines enim per maio[rem sui] iurant; ergo iurare per Deum secundum se bonum est. Preterea iurare per Deum est testem Deum inuocare; set hoc secundum se bonum est; ergo iurare per se bonum est.

Et sciendum quod iurare secundum se non est aliquid ordinatum, immo in se inportat inordinationem. Nichil est aliud iurare per Deum quam inuocare Deum testem super dicto humano; hoc autem contingit dupliciter: aut quia inducitur diuinum testimonium ad confirmandum dictum humanum tantum et hoc non est malum, aut quia expetitur diuinum iudicium, quasi: si non ita est, condempnetur a Deo. In factis autem hominum nichil ita est fragile sicut uerbum, Iac. 3: si quis in uerbo non

offen[dit, hic perfectus est uir]; unde inuocare testem Deum in hoc in quo homo est ita fragilis, hoc est contempnere iudicium Dei, Eccli. 23: uir multum iurans [implebitur iniquitate].

Dominus autem consequenter hic adimplet, unde: *ego autem dico [uobis]: nolite* etc. Ergo iuramentum secundum se est illicitum. Cum ergo iudices compellant homines iurare in causibus suis, uidetur quod faciant contra preceptum, et hec est opinio quorundam hereticorum dicentium quod nulli iurare licet. Et respondet Ieronimus quod Dominus hic prohibet iurare per creaturas et hoc propter iudeos qui proni ad ydolatriam, unde non simpliciter prohibet iuramentum. Set hec non uidetur bona expositio, quia tunc Dominus nichil adderet uerbis legis que dicit: reddes Domino iura[menta] t[ua]. Et ideo dicendum secundum Augustinum quod Dominus prohibet iurare per Deum et creaturas.

Set tunc remanet duplex questio: prima, quod Dominus noster destrueret legem que dicit: *reddes Domino iuramenta tua*, secunda, quia secundum hoc uidetur quod iuramentum sit illicitum. Et respondet Augustinus quod sicut libellus repudii non fuit intentus a lege set permissus propter crudelitatem Iudeorum, et Dominus adimpleuit quia nullo modo uoluit quod daretur, similiter hic lex mandauit quod non periurarent, set si iurarent, non per creaturas set per Deum; set Dominus adimplet cum dicit: *nolite* etc. Et sicut qui tacet, nullo modo est mendax, ita qui nullo modo iurat, magis remouetur a periurio.

Ad illud quod dicitur quod iuramentum est illicitum, dicendum secundum Augustinum quod idem Spiritus Sanctus est qui locutus est in sacris scripturis et qui operatus est in sanctis suis; unde, quis sit intellectus scripturarum patet ex dictis sanctorum. Paulus motus est a

Spiritu Sancto et tamen iuravit dupliciter, quia et iuramento simplicis attestationis, Ro. 1: testis mihi [est Deus], et iuramento execrationis, quod est quando quis inignorat salutem suam uel anima sui Deo, Cor. [1]: ego testem Deum inuoco in anima mea. Et si dicatur quod hoc non est iuramentum, hoc ridiculum est, quia idem est per Deum et in anima mea, Cor. [15]: cotidie morior per gloriam [uestram, fratres, quam habeo in Christo Iesu Domino nostro], et in greco li per intelligitur jurante. Ergo si Paulus iuravit, uidetur quod Dominus non intendat iuramentum prohibere, [set] facilitatem iurandi. Et ostendit quod iuramentum non est secundum se appetendum, immo non nisi propter necessitatem iurantem. Et ideo dicit Augustinus quod Paulus nunquam iuravit nisi in scribendo, quia non debet fieri nisi cuni magna cautela et deliberatione et propter neccessitatem, nisi scilicet exposcit utilitas aliorum.

Set posset dici quod iurare per Deum malum est, set non per aliquid minus Deo. Et hoc Dominus excludit, unde: *neque per celum* etc. Iurare per creaturas potest esse uel ydolatria uel absque ydolatria. Si enim attribuatur iudicium rebus illis, scilicet exposcendo iudicium a creaturis, hoc est ydolatrare, sicut antiqui qui dicebant celum esse deum. Alio modo potest sine peccato et ydolatria dupliciter: primum, in quantum creatura inignoratur Deo exposcendo iudicium in ea, sicut quando homines iurant per capud suum; secundo, in quantum in aliqua creatura apparet aliqua euidencia diuine maiestatis, sicut si iuretur per celum, eius uirtus et potentia in celo manifestatur. Vnde hic ponit creaturas excellentes per quas aliquis posset iurare.

Et est ista excellentia in tribus manifesta, scilicet duo elementa, celum et terra, sub quibus continentur omnia alia sicut media inter

extrema. Et quantum ad hoc dicit: neque per celum], Ys. ult.: celum mihi se[des et terra scabellum pedum meorum] etc.. Crisostomus: non dicit neque per celum quia quoddam magnum corpus est, neque per terram que mater est omnium, set ostendit excellentiam istorum per comparationem ad Deum.

Set nunquid Deus habet menbra et situm et huiusmodi? Vnde dupliciter exponitur. Primo ad litteram: illud enim dicitur sedes ubi aliquis requiescit, et ibi requiescit ubi perfecte stat; quia igitur inter creaturas corporales celum magis de diuina bonitate participat et terra est minus, ideo celum dicitur sedes, terra scabellum. Item, homines consueuerunt sedere ad iudicandum et quia Dominus per ea que de celo ueniunt aliquando iudicat Iob 36: per hec iudicat populos, scilicet per fulgura et huiusmodi, dicitur celum.

Mistice autem per celum intelliguntur sancti uiri quorum conuersatio est in celis. Phil. 3 1S7; in hiis Deus iudicat, Cor. 2: spiritualis iudicat omnia, Terra: peccatores, propter affectum terrenorum, Phil. 3: qui terrena sapiunt. Et super scabellum: quia si legem sub qua sunt non inplent, punientur.

In conuersatione hominum ponit ciuitatem et inter alias Ierusalem excellit quia ibi colebatur Deus, et hoc est *neque per Ie[rosolymam]*, Ps.: gloriosa dicta sunt [de te ciuitas Dei] et Ierusalem que edifi[catur ut ciuitas].

Et in menbris corporalibus. Set quia posset dici quod non debemus iurare per ista maiora set per minora, ideo dicit: *neque per ca[put]*. Quilibet enim potest facere de eo quod suum est quod uult, set homo non habet potestatem super caput suum quantum ad minima: ergo non debet iurare per illud et hoc est *quia non potes [unum] ca[pillum] album [facere aut nigrum]* secundum naturam, scilicet infra 6:

nemo potest adicere ad sta[turam suam cubitum unum].

Set posset dici: quomodo ergo loquemur? Respondet, et primo satisfacit questionī, secundo ponit rationem. Dicit ergo: *sit autem serm[o]*. Et potest tripliciter exponi. Primo sic: si aliquis querat: estne hoc?, sit sermo uester: est uel non. Secundo: ut non aliud dicat os et aliud sentiat cor et aliud demonstret opus, Ps.: qui loquuntur pacem [cum proximo suo, mala autem sunt in cordibus eorum] etc.. Tertio sic, et est magis litteralis: *sit sermo uester*: uereque est, est, uereque non est, non est, quasi dicat: dicatis utrum [que] simpliciter; hec est enim diffinitio ueri: omne quod est, et non esse: quod non est; et ista est Ylarii, Cor. 1: Christus Ihesus [...non fuit est et non, set est in illo fuit] etc..

*Quod autem* etc. Non dicit malum est, set a malo est, non tuo set ab alio, quia [iurare] cogeris cum tamen expediret illi credere; et sic Apostolus iurauit. Vel secundum Crisostomum, *Quod [autem his] habun[dantius]*, per hoc apparet quod in ueteri lege unum iuramentum prohibitium, scilicet periurare; aliud permisit, scilicet ex neccessitate iurare; tertium iuramentum remouet, scilicet superstitiosum, quod est quando reuerentia exhibetur creature que debetur creatori.

---

**Lectio 9**  
**Reportatio Petri de Andria**

**5—9**  
**Mt 5:38-42**

38 ἠκούσατε ὅτι ἐρρέθη, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. 39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ: ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην: 40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου

38. You have heard that it hath been said: An eye for an eye, and a tooth for a tooth. 39. But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other. And if a man will contend with thee

λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον: 41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο. 42 τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.

in judgment, and take away thy coat, let go thy cloak also unto him. 41. And whosoever will force thee one mile, go with him other two. 42. Give to him that asketh of thee, and from him that would borrow of thee turn not away.

*Audistis [quia dictum est: oculum pro oculo].* Supra Dominus adimpleuit legem quantum ad precepta permissiua que pertinent ad Deum, nunc quantum ad ea que pertinent ad proximum, et hoc quantum ad duo: quantum ad actum et quantum ad affectum, secundum ibi: *diliges proximi[mum]*. Circa primum duo facit: primo ponit dictum legis, secundo adimplet.

*Dicit ergo: audistis etc. oculum p[ro]o[culo]* debes exigere, Exodo 21 et Deut. 19. In istis autem uerbis legis alius fuit intellectus legis latoris et iudeorum, quia legis latoris intentio fuit statuere modum indicandi iustitie quantum ad iudices, ut scilicet penam determinatam inferrent; iudei intelligebant quod unusquisque uindictam acciperet de iniuria sibi illata, quod erat contra legem, Leu. 19: non querat ultio[nem].

Adimplet ergo Dominus quantum ad malum intellectum, unde: *ego autem*. Et circa hoc duo facit. Dupliciter enim adimplet: primo quantum ad hoc quod non expetatur uindicta, secundo quantum ad hoc quod bonum faciat inferenti iniuriam, ibi: *set [qui] petit a te*. Circa primum duo facit: primo adimplet in generali, secundo in speciali, ibi: *set si quis*.

Quantum ad superficiem littere uidetur quod mala lex e conuerso. Set secundum Augustinum Dominus non destruit, sci implet. Legis enim intentio erat retrahere homines a nimia ultione et inmoderaia, Dominus autem

totaliter prohibet ultionem; unde si lex dixisset: non queras ultionem ultra debitum et Dominus: nullo modo queras, adimpleret dictum legis.

Et considerandi sunt hic secundum Augustinum quinque gradus: unus, illius qui iniuriam intulit, et hic esi maximus in nequitia; secundus, eius qui levis iniuriam infert equalem: hic minor esi iniquitatis positio; tertius, qui rependit set minorem quam passus sit; quartus, qui nullam penam rependit; quintus, qui non rependit, set etiam non impedit quod etiam aliud malum sibi inferatur, et hoc Dominus docet, unde: *ego autem dico uobis* non resi[siere malo] etc.; et intelligitur scilicet de malo non culpe, set pene uel iniurie, Ro. 12: non nos defe[n dentes]; et istud satis conuenit cum promisso.

Set posset aliquis dicere: uolo uindicare me [non] ut deiceretur in uindicta, set ut de cetero non offendar; set hoc etiam excludit Dominus: *non resi[stere]* etc.

Set uidendum est quomodo intelligenda sit ista sententia Domini. Dupliciter enim obicitur secundum duos errores. Vnus gentiliū, ut dicit Augustinus in epistola contra Marcellianum, qui ita arguunt quod sine uindicta nulla res publica conseruetur: sic resistitur hostibus et puniuntur fures, quod si non fieret, totaliter res publica periret; ergo, lex ewangelica destruit societatem hominum, ergo est abicienda. E conuerso heretici dicunt quod sustinent ewangelia et nolunt detrahere ea que pertinent ad societatem auferendo uindictam. Vnde dicendum quod isti ex falso intellectu processerunt. Potest enim aliquis resistere malo dupliciter: ex amore puplici boni ei priuati. Deus autem non intendit prohibere quod non resistatur malo pro bono rei puplice, set quod non exardescat quis in uindictam pro bono priuato; nichil enim magis



conseruat societatem hominum quam quod homo non habeat potestatem malefaciendi in priuato.

Set item uidetur quod Deus non intendat hoc prohibere, quia naturalis inclinatio est cuiuslibet rei quod resistat malo corumpenti bonum suum; ergo istud preceptum non potest seruari. Set dicendum quod naturalis inclinatio est quod quelibet res repellat proprium nocumentum et item naturalis inclinatio quod quelibet res exponat se ad proprium detrimentum ut uitet detrimentum comune, sicut manus exponit se periculo propter corpus et quelibet pars pro suo toto. Vnde naturale est quod homo sustineat malum pro bono rei publice et ad hoc pertinet uirtus pollitica sicut fortitudo et huiusmodi.

Set Augustinus dicit quod istud *non resistat* etc. intelligendum est secundum preparationem animi, quia homo pro utilitate proximi debet esse paratus omnia mala sustinere uel sufferre, et ponit exemplum; si enim aliquis custodiret freneticum et ille percuteret eum uel huiusmodi, si habet beniuolentiam ad eum, debet esse paratus pro sua salute etiam alia mala sustinere; ita et nos pro utilitate Ecclesie.

Et notandum quod hoc quod Dominus dicit, quodam modo est preceptum, quodam concilium. Preceptum, si aliquis dimitteret ea ad que tenetur timore alicuius incomodi temporalis, sicut prelatus qui custodit gregem debet esse paratus in animo sustinere omnia dampna antequam dimittat ea ad que tenetur. Concilium, si non pretermitteret ea ad que non tenetur; sicut si aliquis propter introitum religionis sustinet plura dampna a parentibus, consilium [f. 43vb] est ut non pretermittat quod melius est.

Consequenter, quod dixerat Dominus in generali, manifestat in speciali: set si quis te per[cusserit]. Triplex dampnum potest inferri alicui: in lesione corporis, in ablatione rerum, in coactione operum. Et ponit exemplum de hiis tribus.

Dicit ergo: *set si quis [te] per[cusserit] in unam max[illam], pre[be] al[teram]* maxillam, Tren. 3: dabit percudenti se ma[xillam], Ys. 1: dedi corpus meum [percutientibus et genas meas uellentibus]. Quomodo ista debeant intelligi, considerandum est ex gestis sanctorum. Dominus enim qui cepit facere et docere, hoc non adimpleuit, Io. [18]: si male locutus sum etc. et post: cur me cedis, et Apostolus, Act.: percutiat te Deus, paries [dealbato. Et ex hoc Augustinus argumentatur quod nos per gesta sanctorum scimus qualiter intelligenda est scriptura; unde dicit esse intelligendum in preparatione animi. Et expone hoc sicut supra.

Mistice. Tamen Sciendum quod ille in faciem te cedit, qui in conspectu tuo tibi contumelias infert. Cor. xi: sustinetis enim si quis in faciem uos cedit]. Maxilla dextera pertinet ad spiritualia, sinistra ad temporalia; uult ergo dicere quod si sustines iniuriam in spiritualibus, multo magis in temporalibus quam quod prelati faciunt, qui sustinent dampna ecclesiarum set non consanguineorum.

*Et qui uult tecum in iudi[cio] conten[dere].* Hoc contingit dupliciter: ad hoc quod aliquis recipiat sua, et tunc non magnum si cedis, set quod auferat tua, hoc perfectionis si cedas, et hoc est *et tunicam tol[lere]*, idest quamcumque rem temporalem, *dans et pu[lillum]*, idest quamcumque aliam rem. Et hoc etiam in preparatione animi, quia si aliquis calumpniam tibi facit, caritatem tamen non dimittas quam habes ad eum. Cor. 6: iam

omnino delictum est [uobis quod indicia habetis inter uos].

Istud iudicium uitandum est propter duas rationes: una est quia si clericus est, [se] subdendo iudici seculari derogat dignitati sue; alia ratio quia quamuis non intendit aliquam calumpniam, tamen si uidet causam sue contentionis calumpniari, datur ei occasio similia faciendi et ideo contendere in iudicio periculosum est.

Item, repetere iudicio contingit dupliciter; licite et non licite. Illicitum est repetere in iudicio infidelium. Item, quod non repetat cum contentione; est enim contentio inpugnatio ueritatis cum confidentia clamoris, Prou. 20: honor est homini qui separat se [a contentionibus] Licitum, immo quasi uotium, est dupliciter: quando sunt res pauperum uel ecclesie, unde si prelatus non repetat, peccat; alia causa est quando ille qui auffert, insolentior efficitur et magis procax nisi ei resistatur: caritas est quia tunc anima eius liberatur a morte; quando autem esset res priuata et non speraretur correctio, tunc non contendendum. Omnia ista tamen intelligenda sunt in preparatione animi.

*Si quis te ang[ariauerit].* Angariare proprie est sine iustitia ad aliqua seruilia opera mancipare. *Vade ali[a] duo*, scilicet milia, Cor. xi: sustinetis si quis [uos] in ser[uitutem] redigit].

Et notandum quod Dominus quodam ordine processit: primo dixit non esse resistendum malo, postea quod debet homo esse paratus non tantum non resistere set penam equalem sustinere, modo plus quia ascendit usque ad duplum.

*Qui petit a te.* Hic dicit quod debemus benefacere malefaciendum dupliciter: per modum simplicis dationis et mutui. Quantum ad primum dicit: qui pe[tit], Thob. 4: si multum tibi fuerit, [abundanter tribuo, Iob 31: si negaui, quod uo[lebant pauperibus]. Set obicitur quia hoc non possunt facere pauperes; item, diuites si semper darent, nichil eis remaneret. Et soluit dupliciter Augustinus. Primo sic: quod non omnia debes dare que petit, quia non inhonestum nec iniustum uel inrationabile uel illud quo tu magis indiges, set quando iuste petit aliquis, debes dare. Et hoc est preceptum si teneris, consilium si non teneris. Ieronimus tamen dicit quod intelligitur de bono spirituali, quia tale nulli potest esse nocumentum.

*Et uolenti.* Mutuum accipe, hoc dupliciter: quia quicumque benefacit alteri, etiam si simpliciter det aliquid, expectat retributionem, Prou. 19: feneratur Domino [qui miseretur pauperis, et uicissitudinem suam reddet ei], Ecce. xi: mitte panem [tuum super transeuntes aquas quia post multa tempora inuenies illum]. Vel aliter: uolenti aliquid accipere ut reddat, non auer[taris]. Et posset uideri alicui quod Deus non recompensaret proprium quod speraret ab homine et ideo posset magis moueri ad dandum quam mutuandum ut reciperet a Deo; set Dominus dicit quod etiam a Deo recipiet. Vel dicit non auer[taris] quia timent aliquando defraudari et ideo non mutant, Eccli. 29: multi [non causa nequitiæ non fenerauerunt, set fraudari gratis timuerunt] etc. et post: perdet peccuniam [pro fratre et amico. Et notandum quod hoc potest esse preceptum et consilium secundum diuersas conditiones, quod patet ex dictis.

38 ἠκούσατε ὅτι ἐρρέθη, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. 39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ: ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγὸνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην: 40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον: 41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο. 42 τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς. 43 ἠκούσατε ὅτι ἐρρέθη, ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. 44 ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς, 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. 46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; 47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; 48 ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

43. You have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy. 44. But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: 45. That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust. 46. For if you love them that love you, what reward shall you have? do not even the publicans this? 47. And if you salute your brethren only, what do you more? do not also the heathens this? 48. Be you therefore perfect, as also your heavenly Father is perfect.

*Audistis quia dicitur [est: diliges proximum tuum]. Supra Dominus adimplevit legem quantum ad actum permissuum ei hic quantum ad affectum odii secundum quod uidebatur. Et est ultima adimpletio. Et sunt satis congrue ad impletionem in dilectione Ro.: plenitudo legis est dilectio Ro. 13. Circa hoc ergo duo facit: primo ponit ea que sunt legis, secundo adimplet, ibi: ego autem. In istis uerbis duo tangit, scilicet diliges et odio habere[bis].*

Circa primum considerandum quod aliqui intelligebant proximum dici solum familiarem uel consanguineum et secundum rei ueritatem omnis homo dicitur proximus et etiam angeli, quia dicitur Luc. x quod ille qui fecit misericordiam semiuuiuo dicitur proximus: ex quo possumus accipere quod ille dicitur proximus a quo misericordiam accipimus, sic

angeli, uel cui misericordiam debemus, sic homo. Hoc preceptum est Leu. 19.

Et uoluit Dominus uti isto nomine *proximus* quia per hoc datur intelligi ratio dilectionis. Omnis enim amicitia super aliquam similitudinem uel propinquitatem fundatur, Eccli. 13: omne animal dili[git] similem sibi]. Est autem quedam similitudo naturalis secundum quam omnes homines conueniunt in specie; unde, sicut naturale est quod omne animal diligit sibi simile, ita naturale quod omnis homo diligit sibi simile. Alia est similitudo pollitica, quia aliquis debet diligere aliquem in quantum est eius ciuis, et hec pollitica amicitia. Est etiam similitudo gratie et ista est amplior, quia se extendit ad omnes qui habent ordinem ad beatitudinem, scilicet angelos et homines, et hoc est preceptum caritatis quod fundatur super istam unionem. Ergo quod dicit *diliges prox[imum]*, non intelligendum est tantum in origine sanguinis uel familiaritatis, set in ordine ad beatitudinem.

*Et odio habe[his] inimicum tuum]*. Hec uerba in nullo loco scripta sunt in lege, set accipi possunt ex quibusdam uerbis: Exo. 23, ubi Dominus dixit quod non inirent fedus cum hominibus etc. et Deut. 7 mandat quod deleant eos usque ad internicionem; quoniam ex hoc accipiebant quod inimici habendi sunt odio et propter hunc intellectum dicit: *et odio habe[bis]*. Contrarium autem dicunt heretici: lex dicit *odio habe[bis]* etc., set omne odium est peccatum, ergo lex mandat peccatum. Et respondet Augustinus: iubet diligere inimicos; hoc arguo quia ipse benefacit bonis et malis; ergo in quantum in hoc Deo assimilamur, debemus diligere inimicos. Set Deus aliquos odio habet, Ro. 1: detractores Deo odibiles], et tamen Deus omnia diligit, Sap.: diligis omnia que sunt; unde dicendum quod Deus diligit naturam, set odit culpam. et similiter lex hoc uoluit.

Vnde Dominus adimplet quantum ad prauum intellectum scribarum et phariseorum qui retorquebant ad odium per se quod tamen erat contra legem, Leu. 19: non oderis fratrem tuum, set ipsi intelligebant fratrem de iudeis; sunt tamen omnes a Deo creati et ordinati ad unam beatitudinem, adimplet ergo Dominus: *ego autem* etc. Et circa hoc tria facit: ponitur primo adimpletio, secundo ratio probans, tertio concludit principale intentum, secundum ibi: *ut sitis filii*, tertium ibi: *estote ergo perfecti*. Adimplet autem quantum ad tria, scilicet quantum ad affectum cordis, officium operis in benefaciendo et oris in orando, secundum ibi: *benefacite*, tertium ibi: *et orate pro persequentibus*.

Dicit ergo: *diligite inimicos*. Set uidetur hoc esse inconueniens. Manifestum est enim quod nulla res potest auferre motum nature; set hic est motus naturalis, scilicet odire inimicum; unde quelibet res aduersatur suo contrario, sicut ouis fugit lupum, etiam in carentibus cognitione, quia ignis persequitur aquam. Ergo, quare dicit Dominus: *diligite inimicos* ?

Set sciendum quod, sicut Crisostomus dicit, duplex est amor et duplex odium, scilicet carnis et rationis. Dominus istud preceptum non dedit carni set rationi. Quando igitur sentis oriri in te motum odii et ideo compescis illum ad hoc quod non noceas, tunc est odium carnis tantum.

Set nunquid etiam secundum rationem debemus diligere inimicos? Dicendum secundum Augustinum quod sic quantum ad naturam et non quantum ad culpam. Vnde, in quo aduersarius similis est, diligendus est, sicut etiam apparet in rebus naturalibus, quia album aduersatur nigro in quantum dissimile est, in quantum enim nigrum et non in quantum color. Vnde debemus destruere odium, idest debet nobis displicere hoc quod inimicus est et hoc destruere in eo.

Set iterum questio est: nunquid tenentur omnes ad hoc? Videtur quod non, quia Augustinus in Encheri[dion] dicit quod diligere inimicos perfectionis est et non est tante multitudinis quanta credit exaudiri in oratione cum dicit: dimitte nobis debi[ta nostra, sicut et nos dimisimus] etc.; ergo dimittit Deus debita alicui qui non diligit inimicum; set nulli dimittitur debitum nisi in caritate existenti; ergo diligere inimicum non est de neccessitate salutis.

Set sciendum, sicut idem dicit Augustinus, quod dupliciter loqui possumus de isto inimico, uno modo antequam ueniam petat, alio modo postquam petit; postquam autem ueniam petit, iam non inimicus set amicus reputandus est. Et Dominus non remittit nisi ueniam petenti; non ergo precipit quod dimittas nisi ueniam petenti; ergo, si non petit, remanebit in odio.

Dicendum quod diligere inimicum ueniam non petentem est quodam modo preceptum et alio consilium. Omnis enim amicitia fundatur super aliquam unionem; unio autem que est inter duos, quedam est comunis, quedam specialis; specialis est illius a quo multa bona recepi et cum quo familiaritatem habeo semper et huiusmodi, generalis, in quantum sumus conciues celestis Ierusalem. Et secundum hanc dilectionem non oportet quod in speciali affectu afferar ad quemlibet illius multitudinis, tamen debeo omnes uelle esse sicut me ipsum et omnes homines saluos fieri. Et secundum hoc non tenemur diligere inimicum speciali affectu, set tenemur non excludere eum a comuni dilectione; unde contra preceptum esset si desiderarem omnes saluos fieri preter inimicum. Quod autem speciali dilectione ferar in eum, hoc est perfectionis et consilium. Et hoc dicit Augustinus: sufficit non odire, idest ut non excludas generalem dilectionem.

Et sciendum quod diligere aliquem est bonum ei uelle. Est autem duplex bonum: uite eterne, et



hoc intendit caritas quia teneor diligere proximum ad uitam eternam ut me ipsum, aliud temporale, et in hoc non teneor diligere proximum nisi in quantum ista ordinantur ad consequendam uitam eternam. Vnde salua caritate possum optare aliquod malum temporale proximo in quantum datur per hoc occasio benefaciendi et perueniendi ad uitam eternam. Vnde dicit Gregorius in *Moralibus* quod signum quod non diligis proximum est quando in eius ruina letaris; set possum letari in ruina temporalium in quantum ordinatur in bonum eiusdem uel aliorum, set multitudinis.

Set quia probatio dilectionis exhibitio est operis et Io. 3 dicitur: non diligamus uerbo neque [lingua, set opere et ueritate] etc., ideo Dominus subdit: *benefacite hiis* etc., Prou. 25: si esurit inimicus [tuus, ciba illum], si uideris asinum [odientis te iacere sub onere, non pertransibis set subleuabis cum eo]. Et hoc in aliquo casu est preceptum, in aliquo concilium: preceptum, in casu in quo teneris homini omni etiam inimico, etiam scilicet in extrema necessitate; consilium autem: si dares eleemosynam, non dico comunem, quia ab illa non debet excludi inimicus, set si specialem et non excludas inimicum ab ea, hoc consilium et perfectionis.

*Orate pro perse[quentibus et calumpniantibus uos]*. Posset enim dicere aliquis: non possum benefacere quia pauper; ideo dicit: orate pro per[sequentibus ]. Persecutores dicuntur qui manifeste persecuntur, calumpniatores, qui per fraudes uel circumuentiones nocent, Ys. lii: in Egyptum descendit populus meus [et Assur absque ulla causa calumpniatus est eum]. Et habemus exemplum quia Dominus orauit pro crucifissoribus, Luc. 23, et Stephanus, Act. Et est hoc preceptum in quantum non debet excludi a communi oratione Ecclesie, consilium autem si aliquam orationem specialem fiunt pro eo, quia hoc facere non teneris etiam pro omnibus animatis.

Set sunt grauiore questiones, quia inuenimus multos prophetas orare contra inimicos, Ps.: fiant filii eius orphani, Ie. [11]: uideam ultionem tuam ex eis, et multa talia inueniuntur. Et dicendum quod ista uerba non dicuntur affectu uindictæ, set spiritu prophetie, non affectu optantis, set spiritu predicantis; unde, uideam ultionem, idest uidebo. Vel dicendum quod sancti gaudebunt cum uiderint uindictam; ita sancti, quod perfecti sunt in iustitia Dei, exoptant diuinam iustitiam adimpleri.

Alia questio est quod Io. v dicitur: si quis scit fratrem suum [peccare peccatum non ad mortem, petet] et post tamen: est peccatum ad mortem: non pro illo dico ut roget] etc.; ergo, in fratribus sunt peccata ad mortem; ergo, si non debemus pro illis orare, multo minus pro persecutoribus. Et soluit Augustinus quod non omne peccatum mortale dicitur ad mortem, sel peccatum in Spiritum Sanctum quod proprie est inpenitentia finalis. Et hoc sufficiat ad presens quia de hoc habebitur in 12. Nec est credendum quod sit aliquod peccatum quod non possit ueniam consequi, quia nullum ita magnum quod illud Chayn: maior est iniquitas mea [quam ut ueniam merear] etc.. Set sicut Deus propter aliqua peccata procedentia deserit a gratia et propter homines cadunt in peccatis, unde et dicuntur indurati uel exceati. Ro.: tradidit illos Deus [in desideria cordis eorum, in immunditiam], ita, propter inmanitatem alicuius peccati. Deus non dat gratiam ut peniteat, et istud peccatum est cum homo cognoscit bonum et persequitur. Vnde non dicitur peccatum ad mortem quin aliqui peniteant, set quia quantum est de se non merentur ut apponatur gratia; unde quia graue est penitere et cum difficultate, ideo dicitur peccatum ad mortem. Et quia oratio non fit pro peccatoribus nisi ut conuertantur, ideo frustra fit pro talibus. Vnde quando Dominus dixit; Pater, ignosce illis etc., non orauit pro omnibus persecutoribus, set pro illis qui predestinati erant, Et ipse sciebat qui erant illi qui conuerti debebant; set quia nos nescimus predestinatos et

qui sint in peccato ad mortem, ideo debemus pro omnibus orare.

Tertia questio est, et habetur in Glosa, quia uidetur quod non sit conueniens orare pro persecutoribus quia Apoc. dicitur: uindica sanguinem sanctorum etc.; ergo possumus petere uindictam et nos. Et soluitur dupliciter ab Augustino. Vna solutio, quia cum dicitur uindica sanguinem], potest intelligi dupliciter: de hominibus uel de rege iniquo; dicitur enim aliquis uindicare, uno modo quod destruat nequitia illius qui per nequitiam te offendit, et ista est optima uindicta: sic Stephanus uindicatus est de Paulo, uno modo quod inferatur pena, non quod ipsi uindictam appetant, set zelo iustitie. Vel uindi[ca] non est intelligendum quasi ipsi exoptent uindictam, set dicuntur clamare in quantum ipsa mors iniusta expetit a Deo ultionem, sicut dicitur Gen. 4: en sanguis fratris tui Abel [clamat ad me] etc.

Consequenter Dominus ponit rationes probantes. Et sunt due, una ex exemplo diuino, alia ex fine.

Quantum ad primum dicit: *ut sitis [filii patris uestri]*. Set hic uidetur nichil esse dictum: homo enim fit filius Dei per gratiam, ergo non est ex operibus; Dominus autem uidetur innuere quod homo debet bene agere ut gratiam acquirat. Set sciendum quod ista filiatio non est naturalis, set similitudinis, Ro. 8: quos presciuit et predestinauit conformes fieri imaginis Filii eius]; unde, quanto aliquis crescit in diuina similitudine, tanto in diuina filiatione. Inceptio diuine similitudinis est a fide; nullus autem credit nisi uolens, unde ibi operatur libertas arbitrii, Io. 1: dedit eis [potestatem] filios Dei [fieri, his qui credunt in nomine eius]; crescit autem similitudo ista ex caritate, amplius crescit per opera, maxime autem quando adipiscetur gloriam, Sap. v: ecce quomodo computati sunt [inter filios Dei], tunc Io. 3: uidebimus eum [sicuti est]. *Vt*

*sitis ergo filii*: per ymitationem operum in spe, in re autem per gloriam in uita eterna.

*Qui est in celis*, quia presidet celum corporalibus et spiritualibus.

*Qui solem*. Hoc potest intelligi de sole et pluuiam materiali ad litteram. Et nota secundum hoc duo. Quia si ipse dat bona que creauit, quare tu non dabis? Qui dispensas *super bonos*, idest amicos, *et malos*, idest inimicos; et dicit *super bonos et ma[los]*, quia aliter dat bonis et aliter malis: bonis enim cedit in utilitatem, quia nec exaltantur prosperis nec deiciuntur aduersis, malis in detrimentum. Aliud nota quod bona temporalia non sunt affectanda, nec mala temporalia timenda, ex quo bonis aliquando mala et malis multotiens bona dantur.

Vel *qui solem* potest exponi de sole spirituali et pluuiam spirituali. Sed obicitur Sap. v: sol intelligenti[e non est ortus nobis] et Ys. v: [nubibus] mandabo [ne pluant super eam imbrem]. Set dicendum quod bonis et malis dat ista quantum ad sufficientiam, set quantum ad efficaciam solum bonis, sicut doctrina Christi bonis esi efficax, malis non. Vel per ista duo intelligitur baptismus, et in sole feruor Spiritus Sancti, in pluuiam aqua.

*Si enim*. Hic ponitur secunda ratio. Duo dixerat: *diligite inimicos etc, et benefacite etc*. Et hec non meritoria sunt nisi ex caritate, unde: *si enim dili[gatis]*. Suple rationem: nulla enim dilectio est meritoria nisi ex caritate que est qua diligitur aliquis propter Deum. Ergo, principaliter diligendus est Deus et omnes homines propter Deum.

*Nonne et publi[cani]*. Puplicani dicebantur quod preerant puplicis tributis, et dicuntur instituti a Publio romano consule, et reputabantur isti sicut

modo usurarii propter fraudes quas faciebant, Eccli. 26: difficile exiit negotians a ne[gligentia].

*Et si salu[taueritis] etc. nonne eth[n]i[ci]* qui sunt sine caritate gentiles; ethnos enim grece, gens dicitur latine.

Consequenter Dominus totum quod in hoc capitulo dixerat concludit: *estote ergo [uos perfecti sicut et pater uester]*, Gn. 17: ambula coram me [et esto perfectus], Heb. 6: intermittentes inchoationis [Christi sermonem, ad perfectionem feramur]. Set questio est utrum hoc si preceptum uel consilium; si preceptum: ergo omnes tenemur ad perfectionem; si consilium: cum omnes sint filii, omnes debent ymitari Patrem.

Set dicendum quod sicut natura distincta est, triplex est perfectio, scilicet simpliciter, secundum naturam et secundum tempus. Prima: solus Deus perfectus; secundum naturam: quando aliquis habet ea que natura sua requirit; secundum tempus: sicut puer dicitur perfectus. Loquendo ergo de perfecta dilectione, tunc similiter perfectio: Deus diligitur quantum diligendus est, et hoc est in solo Deo; nulla enim creatura potest diligere quantum diligendus est; diligitur enim ex sua bonitate que infinita est. Et ideo dicendum quod li *sicut* inportat similitudinem ymitationis.

Est autem alia perfectio dilectionis possibilis creature, ut scilicet Deum diligat secundum totalitatem suam. Et est triplex gradus istius perfectionis. Et unus non est possibilis in uita ista, alie due possibiles. Ad unum horum omnes tenentur, quia ista totalitas potest referri ad actum, et sic est perfectio patrie; in uita enim ista propter multas occupationes non est possibilis ista perfectio.

Est etiam totalitas in uia que est intentionis, ut scilicet habeas Deum in omnibus tuis tanquam finem ultimum nichil cogitato contra eum. Et hoc est preceptum; omnes enim tenentur se et sua ordinare in Deum.

Alia est perfectio media. Et ista est religiosorum. Quanto enim magis eximitur homo ab actibus mundi, tanto magis cogitat de Deo in actu et plus ascedit ad similitudinem eorum qui sunt in patria. Et propterea apostoli uoluerunt esse pauperes, non propter paupertatem, set ut facilius contemplationi uacarent. Et ideo est uirginitas uel continentia de perfectione consilii; que nupte cogitant que mundi sunt et ideo non ita feruntur in Dei contemplatione.

Patet ergo quod alia est dilectio que est perfectio simpliciter, alia que possibilis creature, alia media sicut dictum est.

---

**Caput 6**  
**Lectio 1**  
**Reportatio Petri de Andria**

**6—1**  
**Mt 6:1-4**

1 προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μή γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. 2 ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. 3 σοὺ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, 4 ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

1. Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. 2. Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. 3. But when thou dost alms, let not thy left hand know what thy right hand doth. 4. That thy alms may be in secret, and thy Father who seeth in secret will repay thee.

*Attendite ne iustitiam.* Supra Dominus adimpleuit legem quantum ad precepta, nunc incipit adimplere quantum ad promissa. In ueteri enim lege promittebantur temporalia, sicut dicit Augustinus, que erant maxima duo desiderabilia, scilicet gloria mundana et affluentia diuitiarum, Deut. 28: si audieris uocem Domini [Dei tui... faciet te Dominus Deus tuus excelsiorem cunctis gentibus, que uersantur in terra] etc.. Dominus autem docet in hoc capitulo non facere iustitie opera propter temporalia, neque propter gloriam mundi, neque propter affluentiam diuitiarum. Diuiditur autem hoc capitulum in partes duas. In prima parte docet non esse facienda opera iustitie propter gloriam mundi, secundo non esse facienda propter diuitias, ibi: nollite thesa[urizare]. Circa primum duo facit: primo ponit doctrinam in generali, secundo exequitur per partes, ibi: *cum ergo facis*. Circa primum duo facit: primo ponit documentum, secundo documentum rationem assignat, ibi: *alioquin*.

Dicit ergo *attendite*. Signanter dicit "attendite" propter tres rationes:

- Primo quia ibi est opus attentione ubi aliquid occulte subintelligitur. Ita est de appetitu humane laudis. Unde Chrysostomus: Occulte intrat et omnia quae intus sunt insensibiliter aufert. Psalmus (90,6): "A sagitta volante".
- Secundo opus est attentione contra ea quibus difficile resistitur. Augustinus in [Ep. ad] Aurelium: Quas virtutes ad uolendum habeat humane glorie cupido non facile noverunt nisi illi qui eis bellum indixerint quia etsi facile non quaeritur cum negatur, difficile tamen relinquitur cum offertur. Ioh. 3: propterea credere non poterant,
- tertio quia quam opera sunt maiora, tam minus potest homo praecavere. Chrysostomus: [omne malum] vexat filios diaboli, hoc autem filios Dei,

Zach. 3(1): Sathan sedebat a dextris, id est diabolus insidians bonis operibus.

Et non dixit *attendite* (6.1) nisi postquam removit iram animi et concupiscentiam et odium. Animus enim subiectus passionibus non potest attendere quid in corde geratur, Prov. 4: "Omni custodia serva" et post "oculi videant recta".

"Ne iustitiam", id est opus iustitiae. Iustitia quandoque sonat in vicium, quandoque scilicet praesumitur ex propriis viribus, Rom. 10: "Ignorantes Dei iustitiam" etc., aliquando sonat in virtutem sicut hic "ne iustitiam", quae scilicet a nobis exigitur. Dixerat enim dominus: "Nisi abundaverit" etc., et determinat quomodo poterat observari, et si totum referretur ad laudem hominum, non valeret, et ideo necessaria est recta intentio et hoc est "ne iustitia" etc.

Sed quaerit Chrysostomus: Quid si traham pauperem in partem? Dicendum quod si gloriam habeat in corde et ad gloriam habeat intentionem non valet, et ideo Gregorius dicit: Ita opus fiat in publico ut intentio maneat in occulto et hoc est "ne videamini". Sed numquid semper quaerimus gloriam quando volumus videri ab hominibus? Augustinus dicit quod dupliciter aliquid quaeritur, uno modo ut finis ultimus, alio ut necessarium ad finem. Illud autem proprie quaerimus quod volumus ut finem ultimum, aliud autem non proprie quaerimus quod volumus ut necessarium ad finem sicut aliquis quaerit navem [ut] vadat in patriam. Hic non proprie quaerit navem, sed patriam. Unde si ergo vis videri ab hominibus ut des eis exemplum et propter gloriam Dei, non prohiberis quia supra dixit: "Sic luceat lux vestra" etc. Prohibetur autem ne intentio feratur sicut in principalem finem et hoc est "ut videamini ab eis" tantum, scilicet sicut etiam



placere hominibus aliquando vituperatur: Gal.:  
"Si adhuc hominibus placerem", Aliquando  
laudatur: Cor. 10.

Consequenter assignat rationem sui documenti,  
unde *alioquin mercedem*. Nullus meretur  
aliquid apud aliquem cui nihil dat. Unde qui  
facit aliquid propter homines et non propter  
Deum, dicitur nihil dare. Chrysostomus: Quae  
sapientia elemosynam dare et mercedem Dei  
perdere. De hac mercede loquitur de qua Gen.  
15: "Ego Deus merces" et supra "merces vestra  
copiosa est?" etc.

---

## To Reportatio Leodegarii Bissuntini

### Lectio 2 Reportatio Petri de Andria

### 6— 2 Mt 6:5-8

5 καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ  
ὑποκριταί: ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ  
ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες  
προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις:  
ἀμήν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.  
6 σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμεῖόν  
σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ  
πατρὶ σου τῷ ἐν τῷ κρυπτῷ: καὶ ὁ πατήρ σου ὁ  
βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. 7  
προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ  
ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ  
αὐτῶν εἰσακουσθήσονται. 8 μὴ οὖν ὁμοιωθῆτε  
αὐτοῖς, οἶδεν γὰρ ὁ πατήρ ὑμῶν ὃν χρειάν ἔχετε  
πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

5. And when ye pray, you shall not  
be as the hypocrites, that love to  
stand and pray in the synagogues  
and corners of the streets, that they  
may be seen by men: Amen I say to  
you, they have received their  
reward. 6. But thou when thou shalt  
pray, enter into thy chamber, and  
having shut the door, pray to thy  
Father in secret, and thy father who  
seeth in secret will repay thee. 7.  
And when you are praying, speak  
not much, as the heathens. For they  
think that in their much speaking  
they may be heard. 8. Be not you  
therefore like to them for your  
Father knoweth what is needful for  
you, before you ask him.

Consequenter exequitur per partes cum  
dicit: *Cum ergo facis* et hoc quantum ad  
elemosynam, orationem et ieiunium. Secundum  
ibi: *Cum oratis*, tertium *cum ieiunatis*. Et ponit

ista tria quia secundum Chrysostomum dominus voluit instruere contra illa quibus sint temptatus, scilicet de gula, de avaritia et de inani gloria, sicut patet supra 4, et est contra gulam ieiunium, contra avaritiam elemosyna, contra inanem gloriam oratio. Nihil enim eam vincere potest cum etiam de bonis operibus ampliatur.

Considerandum quod ista tria sunt partes iustitiae dupliciter. Satisfactoriae enim iustitiae est ut qui peccat satisfaciat. Peccatum autem est triplex. Vel contra Deum, vel contra se ipsum, vel contra proximum. Contra Deum peccatur per superbiam et huic opponitur humilitas orationis. Eccli. (Sir 35,21): "Oratio humiliantis se". Contra proximum per avaritiam et ideo satisfacit per elemosynam. Contra se per carnis concupiscentiam et ideo satisfacit per ieiunium. Hieronymus: Oratione sanantur pestes cunctae mentis, ieiunio pestis corporis.

Item ista tria sunt partes iustitiae quae est religionis proprius actus. Religiosi enim debent offerre sacrificium Deo. Est autem triplex bonum: Exterius, scilicet res, interius corpus et anima. Per elemosynam ergo offerunt exteriora bona. Hebr. ultimo (13,16): "Beneficientiae et communionis". Per ieiunium corpora propria. Rom. 12: "Exhibeatis corpora vestra hostiam". Per orationem animam, est enim oratio "assensus mentis in Deum", Psalmus (141,2): "Dirigatur oratio mea".

Circa elemosynam ergo quae prima est duo facit. Primo excludit modum indebitum, secundo ponit debitum ibi: *Te autem*. Circa primum excludit modum indebitum, secundo assignat rationem ibi: *Amen dico*. Modum indebitum excludit ex tribus: Ex signo, loco et fine. Quantum ad primum dicit: *Cum ergo facies*. Continuatio: *Attendite ne iustitiam* etc. Unde cum elemosyna sit pars iustitiae *cum facis elemosynam noli* etc. Consuetudo erat apud

Iudaeos quod quando faciebant publicas elemosynas clangebant tubis ad hoc quod pauperes congregarentur. Istud ergo quod ex quadam necessitate inductum fuit, malitia hominum pervertit ad gloriam inanem. Et ideo dominus prohibet et secundum Chrysostomum<sup>xv</sup> idem est quasi tuba clangens quando de quocumque<sup>13</sup> bono appetis apparere etiam si in occulto fiat. Is. 24 (40,9): "Exalta in fortitudine vocem".

*Sicut hypocritae.* Hic primo ponitur de hypocritis. Unde videndum quid est hoc nomen "hypocrita" proprie. Derivatum est et productum a repraesentatione quae fiebat in ludis theatralibus ubi inducebant homines habentes facies larvatas ad repraesentandum homines quibus gesta repraesentabant. Unde dicebatur "hypocrita" ab "hypo" quod est "sub" et "crisis" quod est "iudicium". Alius enim erat et alius videbatur et talis est hypocrita qui exterius habet speciem sanctitatis et interius non implet quae ostendit. Gregorius dicit quod non si aliquando cadit propter infirmitatem, illi enim proprie sunt hypocritae qui tantum ut videantur speciem sanctitatis habent.

Consequenter excludit quantum ad locum et hoc etiam reprehenditur si simulatorie fiat, non autem si propter exemplum. *In synagogis* sicut modo in ecclesia, *et in angulis* sicut in loco publico. *Ut videantur* et hoc est quod supra dixit *coram ut honorificentur* etc. Io. 5: "Quomodo potestis" etc.

Consequenter assignat rationem: *Amen dico vobis mercedem.* Illud est enim merces uniuscuiusque propter quid operatur, Ioh. (Mat. 20:13) "Nonne ex denario convenisti" etc.

Consequenter assignat modum debitum et convenientem et postea assignat rationem ibi: *ut sit elemosyna.* Dicit ergo: *Te autem faciente.* Istud multipliciter exponitur. Chrysostomus

enim dicit quod in libro Canonum apostolorum sic exponitur quod per sinistram intelligitur populus infidelis, per dexteram fidelis. Unde vult quod nihil fiat coram infidelibus.

Contra hoc Augustinus: Quia cum facit elemosynam propter gloriam et tunc etiam neque a fidelibus debet videri, vel propter utilitatem, et tunc debet fieri coram infidelibus: [hoc] "proprie [utilis] est" *ut videntes* etc. Matt.

Alii autem exponunt quod per sinistram intelligit uxorem quae solet impedire aliquando virum ab operibus misericordiae. Unde vult quod etiam uxor nescia et similiter intelligendum de quocumque alio. Et similiter obicit contra hoc Augustinus quia hoc praeceptum datur etiam, nullus ergo deberet dicere *nesciat dextera tua* etc. Unde Augustinus aliter exponit et etiam Chrysostomus et quasi in idem reducit: Dicunt quod in scriptura per sinistram intelliguntur temporalia bona, per dexteram spiritualia, Prov. 4: "In dextera illius longitudo" etc. Unde voluit dominus quod non fieret per gloriam terrenam. Vel aliter et quasi in idem redit, per dexteram aliquando intelliguntur opera virtutis, per sinistram peccata quasi quando fit opus virtutis non fiat cum aliquo peccato. Chrysostomus tamen ponit litteralem et dicit quod dominus loquitur per excessum sicut si aliquis dicat si posset fieri nollet quod hoc sciret pes meus.

Ponitur ratio *ut sit elemosyna in abscondito* et in conscientia tua quae occulta est, Cor. 3: "Quae sunt hominis nemo" et iterum Cor.: "Gloria nostra haec est, testimonium". Sic enim accipitur illud Rom. 2(28): "Non enim qui in manifesto Iudaeus" etc.

*Et pater tuus reddet tibi*: Hebr. 4(13): "Omnia nuda et aperta" etc. Jer.: "Pravum est cor hominis." Augustinus dicit quod in quibusdam exemplaribus invenitur "reddet tibi palam" quia

sicut diabolus conatur aperire et publicare quae in conscientia sunt ut scandalum faciat, ita Deus ad maiorem utilitatem et etiam ad exemplum malorum adducet bona. Unde etiam sancti multi non potuerunt latere. Psalmus: "Edducet quasi lumen iustitiam" quam scilicet in occulto tenebas. Hoc tamen non videtur esse de textu.

*Et cum oratis.* Supra dominus ostendit de opere elemosynae quod non est faciendum per humanam gloriam, hic ostendit idem de oratione et circa hoc duo facit. Primo docet modum orandi, secundo docet quid sit in oratione petendum, [ibi:] *Sic ergo orabitis.*

Circa primum duo facit, primo docet vitare in oratione vanitates hypocritarum, secundo vanitatem gentilium ibi: *Orantes.* Circa primum duo facit, primo excludit modum inconvenientem orandi, secundo assignat convenientem ibi: *Tu autem.* Excludit modum orandi exemplo hypocritarum. Unde primo excludit exemplum istud, secundo exponit, tertio rationem assignat. Secundum ibi: *Qui amant,* tertium: *Amen dico.*

Satis convenienter post elemosynam agit hic [de] oratione quia sicut Eccli. 18, "ante orationem" etc. Per bona enim opera inter quae prima est elemosyna anima praeparatur ad orationem, Treni 3(41): "Levemus corda nostra" etc., quod fit quando bona opera consonant.

Et notandum quod dominus non inducit ad orandum sed docet modum orandi et hoc est *cum oratis non eritis sicut hypocritae qui amant in synagogis et in angulis.* Per 'hypocritae' intelliguntur simulatores qui faciunt totum propter laudem humanam et quamvis hoc viciū sit in omni opere vitandum, tamen in oratione specialiter secundum Chrysostomum, quia oratio est quoddam sacrificium quod offerimus Deo ex intimis cordis. Psalmus:

"dirigatur oratio" etc. Sacrificium non licet offerri nisi Deo, offertur autem hominibus si fiat propter humanam gloriam. Unde tales sunt idolatrae. Describitur autem hypocrita quantum ad affectandum locum supra et infra totum. Quantum ad primum dicit *qui amant*. Contingit enim aliquando fieri aliqua titillatio in viris sanctis inanis gloriae, sed non sunt propter hoc in numero hypocritarum nisi ex proposito hoc agant, Ier. 2: "In desiderio animae suae."

Et nota duo genera hypocritarum qui manifeste gloriam humanam quaerunt, scilicet qui in locis publicis orant. Unde dicit *In synagogis* ubi erat congregatio populorum. Psalmus: "Synagoga". Aliqui orant in locis privatis et ex ipsa vitatione gloriae gloriam quaerunt. Volunt enim videri quaerere occultum cum tamen ament publicum, et hoc est *in synagogis et angulis*. Si enim occultum in rei veritate quaererent, non angulum platearum, sed camerae locum quaererent. Vel possumus dicere quod quaerunt apertum publicum. Sed duplex est publicum, quoddam deputatum<sup>31</sup> orationi, scilicet "synagoga", aliud non deputatum orationi, scilicet "angulum", et est proprie angulus ubi duae lineae sese intersecant. Unde "anguli platearum" enim duae plateae se intersecant ita quod fit ibi quadrivium et hoc est valde publicum nec orationi deputatum, Treni 4: "Dispersi sunt lapides".

Notandum etiam quod unum de rebus facientibus ad orationem est humilitas, Iudith 9: Humilium et mansuetorum, Psalmus: "Respexisti humilitatem meam", sed isti stant quasi superbi. Sed videtur quod in nullo loco sit prohibitum orare ante Tim. 2: "Volo omnes viri etc.". Psalmus: "in ecclesiis benedicite". Sed dicendum quod non est peccatum nisi sub hac intentione *ut videantur ab hominibus* et sicut dicit Chrysostomus etsi velle videri ab hominibus noceat in aliis operibus, tamen specialiter in oratione quia nocet et quantum ad

finem et quantum ad substantiam quia etsi fiat in bona intentione, vix potest homo tenere animum quin evagetur per diversa, multo magis ergo quando fit propter gloriam hominum et hoc est *ut videantur*. Numquid ergo non est orandum in loco publico?

Sciendum quod Deus intendit prohibere modum orandi per quem tollitur inanis gloria quae numquam quaeritur nisi de aliquo singulari quia quando sunt multi qui servant unum ibi non quaeritur gloria ab alio. Unde dominus tollit singularem modum orandi ut scilicet nullus oret in loco non deputando orationi nisi aliquis sit tantae auctoritatis quod etiam aliis ad orandum inducat. Unde secundum Chrysostomum hoc quod dicit *in angulis* referendum est ad omne illud per quod videris discretus esse ab aliis cum quibus conversaris.

*Amen dico.* Hic assequat rationem et dicit duo: *merces* et *suam*. Merces uniuscuiusque est per quam pascitur de opere suo. Unde quando nos facimus aliquid propter gloriam hominum, gloria hominum est merces nostra, cum tamen debemus expectare gloriam Dei veram, et hoc est [ *repperunt mercedem suam* ] ratione quia usurpaverunt, Gal. ultimo: "Quae seminaverit homo".

*Tu autem.* Hic ponit debitum modum, et primo ponit eum, secundo assignat rationem: *Et pater*. Dicit ergo: *Tu cum orabis*, id est orare disponeris. *Intra in cubiculum*. Hoc tripliciter exponitur. Intelligitur primo ad litteram de secreto camerae. Sed numquid contrarium faciunt qui ad ecclesiam vadunt? Sed dicendum quod loquitur de oratione privata quae non est facienda nisi in loco privato et hoc propter tria, primo quia concordat fidei quia tunc confiteris Deum ubique esse praesentem. Psalmus: "Domine ante te omne", Ieremias 23: "Caelum et terram". Secundo quia quamvis cum multis impeditur oratio quae in secreto quieta est, Osee

2: "Ducam eam in solitudinem". Tertio quia vitatur inanis gloria, Reg. 14: "Ingressus".

Tamen dicendum ut oraret coram domino, solus, scilicet *et clauso* ad litteram, ut etiam excludas possibilitatem adeundi. Secundo per cubiculum potest intelligi interius secretum cordis. Psalmus: "Quae dicitis in cordibus". "Cluso ostio" Eccles. (Sir) 28: "Ori tuo facito ostia" quasi dicat: Ora silenter, et hoc propter tria, primo quia attestantur fidei quia tunc confiteris quod Deus cogitationes cordium sciat. 1 Reg. 16: "Homo videt ea quae parent". Secundo quia non debet quod alii sciant petitiones tuas, Isaia 4: "Secretum meum mihi". Tertio quia si voce loqueris alios impedires, Reg. 6: "Malleus et securis non sunt auditae" etc.

Sed quid dicemus de oratione publica? Dicendum quod dominus loquitur de privata in qua quaeritur utilitas unius. Sed etiam in publica quaeritur utilitas multitudinis, et quia per huiusmodi clamores ad devotionem excitantur aliqui, ideo instituti sunt cantus. Unde Augustinus dicit in libro de *Confessionibus* quod beatus Athanasius ne nimis delectaretur in cantu volebat quod omnia legerentur submisce. Sed quia beatus Augustinus antequam converteretur multum profuerunt sibi huiusmodi cantus, non ausus est contradicere sed approbat.

Sed quaestio utrum aliquis in loco privato orans debeat dicere verba vel non. Sed distinguendum est hic quia aliquando verba proveniunt ex intentione, aliquando ex impulsione cordis quia sicut dicitur Iob: "Conceptum sermonem". Unde ex ipso impetu spiritus aliqui proferuntur ad aliqua verba dicenda, et hoc est omnis effectus.

Verba autem dupliciter possunt considerari: Vel ut debita et tunc reddenda. Sic sunt horae.



Psalmus: "Voce mea ad dominum". Vel ut utilia ad orandum et tunc distinguendum de principio et fine quia melior est finis orationis etc. ecclesiae. Si enim in principio orationis affectus excitatur per verba ad devote orandum, tunc utile est proferre verba, quando autem non excitatur affectus, tunc non sunt proferenda verba et operi(endus) [affectus] quia sicut calidum evaporando diminuitur, ita affectus evacuatur per verba sicut etiam patet de dolore expresso aliis. Psalmus: "Concaluit cor meum intra me". Ieremias (20,9): "Dixi non loquar in nomine domini et factus est ignis" etc. Hoc sic exponit Augustinus: Sed *clauso ostio* tertio modo sic exponit Augustinus quod per "cubiculum" intelligitur cor, per "ostium" exteriores sensus et etiam imaginatio quasi quia talis debet intrare cor suum et claudere sensus et imaginationem ut nihil interius intret nisi quod pertinet ad orationem. Et Cyprianus assignat duas rationes. Primo quia vituperabile est quod non attendis quae dicis cum loqueris cum rege aliquo. Secundo quia Deus quomodo intelligit te si tu te ipsum non intelligis. Hoc est ostium de quo Apoc. 2: "Ecce [ego] sto ad ostium et pulso".

*Et pater tuus* hic assignat rationem. Nullus enim orat nisi illum quem videt. Deus autem "omnia nuda et aperta" etc. Hebr. 4. *In abscondito* vel cordis vel loci *reddet tibi*.

*Orantes* etc. Hic docet vitare secundum vicium, scilicet multiloquium gentilium, et circa hoc tria facit. Primo docet vitare exemplum gentilium, secundo ponit intentionem, tertio assignat rationem. Secundum ibi: *Putant enim*. Tertium ibi: *Nolite*. Dicit ergo *Orantes*, et nota quod non dicit "nolite multum orare" quia hoc est contra illud Rom. 12: "Orationi instantes" et Luc. 22(43): "Factus in agonia", 26 (Luc. 6,12): Orabat "pernoctans in oratione", sed dicit *nolite*. Augustinus in libro *De orando*: Non sit multa locutio sed sit multa precatio si

non desit fervens intentio. Sed multum et paucum, magnum et parvum relativa sunt, multum enim potest dici dupliciter, in comparatione ad orationem quae est "assensus ad Deum", vel multum loquuntur quando verba excedunt orationem et hoc potest esse dupliciter, si scilicet verba sunt de illicitis et haec sunt nociva, et quando non adest devotio, tunc magis homo redditur taediosus et orare redditur odiosum, et ideo dicit Augustinus quod monachi in Aegypto habebant crebras orationes sed breves. Videbant enim quod devotio erat oranti necessaria quae evacuabatur per multitudinem verborum, et ideo in ecclesia statutum est quod diversis horis diversa dicantur, Eccle. 5: "Ne temere quid loquaris". Augustinus: "Hoc negotium, scilicet orationis, plus gemitibus quam verbis" etc.

*Sicut ethnici.* Gentiles colebant daemonia pro diis. Psalmus: "Omnes dii gentium". In daemonibus scilicet considerandum, scilicet quod nesciunt futura vel occulta cordium nisi inquantum eis revelantur. Unde necessarium erat gentilibus quod totum diceretur per verba. Reg. 14: "Clamate" altius etc.

Item daemones habent affectum mutabilem. Unde per verba mutari possunt. Unde dicit Augustinus quod Plato dixit quod verbis mutabantur. Deus autem et omnia scit nec verbis flectitur. Mal. "Ego deus et non mutor". Numeri 23: "Non est Deus ut homo". Iob 14: "Non parcat ei et" verbis potentibus et ad deprecandum compositis.

*Putant enim* etc. *Nolite ergo* etc. et quare: *scit enim* etc. Psalmus: Dominus "ante te omne". Ergo si scit non debemus verba multiplicare. Sed dicetur: Deus scit quae nobis sunt necessaria. Quare ergo oramus? Et respondet Hieronymus quod non petimus verbis ut significemus, sed ut postulemus. Et iterum posset dici: Quare proferimus verba? Respondet

Augustinus quod aliter est in oratione quam facimus homini et Deo quia in homine multum valent verba ad hoc quod flectemus eum, in Deo ad hoc ut cor nostrum ad eum levemus, et ideo dicit Augustinus quod cum semper sit habendus affectus ad Deum, tamen oportet aliquando verbis orare ut non deficiat. Et sicut dicit Chrysostomus, ex frequenti oratione provenit quod homo redditur Deo familiaris et Deus ei. Exo. 33: "Loquebatur Moyses" etc.

Item ex hoc provenit humilitas quia consideratur altitudo Dei et infirmitas propria, Gen. 14: "Loquar ad dominum meum".

Item homo ex hoc in actibus suis dirigitur et auxilium a Deo petit. Psalmus (121,1): "Levavi oculos meos in montes" etc. Col. 3(17): "Omne quodcumque facitis" etc.

---

## To Reportatio Leodegarii Bissuntini

### **Lectio 3 Reportatio Petri de Andria**

### **6—3 Mt 6:9-15**

9 οὕτως οὖν προσεύχεσθε ὑμεῖς: πᾶτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου, 10 ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον: 12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν: 13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. 14 ἐὰν γὰρ ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος: 15 ἐὰν δὲ μὴ ἀφῇτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

9. Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name. 10. Thy kingdom come. Thy will be done on earth as it is in heaven. 11. Give us this day our supersubstantial bread. 12. And forgive us our debts, as we also forgive our debtors. 13. And lead us not into temptation. But deliver us from evil. Amen. 14. For if you will forgive men their offences, your heavenly Father will forgive you also your offences. 15. But if you will not forgive men, neither will your Father forgive you your offences.

*Sic ergo orabitur.* Supra dominus docuit modum orandi, scilicet ut vitemus et vanitatem hypocritarum et multiloquium gentilium; hic docet quid debeamus petere in oratione, et circa hoc duo facit: primo ponitur titulus orationis, secundo proponitur oratio. Continuat autem ad praecedentia sic: dixi: *orantes nolite multum* etc.; ergo, ut paucis loquebaris, *sic orabitur.*

Et nota quod non dicit dominus: hoc orabitur, sed: *sic orabitur*; non enim prohibet quin aliis verbis possimus orare sed docet modum orandi. Et sicut Augustinus in libro de oratione ad Probam: nullus orat sicut debet nisi petat aliquid eorum quae in oratione dominica continentur. Est autem conveniens ut istis verbis oremus quia, sicut dicit Cyprianus in libro de oratione dominicali, *amica et familiaris est oratio dominum de suo rogare*, et ponit exemplum quia solet esse apud advocatos qui ponunt verba in ore aliquorum quae dicere debeant in iudicio. Unde oratio ista securissima est, sicut a nostro avvocato formata qui sapientissimus est, *in quo sunt omnes thesauri*, Col. II 3. Unde dicit Cyprianus: *cum Christum habeamus advocatum apud patrem pro peccatis nostris, quando pro delictis nostris petimus advocati nostri verba promamus*. I Ioh. II 1: *advocatum habemus*; ideo dicitur Hebr. IV 16: *cum fiducia adeamus* etc.; Iac. I 6: *postulet autem in fide*.

Et habet tria ista oratio: brevitatem, perfectionem et efficaciam. Brevitatem, propter duo: ut omnes de facili addicerent, et parvi et magni, quia *ipse est dominus omnium dives*, Rom. X 12; secundo ut daret fiduciam de facili impetrandi. Perfecta etiam est, unde Is. X 23: *verbum abbreviatum*, et, sicut dicit Augustinus, quidquid in aliis orationibus contineri potest, totum continetur in ista; unde dicit quod *si convenienter oramus et recte, quaelibet autem verba dicamus, nihil aliud dicimus quam quod in dominica oratione positum est*; Deut. XXXII 4: *Dei perfecta sunt*

*opera*. Efficax est, quia *oratio*, secundum Damascenum, *est petitio decentium a Deo*, Iac. IV 3: *petitis et non accipitis*. Scire autem quod sit petendum difficillimum est, sicut etiam quod sit desiderandum, Rom. VIII 26: *nam quod oremus nescimus, ipse autem*. Et quia hanc orationem Deus docuit, ideo efficacissima est, et ideo dicitur Luc. XI 1: *domine, doce nos*.

Dominus autem in ista oratione duo facit: primo ponit orationem, secundo orationis rationem assignat, ibi: si enim dimiseritis.

Sciendum autem quod in omni oratione, etiam rhetorum, ante petitionem captatur benevolentia. Unde sicut fit in oratione quae fit ad homines, similiter debet fieri in oratione quae fit ad Deum, sed alia et alia intentione, quia in homine captatur benevolentia in quantum flectimus animum eius, in Deo in quantum animum nostrum elevamus ad ipsum. Ponit ergo dominus duo ad captandum benevolentiam quae necessaria sunt oranti: necessarium est enim ut credat eum a quo petit et quod (iste) velit dare et possit; et ideo ponit: *pater et qui es in caelis*. Quod autem dicit *pater* ad quinque valet. Primo ad fidei instructionem: fides enim necessaria est oranti.

Tres autem errores fuerunt quibus excludebatur oratio: et duo omnino destruebant orationem, et tertius dabat plus quam debebat; et illi excluduntur per hoc quod dicit: *pater noster*. Quidam enim dixerunt Deum non habere curam de rebus humanis, Ez. IX 9: *derelinquit Deus*, unde secundum hoc frustra aliquid petitur a Deo. Alii dixerunt quod Deus habet providentiam, sed providentia illa imponit necessitatem rebus. Tertius error plus dabat, quia dixit quod Deus omnia disponit providentia sua, sed per orationem mutatur dispositio divina.

Isti autem errores excluduntur per hoc quod dicit: *pater noster qui es in caelis*, quia si *pater*,

providentiam habet, Sap. XIV 3: *tu autem pater*. Item secundus (error) excluditur: pater enim dicitur ad filium et dominus ad servum; ergo in hoc quod dicimus *pater*, vocamus nos liberos. Numquam enim fere in sacra Scriptura invenitur quod Deus dicatur pater insensibilium creaturarum, licet aliter Iob XXXVIII 28: *quis est pluviae pater?*. Ergo pater dicitur ad filium et per hoc vocamus (nos) liberos: filius enim habet rationem libertatis; ergo non imponitur nobis necessitas.

Per hoc autem quod dicit *in caelis*, excluditur dispositio mutabilis. Valet autem oratio ad hoc ut credamus quod Deus ita disponit omnia secundum quod congruit naturis rerum: ex providentia enim est quod homo per actus suos consequatur finem suum; unde oratio nec mutat providentiam nec est extra providentiam, sed cadit sub ea. Primo ergo valet ad fidei instructionem. Secundo ad sublevationem spei: si enim *pater* est, vult dare, quia, sicut infra VII 11, *si vos cum sitis mali* et cetera. Tertio ad caritatem excitandam: naturale enim est quod pater diligit filium et e converso, Eph. V 1: *estote imitatores*, ideo per hoc provocamur ad imitationem: filius enim debet imitari patrem quantum potest, Ier. III 19: *patrem vocabis me*. Quarto provocamur ad humilitatem, Mal. I 6: *si ego pater*. Quinto per hoc affectus noster ordinatur ad proximum, Mal. II 10: *nonne unus est pater omnium*.

Sed quare non dicimus: pater mi? Duplex est ratio: primo quia hoc sibi voluit Christus reservare quasi sibi proprium, quia est filius per naturam, nos autem per adoptionem, quod est omnibus commune, Ioh. XX 17: *ascendo ad patrem meum* etc.; secundo quia, secundum Chrysostomum, dominus docet nos non facere singulares orationes sed communiter pro toto populo orare, quae quidem oratio magis est apud Deum accepta. Unde Chrysostomus: *dulcior est ante Deum oratio, non quam transmittit*

*necessitas, sed quam caritas et cetera. Iac. V 16: orate pro invicem et cetera.*

Secundum (quod) pertinet ad captandum benevolentiam est: *qui es in caelis*. Quod dupliciter exponitur. Primo ad litteram, ut intelligamus caelos corporales; non quod sit ibi conclusus, quia Ier. XXIII 24: *caelum* etc., sed dicitur propter eminentiam ipsius creaturae secundum illud Is. ult. (LXVI 1): *caelum mihi sedes*. Item per hoc informantur illi qui non possunt elevari supra corporalia, et ideo dicit Augustinus quod ista est ratio quare adoramus in oriente quia ab oriente surgit caelum; et sicut caelum est supra corpus nostrum ita Deus supra spiritum; unde datur intelligi quod spiritus noster debet converti in ipsum Deum, sicut corpus nostrum convertitur ad ipsum caelum in orando. Dicit autem: *qui es in caelis*, ut relevetur intentio tua a terrenis, I Petr. I 4: *in hereditatem immarcescibilem*.

Vel per caelos intelliguntur sancti, secundum illud Is. I 2: *audite caeli*, Ps. (XXI 4): *tu autem in sancto habitas* etc.; et dicit hoc ad maiorem fiduciam impetrandi, quia non longe est a nobis, Ier. XIV 9: *tu in nobis es, domine*.

Sanctificetur. Hic ponuntur petitiones, et dicamus eas primo in generali, postea in speciali. In istis petitionibus debemus tria considerare; petitio enim deservit desiderio: illa enim petimus quae volumus habere; in oratione autem ista continetur totum quidquid desiderare possumus; secundo continetur ordo quo debemus desiderare; tertium est quia istae petitiones respondent et donis et beatitudinibus.

Sciendum autem quod naturaliter homo duo desiderat, scilicet consequi bonum et vitare malum. Quattuor autem bona ponuntur hic desideranda. Desiderium autem prius tendit in finem quam in his quae sunt ad finem; finis autem ultimus omnium Deus est; unde primum

desiderabile debet esse honor Dei, I Cor. X 31: *omnia in honorem Dei facite*; et hoc petimus primo hic: *sanctificetur nomen tuum*. Inter ea autem quae pertinent ad nos, finis ultimus est vita aeterna; et hoc petimus cum dicimus: *adveniat regnum*. Tertium quod debemus petere est de his quae sunt ad finem, scilicet quod habeamus virtutem et merita bona, et hoc ibi: *fiat voluntas*; et quid petimus de virtutibus nihil aliud est nisi hoc. Ergo beatitudo nostra ordinatur ad Deum, virtutes ad beatitudinem. Sed necesse est habere subsidium sive temporale sive spirituale, sicut sacramenta Ecclesiae, et hoc petimus ibi: *panem nostrum*, exteriorem vel sacramentalem. In istis quattuor omne bonum continetur. Malum autem vitat homo in quantum est impeditivum boni. Primum autem bonum, scilicet honor divinus, non potest impedi, quia si fiat iustitia honoratur Deus, si malum, honoratur similiter in quantum illud punit, quamvis non honoretur quantum est in peccante. Peccatum autem impedit beatitudinem, et ideo hoc primo removet cum dicit: *et dimitte*. Bono virtutum contrariatur tentatio, et ideo petimus: *et ne nos*; defectus quicumque contra necessitatem vitae, et hoc est: *sed libera*. Patet ergo quod quidquid desideratur, totum continet dominica oratio.

Et sciendum quod dona spiritus sancti possunt istis petitionibus applicari, sed diversimode, quia ascendendo et descendendo: ascendendo, ut prima petitio applicetur timori qui facit paupertatem spiritus et facit quaerere honorem Dei, et ideo dicimus: *sanctificetur*; (descendendo ut dicamus quod ultimum donum, scilicet sapientia quae facit filios Dei, applicetur huic petitioni. Sed videndum est de petitione ista: *sanctificetur*).

Videtur autem esse incompetens: nomen enim Dei semper sanctum est. Et sciendum quod hoc multipliciter exponitur a sanctis; primo ab Augustino, et credo quod sit magis litteralis: *sanctificetur*, idest: nomen quod



semper sanctum, sanctum appareat apud homines; et hoc est honorare Deum: ex hoc enim non accrescit gloria Deo, sed nobis cognitio ipsius, Eccli. XXXVI 4: *sicut in conspectu nostro* et cetera. Et satis convenienter post: *pater noster qui es in caelis*, dicit *sanctificetur*, quia nihil ita probat filios Dei: bonus enim filius manifestat honorem patris. Secundum Chrysostomum: *sanctificetur*, per nostra opera, quasi: fac nos ita vivere ut ex operibus nostris nomen tuum sanctum appareat, I Petr. III 15. Vel secundum Cyprianum: *sanctificetur*, idest: sanctifica nos in tuo nomine, Ioh. XVII 17: *sanctifica eos in nomine*, Is. VIII 14: *et erit vobis*.

Et sciendum quod primo *sanctificetur* intelligitur ut illi qui non sunt sancti fiant sancti: ista enim oratio fit pro toto genere humano; secundo *sanctificetur*, idest in sanctitate perseverant; tertio *sanctificetur*, ut si quid in sanctitate admixtum est, removeatur: quotidie enim indigemus sanctificatione propter quotidiana peccata.

#### Versiculus 10

*Adveniat*. Ista petitio potest respondere vel dono intellectus quod mundat cor, vel pietatis.

*Adveniat*. Secundum Chrysostomum et Augustinum, regnum Dei est vita aeterna, et credo quod hoc sit litteralis expositio; petimus ergo *adveniat*, idest fac nos pervenire et participare aeternam beatitudinem, infra XXV 34: *venite benedicti*, Luc. XXII 29: *ego dispono vobis*.

Vel aliter, etiam secundum Augustinum: *adveniat*, Christus regnare incepit ex tunc ex quo mundum redemit, Ioh. (Matth. XXVIII 18): *data est mihi potestas*;

*adveniat ergo regnum tuum*, idest consummatio regni tui. Et hoc erit quando inimicos suos ponet sub pedibus suis; unde *adveniat*, idest: domine, venias ad iudicium ut appareat gloria regni tui, Luc. XXI 28: *his fieri incipientibus* et cetera. Et desiderant sancti adventum Christi, quia tunc gloriam perfectam possidebunt, II Tim. IV 8: *non solum autem mihi sed et his*;

sed contrarium dicitur (Amos V 18): *vae desiderantibus diem domini*, quia tantum, secundum Hieronymum, securae conscientiae est iudicem non timere.

Vel *adveniat*, idest destruat regnum peccati, et tu, domine, regna super nos: quando enim servimus iustitiae tunc Deus regnat, quando autem peccato, Diabolus; Rom. VI 12: *non ergo regnet in vestro*, I Reg. VIII 7: *non te repulerunt*.

Et nota quod satis iuste poterant petere *adveniat regnum tuum*, qui se filios comprobaverant dicendo: *pater noster* etc.: filiis enim debetur hereditas; sed regnum istud in caelis est, unde ire non potes nisi caelestis efficiaris. Et ideo consequenter subiungit: *fiat voluntas*, idest fac nos esse imitatores caelestium, I Cor. XV 49: *sicut portavimus*.

Et nota quod non dicit: *fiat voluntas*, quasi: Deus faciat voluntatem nostram, sed quasi: voluntas sua impleatur per nos, quae *vult omnes homines salvos fieri*, I Tim. II 4; I Thess. IV 3, Ps. (CXLII 10): *doce me facere*; in quo destruitur error Pelagii qui dicebat quod non indigebamus auxilio divino.

*Sicut in caelo*. Hoc ab Augustino multipliciter exponitur. Primo sic: *sicut in caelo*, idest sicut Angeli in caelo faciunt voluntatem tuam, ita nos in terra voluntatem tuam impleamus; de Angelis dicitur Ps. (CII 21): *ministri eius qui facitis*: in

quo destruitur error Origenis qui posuit Angelum posse peccare.

Vel aliter: *fiat voluntas sicut in caelo et in terra*, idest sicut in Christo ita et in Ecclesia. Caelo enim terra fecundatur: unde et gentiles dicebant deos caelorum masculos, terrae feminas; Ioh. VI 38: *descendi de caelo*.

Vel per caelos intelliguntur sancti quorum *conversatio in caelis est*; qualis autem est proportio caeli ad terram, talis sanctorum ad peccatores; quasi: domine, converte peccatores ad faciendum voluntatem tuam.

Vel *fiat* etc.: sicut enim caelum comparatur in mundo ad terram, ita spiritus ad carnem in homine; spiritus quantum est de se facit voluntatem Dei, sed caro repugnat, Rom. VII 23: *video aliam*, Ps. (l 12): *cor mundum*. Omnes istae petitiones partim hic inchoantur, sed in futuro implebuntur.

Chrysostomus autem hoc, scilicet *sicut in caelo*, refert ad omnia praecedentia; unde: *adveniat regnum, sicut in caelo et in terra*, et sic de aliis. Item, secundum Chrysostomum, nota quod non dixit: sanctificemus, neque: sanctifices, sed medio modo; nec dixit: eamus ad regnum, sed: *adveniat*. Sic in omnibus medium tenuit, et hoc quia ad salutem nostram duo requiruntur: gratia Dei et liberum arbitrium; unde si dixisset: sanctifica, nullum locum dedisset libero arbitrio; si: faciamus, totum dedisset libero arbitrio, sed medie locutus est et hic: *fiat voluntas* et cetera.

*Panem nostrum*. Postquam docuit petere gloriam Dei, vitam aeternam et operationem virtutum quibus vitam aeternam meremur, hic docet petere omnia quae necessaria sunt ad praesentem vitam. Exponitur autem hoc: *panem nostrum*, quattuor modis: potest (enim) exponi

de quadruplici pane. (Primo) de pane qui est Christus, Ioh. VI 35: *ego sum panis* etc., qui praecipue panis est secundum quod continetur sub sacramento altaris, Ioh. VI 52: *panis quem ego dabo*, et iterum (VI 56): *caro mea vere est cibus*.

Et dicit: *nostrum*, quia non est quorumlibet sed fidelium, Is. IX 5: *parvulus enim datus est*; ex hoc enim quod aliquis fit membrum Christi in Baptismo, potest participare istum panem: et ideo nullo modo debet dari infidelibus non baptizatis.

*Supersubstantialem*. Hieronymus dicit quod in Graeco est *epiousion*, et Symmachus transtulit: praecipuum vel egregium; antiqua autem translatio habet: *quotidianum*. Quod autem sit *supersubstantialem*, idest super omnes substantias, apparet Eph. I 20: *constituens illum super omnes principatus et cetera*. *Quotidianum* dicit, quia quotidie debet sumi, sed non ab unoquoque; unde dicitur in libro de ecclesiasticis dogmatibus: *nec laudo nec vitupero hoc*.

Sed debet quotidie sumi in Ecclesia; vel saltem a fidelibus spiritualiter sumatur quotidie ex fide. In Ecclesia autem Orientali non quotidie sumitur in Ecclesia, quia non quotidie celebratur Missa, immo solum in septimana. Sed quia Ecclesia sustinet, sufficit quod quotidie sumant spiritualiter et non sacramentaliter.

*Da nobis*. Si noster, quomodo dicit: *da nobis*? Cyprianus: *da nobis*, idest fac nos ita vivere ut istum panem ad utilitatem nostram sumere possimus; unde qui hoc petit, nihil aliud petit nisi perseverantiam in bono, ut scilicet nihil contrarium admisceatur sanctitati, I Cor. XI 29: *qui enim indigne* et cetera. Panem nostrum (da nobis hodie).

Hic obicit Augustinus quia ista oratio dicitur qualibet hora diei, etiam in completorio; numquid ergo tunc petimus quod det nobis sumere istum panem? Sed dicendum quod *hodie* dupliciter accipitur: quandoque enim significat determinatum diem, quandoque tota vita praesens; Hebr. III determinatum *hodie* tangit; unde: da ut in tota praesenti vita possimus istum panem participare.

Et ratione dicit: *da nobis hodie*, quia iste sacramentalis panis in hac vita tantum necessarius est: quando enim videbimus eum sicuti est, non indigebimus sacramentis et signis. Unde hic panis singularis et peculiaris tantum necessarius est in praesenti; et nunc quotidie specialiter sumimus, sed tunc continue. Secundo per panem intelligitur Deus, scilicet ipsa divinitas, Luc. XIV 15: *beatus qui manducabit panem*, Ps. (LXXVII 25): *panem Angelorum manducavit*. Da ergo *panem supersubstantialem hodie*, ut scilicet secundum modum praesentis vitae possimus eo frui. Tertio possunt intelligi Dei praecepta quae sunt panis sapientiae, Prov. IX 5: *venite, comedite*; hic enim comedit qui praecepta sapientiae custodit, Ioh. IV 34: *meus cibus est*. Haec divina praecepta nunc sunt panis, quia cum quadam difficultate teruntur considerando et operando, sed postea erunt potus quia sine difficultate reficient. Quarto intelligitur ad litteram panis corporalis. Dixerat enim dominus: *fiat voluntas*, et voluerat in impletione divinae voluntatis nos esse caelestes; sed memor fragilitatis nostrae, docet petere etiam temporalia quae necessaria sunt ad sustentationem vitae; unde non docet petere magnifica vel superflua, sed necessaria, I Tim. VI 8: *habentes alimenta*; ita petiit Iacob, Gen. XXVIII 20: *si dederis mihi panem ad edendum*.

Dicit autem *nostrum*, propter duo. Ut nemo sibi temporalia appropriet, secundum Chrysostomum: primo quia nullus debet comedere panem de rapina, sed de proprio

labore; secundo quia bona temporalia quae dantur propter necessitatem ita debemus accipere ut aliis communicemus, Iob. XXXI 17: *si comedi bucellam meam*.

Et dicit Augustinus, in libro de orando ad Probam, quod ab eo quod excellit et principale est in omnibus particularibus, ad facultatem nostram significat totum: panis enim est magis necessarium homini, Eccli. XXIX 28: *initium vitae hominis*; et hoc est: *supersubstantialem*, quia principaliter pertinet ad necessaria.

Si autem dicis: *quotidianum*, tunc duplicem habet rationem, secundum Cyprianum. Primo, ut non quaeras temporalia in longinquum tempus, quia alias esses contrarius tibi ipsi: dixisti enim: *adveniat regnum tuum*; sed quamdiu *sumus in corpore peregrinamur a domino*, II Cor. V 6; unde dicendo: *adveniat regnum tuum*, et petendo longam vitam, contrarius (es) tibi ipsi. Vel *quotidianum* dicit contra prodigos qui superflue expendunt et non utuntur pane quotidiano qui sufficiat ad unius diei victus.

Sed si noster, quare dicit *da nobis*? Propter duo, secundum Chrysostomum. Primo quia temporalia bona dantur bonis et malis, sed aliter et aliter: quia bonis ad utilitatem, malis ad damnum quia male utuntur; unde malis non datur quia abutuntur, et hoc fit non a Deo sed a Diabolo. Et dicit quod simile est sicut si aliquis offerat panem sacerdoti ut sanctificet et postea repetat; posset dicere: da mihi panem quod meus est possessione, da sanctificationi.

*Hodie* dicit, quia noluit nos in longinquum tempus petere. Sed movet Augustinus quaestionem, quia dominus in sequentibus docet non habere sollicitudinem de temporalibus: *unde nolite solliciti esse* etc.; ergo videtur quod non debemus orare pro temporalibus. Et respondet quod de omni desiderabili licito possumus orare,

quia desiderabilem a Deo exspectamus, et quae a Deo exspectamus petere possumus; et hoc non tantum in extrema necessitate sed etiam ad competentem sibi statum. Aliud autem est desiderare, aliud sollicitum esse de aliquo sicut de ultimo fine, quia hoc dominus prohibet sicut dicitur infra.

Sed iterum quaeritur de hoc: *da nobis hodie*, quia videtur quod non debeamus desiderare nisi ad unum diem; ergo omnes qui aliter desiderant peccant, et tunc peribit vita humana quia nullus congregabit messem in aestate ut comedat in hieme. Et dicendum quod dominus non intendit prohibere quod aliquis non cogitet de futuris, sed prohibet quod sollicitudinem non debeat sibi usurpare ante tempus: si nunc enim incumbit sollicitudo hanc debes exsequi, sed non illam quae incumbere posset in antea.

*Et dimitte.* Hic incipit ponere petitiones quae pertinent ad remotionem mali, et primo ponit illam per quam removetur malum praecipuum, scilicet culpa, unde: *et dimitte nobis.*

Repugnans est quod homo qui vivit de rebus Dei vivat contra Deum. Debita sunt peccata, quia pro peccatis sumus Deo obligati debito: si enim ab alio accepisti aliquid iniuste, teneris ad restitutionem; et quia quando peccas usurpas quod Dei est, quia Dei est quod omnis voluntas reguletur secundum voluntatem Dei, ergo subtrahis quod Dei est et teneris ad restitutionem; solvis autem quando contra voluntatem tuam sustines aliquid secundum voluntatem Dei, infra XVIII 32: *omne debitum dimisi. Dimitte ergo debita*, idest peccata, Ps. (XXXVIII 14): *remitte mihi ut refrigerer.*

Ex hoc verbo duo haereses confutantur, scilicet Pelagii et Novatiani. Pelagius dixit quod aliqui perfecti homines in vita ista poterant vivere sine peccato et implere illud Eph. V 27: *ut exhiberet gloriosam Ecclesiam*; sed si hoc, tunc non

diceremus *dimitte*, Prov. XXIV 16: *septies cadit*; I Ioh. I 8: *si dixerimus quia peccata*. Novatianus dixit quod homo qui peccat post Baptismum mortaliter non potest agere paenitentiam; sed si hoc, tunc frustra diceremus *dimitte*, Ioh. I 12: *dedit eis potestatem filios Dei fieri*, scilicet per adoptionem gratiae.

*Sicut et nos dimittimus debitoribus*. Debitores autem aliqui possunt esse dupliciter: vel quia peccaverunt contra nos, vel quia debent pecuniam; nos autem non monet quod ista secunda debita dimittamus, sed peccata quaecumque, etiam in ablatione bonorum temporalium: indignum enim esset petere veniam a Deo et non dare conservo, Eccli. XXVIII 3: *homini conservat*, (Eccli. XXIX 2): *et iterum dimitte proximo* et cetera.

Sed quid dicendum de illis qui nolunt dimittere et tamen dicunt *pater noster*? Videtur quod numquam deberent dicere, quia mentiuntur; unde dicitur quod quidam subtrahebant istam clausulam: *sicut et nos*. Sed hoc improbatur a Chrysostomo dupliciter: primo quia non servat formam Ecclesiae in orando, secundo quia oratio non est accepta Deo cum id quod Christus dictavit non servat. Unde dicendum quod non peccat dicendo *pater noster*, quantumcumque sit in rancore et gravi peccato, quia tales deberent facere quidquid boni possunt, et eleemosynas, et orationes et huiusmodi quae sunt dispositiva ad gratiae recuperationem; nec mentitur, quia ista oratio non funditur in propria persona sed totius Ecclesiae, et constat quod Ecclesia dimittit debita omnibus qui sunt in Ecclesia; talis autem amittit fructum quia illi soli consequuntur fructum qui dimittunt.

Sed videtur quod non solum consequuntur fructum illi qui dimittunt offensas. Sed sciendum quod Augustinus sic solvit quantum ad praesens pertinet, quia de dilectione inimicorum dictum est supra quia Deus eo tenore vult nos dimittere



offensas quo tenore dimittit ipse nobis culpas: non autem dimittit nisi rogantibus; et ideo quicumque est ita dispositus quod paratus est dare veniam petenti, hic non amittit fructum dummodo in generali non habeat odio quemcumque, sicut supra dictum est.

Et ne nos. Hic aliam petitionem ponit. Alia littera: *et ne inferas*; et alia: *et ne nos sinas*, et haec est expositio illius: Deus enim neminem tentat quamvis tentari permittat. Et non dicit: ne nos permittas tentari, quia tentatio utilis est et tentatur ut sibi et aliis innotescat qui notus est Deo, Eccli. XXXIV 9: *qui non est tentatus*; sed dicit: *et ne nos*, idest non permittas succumbere, sicut si diceret aliquis: volo igne calefieri sed non cremari, I Cor. X 13: *fidelis Deus qui non patietur*.

In ista narratione confutatur error Pelagii quantum ad duo: dixit enim quod homo poterat persistere per liberum arbitrium absque Dei auxilio, quod nihil aliud est nisi tentationi non succumbere; item dixit quod ad Deum non pertinet immutare hominum voluntates; sed si hoc, non diceret: *et ne nos inducas*, quod idem est quod: fac nos non consentire; ergo in potestate sua est mutare voluntatem et non mutare, Phil. II 13: *Deus est qui operatur in vobis*.

*Sed libera*. Haec est ultima petitio: *libera* a malo praeterito, praesenti et futuro, culpae et poenae, et ab omni malo. Augustinus: quilibet Christianus in quacumque tribulatione in haec verba lacrimas fundit et gemitus facit, Ps. (LVIII 2): *eripe me de inimicis*; Is. LI 12: *quis tu ut timeas*.

*Amen*, idest fiat. Hoc nullus voluit interpretari propter reverentiam, quia dominus frequenter

utebatur eo. In hoc datur securitas impetrandi, dummodo servantur quae dicta sunt.

Sciendum autem quod in Hebraeo adduntur tria verba quae Chrysostomus exponit: primum est: *quoniam tuum est regnum*, postea: *et virtus et gloria. Amen*; et videntur respondere tribus praemissis: *tuum est regnum*, ad illud: *adveniat regnum tuum*; *virtus*, ad *fiat voluntas*; *gloria*, ad *pater noster* et ad omnia alia quae sunt ad honorem Dei. Vel aliter, quasi: alia ista facere potes quia tu es rex, et ideo nullus potest; tua est *virtus*, et ideo potes regnum dare; tua *gloria*, et ideo Ps. (CXIII 1): *non nobis, domine, non nobis* et cetera.

*Si enim dimiseritis*. Dominus in oratione quamdam conditionem adiecerat, scilicet *dimitte*; posset autem ibi ista conditio gravis videri alicui; et ideo dominus rationem illius ostendit, et circa hoc duo facit: primo ostendit istam conditionem esse utilem, secundo necessariam. Utilis est quia per eam consequimur remissionem peccatorum, et hoc est: *si enim dimiseritis hominibus peccata* quae contra vos peccaverunt, *dimittet* etc., quae contra eum peccasti, Eccli. XXVIII 2: *relinque proximo tuo*.

Sed nota quod dicit: *si enim dimiseritis hominibus*; homines enim quamdiu innocenter vivunt, dii sunt; quando autem peccant, cadunt in humanam conditionem, Ps. (LXXXI 6): *ego dixi* etc., post (LXXXI 7): *vos autem* etc.; ergo vos qui dii et spirituales estis, *hominibus* peccatoribus dimittetis.

Item nota quod dicit: *pater vester* etc.; offensae enim quae secundum homines fiunt, (fiunt) propter aliquid terrenum; e contra homines caelestes qui patrem habent in caelis nihil

discordiae debent habere propter terrenum, Luc. VI 36: *estote misericordes*.

Est etiam ista conditio necessaria, quia sine ea non fit remissio peccatorum, unde: *si autem non* etc.; nec mirum, quia numquam aliquod peccatum potest dimitti sine caritate, Prov. X 12: *universa delicta*; qui enim habet odium super unum non est in caritate, et ideo non dimittitur ei peccatum, Eccli. XXVIII 3: *homo homini servat*, Iac. II 13: *iudicium sine misericordia*.

Sed posset aliquis credere quod ex quo ita est quod dimittenda est offensa, ergo Ecclesia peccat quando non dimittit. Dicendum quod si ille petat veniam, peccaret si non dimitteret; si autem non petat, tunc non dimittit (vel) propter odium et sic peccat, vel propter bonum illius vel aliorum, ut scilicet malum non frequentetur, et sic non peccat.

---

#### **Lectio 4** **Reportatio Petri de Andria**

#### **6—4** **Mt 6:16-18**

16 ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες: ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. 17 σὺ δὲ νηστεύων ἁλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, 18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ: καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

16. And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. 17. But thou, when thou fastest anoint thy head, and wash thy face; 18. That thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee.

*Cum ieiunatis.* Postquam determinavit modum orandi et elemosynam faciendi hic determinat modum ieiunandi, et primo excludit modum inconvenientem, secundo astruit verum ibi: *Tu autem*;

Circa primum tria facit. Primo docet vitare hypocritarum modi exemplum, secundo manifestat illud, tertio rationem sui documenti assignat. Secundum ibi: *Exterminant* (lb), tertium ibi *Amen*.

Satis convenienter post orationem de ieiunio tractat quia gracilis est oratio quam non concomitatur ieunium, et non est quia oratio est "levatio mentis in Deum." Quanto autem caro magis roboratur tanto magis debilitatur, Tob. 12: "Bona est oratio cum ieiunio", et ubicumque legitur aliqua oratio sollemnis facta, ibi sit mentio de ieiunio. Dan. 9 et Joel 2: "Sanctificate".

Dicit ergo *cum ieiunatis*. Chrysostomus: Non dicit "nolite esse" quia impossibile est quod ieiunantes non incidant in passiones tristitiae sicut e converso illi qui ieunant ex comestione et potatione redduntur laeti. Sed dicit *nolite fieri*, id est non detis operam ut tristes fiamini exterius, sed interius dolendo de peccatis, Cor. 8 (2 Cor. 7:10): tristitiam "saeculi". Eccles. 30: "Tristitiam non des animae tuae et ne affligas temet ipsum in consilio tuo." *Sicut hypocritae*, id est ea intentione. 'Hypocritae' dicuntur simulatores qui simulant personam iusti sicut supra expositum est. Quando autem fiant tristes subiungit *exterminant*. Hieronymus: Hoc, scilicet 'exterminant' improprie positum est ut metaphorice quia exterminare proprie dicitur 'extra tenninos ponere'. Unde sumptum est ab exulibus civitatum. Unde dicitur quod Saul exterminavit magos et ariolos de terra. Hic autem proprie ponitur quod demoliuntur. Vel dicendum quod "exterminant facies" ponendo extra modum communem. *Ut videantur*. Ista est oratio Eccles.: "Ex visu cognoscitur vir et ab occursu faciei."

Hic nota secundum Augustinum quod non solum gloria quaeritur de pompa vestium sed etiam de vilitate vestium et secundum eum hoc

est magis periculosum quia quod alii fallant de pompa vestium et huiusmodi, non potest nocere cum cognoscatur, sed quando quaeritur de calore corporis potest esse periculum quia si non est spiritualis homo potest de facili inducere in errorem. Dicit tamen Augustinus quod talis potest discerni ex aliis actibus quia si ex una parte sequitur abiectio mundi et ex alia acquirit lucra, simulator est. Sed numquid propter quod quod aliqui hypocritae usurpant sibi vilitatem vestium ad malitiam occultandam, debent demittere illi qui faciunt propter Deum? Dicendum quod non quia sicut dicit Glossa, non debet dimittere pellem suam ovis quamvis lupus aliquando ea se contegat.

*Amen.* Assignat rationem sui documenti. Stultum enim est pro laude hominum amittere praemium aeternum. Gen. (15,1): "Ego Deus merces tua magna".

*Tu autem.* Hic ponitur modus conveniens ieiunandi et circa hoc tria facit. Primo ponit modum, secundo assignat rationem, tertio utilitatem. Dicit ergo "tu autem", simile Ecl. 9: "Omni tempore sint vestimenta tua candida et oleum de capite tuo non deficiat", et movet hic Augustinus quaestionem quod quamvis consuetudo sit apud multos quod cotidie faciem suam lavent, tamen quod caput ungant ad lasciviam reputatur. Numquid ergo hoc dominus vult?

Item dicit Chrysostomus quod ieiunium occulte debet fieri. Sed quandocumque videmus aliquem unctum dicemus quod ieiuniat.

Istis obiectionibus tripliciter respondent. Hieronymus ita dicit, et credo quod sit magis litteralis, quod consuetudo erat apud palaestinos tempore illo quod homines cotidie ungebant caput oleo et lavabant faciem. Unde illa dixit Regum: "Non habeo nisi modicum oleo quo ungar". Unde consuetudo ista inter

necessaria computabatur. Vult ergo dominus dicere quod ille qui ieiunat non debet mutare modum vivendi qui est quod caput ungat et faciem lavet.

Vel aliter secundum Chrysostomum: Dominus loquitur per excessum sicut etiam supra "te autem faciendo elemosynam" quare si conveniens esset, deberes facere communia hypocritis.

Tertio secundum Augustinum et etiam Chrysostomum, dominus loquitur similitudine, et ista expositio est mystica. Per 'caput' duo intelliguntur, Cor. 11: "Caput viri Christus." Tunc autem ungis caput quando misericordiam proximo impendis. Infra 25: "Quod uni ex minimis" etc. Vel caput hominis ratio est vel spiritus secundum Augustinum, qui est vir, quasi: Sic debes carnem affligere ut spiritus interius reticetur per devotionem. Cor. 5 (2 Cor. 4:16), "licet is qui foris est noster homo corrumpitur, tamen is qui intus est renovatur de die in diem". "Noster homo", id est caro, "qui foris est", id est expositus malis, "corrumpitur", "is qui intus est", id est anima munita spe futuri cui non accedit humanus furor, "Renovatur de die in diem", id est assidue purior a viciis efficitur per ignem "tribulationis", Cor. 11, "licet is qui foris homo noster".

Dicit autem *faciem tuam lava*, id est conscientiam. Sicut enim homo redditur gratus propter faciem honestam hominibus, ita per conscientiam puram Deo. Prov.: "Qui diligunt cordis munditiam". Ies. 58: "Nonne hoc est ieiunium quod elegi" et dicit *unge caput* et non 'lava' quia Christus non indiget lotionem, sic conscientia nostra.

*Ne videaris*. Haec est ratio. Intelligendum est de ieiunio singulari, non de communi. "Sed patri qui est in abscondito" aeternitatis. Iob 28(21): "Abscondita est ab oculis" vel "in abscondito

conscientiae" quia Deus habitat in nobis per fidem (Eph. 3:17). *Reddet*. Cor. (Rom. 2,6): "Reddet unicuique secundum opera sua", "sic scrutans corda et renes" Psalmus (7,10).

---

## To Reportatio Leodegarii Bissuntini

### Lectio 5 Reportatio Petri de Andria

### 6—5 Mt 6:19-34

19 μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν: 20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν: 21 ὅπου γὰρ ἐστὶν ὁ θησαυρός σου, ἐκεῖ ἐστὶ καὶ ἡ καρδιά σου. 22 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ᾗ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται: 23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον. 24 οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν: ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει: οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ. 25 διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε,] μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσθητε: οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; 26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά: οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; 28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν: οὐ κοπιῶσιν οὐδὲ νήθουσιν: 29 λέγω δὲ ὑμῖν ὅτι οὐδὲ σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 31 μὴ οὖν μεριμνήσητε λέγοντες, τί φάγωμεν; ἢ, τί πίωμεν; ἢ, τί περιβαλώμεθα; 32 πάντα γὰρ ταῦτα

19. Lay not up to yourselves treasures on earth: where the rust, and moth consume, and where thieves break through, and steal. 20. But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. 21. For where thy treasure is, there is thy heart also. 22. The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome. 23. But if thy eye be evil thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness itself how great shall it be! 24. No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. 25. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment? 26. Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of

τὰ ἔθνη ἐπιζητοῦσιν: οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρήζεστε τούτων ἀπάντων. 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. 34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ γὰρ αὔριον μεριμνήσει ἑαυτῆς: ἄρκετόν τῃ ἡμέρᾳ ἡ κακία αὐτῆς.

much more value than they? 27. And which of you by taking thought, can add to his stature one cubit? 28. And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin. 29. But I say to you, that not even Solomon in all his glory was arrayed as one of these. 30. And if the grass of the field, which is to day, and to morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith? 31. Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed? 32. For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. 33. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you. 34. Be not therefore solicitous for to morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

#### **6:19-34**

***Nolite thesaurizare. Supra dominus determinavit ne opera propter gloriam faceremus. Hic docet quod non debemus in bonis operibus ponere divitiarum finem. Duo enim mala sunt, cupiditas et inanis gloria quae se invicem consequuntur. Multi enim quaerunt divitias non ad necessitatem sed ad pompam, vel potest sic continuari: Dominus supra non docuit nec ammonuit ut elemosynas vel orationes faceremus, sed docuit modum faciendi. Nunc vult inducere ad hoc quod ista***



**opera faciamus, et primo quod elmosynas,  
secundo quod orationes ibi: *Petite*, tertio quod  
ieiunium ibi: *Arcta est via*.**

Vel aliter: Supra docuit quod elemosynas et ieiunium faceremus non propter gloriam, hic vult ultra ostendere quod "nullus [homo potest duobus dominis servire]". Sed prima est magis consona litterae et est Chrysostomus. Secundum ergo hunc sensuum quia omnes quasi idem sint, duo facit: Primo docet vitare superfluam curam divitiarum, secundo sollicitudinem necessariorum ibi: *Ideo dico vobis*.

Circa primum duo facit. Primo monet non congregare superfluas divitias et probat ex ratione instabilitatis, secundo ex damno quod inde provenit ibi: "Ubi est thesaurus".

Circa primum duo facit. Primo ponit instabilitatem divitiarum terrenarum, secundo ponit stabilitatem divitiarum caelestium quas congregare debemus ibi: *Thesaurizate*.

Dicit ergo primo ita: Dico quod non debemus facere bona opera propter gloriam terrenam sed etiam nec divitias congregare, et hoc est: *Nolite* etc., *in terra*, id est in quacumque re terrena. Sed secundum hoc videtur quod reges et episcopi faciant contra istud praeceptum. Sed dicendum quod in thesauro duo intelligere, scilicet *abundantiam* quae est duplex, scilicet necessaria et superflua. Homini enim privato superfluum est congregare divitias regias, regi autem non quia indiget ad regni custodiam et defensionem. Unde hoc prohibetur, scilicet congregare divitias ultra necessitatem personae vel officii. Aliud quod in thesauro intelligitur est fiducia quae habetur in eis et hoc etiam prohibetur et hoc est *nolite thesaurizare*. Tim ultimo (1, 6,17): "Divitibus huius saeculi", Baruch 4: "Argentum thesaurizant et aurum".

Consequenter ostendit instabilitatem: *Ubi erugo*, et ponit tria genera quibus ad litteram divitiae destruuntur, divitiae enim aut habentur in metallis aut in vestibis aut in lapidibus et huiusmodi. Metalla consumuntur rubigine, vestes tinea, fures autem asportant lapides. Vel aliter: Alia littera habet: *ubi tinea* et comeduntur et *comestura exterminant*, et istam exponit Chrysostomus: Temporalia enim tripliciter destruuntur, ex parte rerum quia de vestimento procedit tinea, ex luxuria possidentis, unde dicit *comeduntur*, ab extraneis, unde dicit *fures*. Sed posset dici quia hoc non semper contingit, et dicit Chrysostomus quod si non semper fiat, tamen frequenter contingit et si non frequenter contingat, tamen possibile est fieri et hoc dominus vult argumentari quia docet ponere spem in perpetuis et stabilibus, Joel 1: "Residuum comedet locusta". Mystice erugo apparet, sed tinea latet, unde per 'erugo' possunt intelligi peccata carnalia, per 'tinea' spiritualia. Quaedam enim peccata committunt in se ipsum et hoc intelligitur per eruginem et tineam, quaedam in scandalum alterius et hoc per fures. Vel aliter: Rubigo efuscat decora, unde potest intelligi superbia quae bonis operibus insidiatur ut pereant, Eccles. 12. Quasi aeramentum tinea corrodit vestimenta quae sunt exteriora opera quae consumuntur per invidiam: Prov. 25: "Sicut vermis ligno" etc. Daemones autem quando non possunt decipere furtive trahunt ad inanem gloriam et hoc *ubi fures*. Posita instabilitate terrena ponit stabilitatem thesauri caelestis. Unde *thesaurizant*, id est congregant multitudinem praemiorum in caelestibus.

Et notandum secundum Augustinum quod non est intelligendum de caelo corporeo quia in mala re corporali cor nostrum figere [non] debemus nec thesaurum ibi habere. Unde intelligendum *in caelo*, id est in spiritualibus bonis, id est in ipso Deo: Psalmus: "Caelum caeli domino". Et dicit "thesaurum" quia si homo carnalis vult magis et magis congregare in terra, non debet ei sufficere quod qualemcumque statum habeat in re caelorum, sed quod habeat maiorem mercedem, et ideo dicit *thesaurum*, id est abundant praemiis, et

dicit *vobis* quia sicut dicitur Iob 35, "porro si iuste egeris." Quomodo autem thesaurizandum sit ostendit Luc. 19 (Mat. 19,21): "Si vis perfectus esse". Ergo per elemosynam thesaurizatur et ideo dicit Chrysostomus quod hic inducit ad elemosynam. Hic *thesuarus incorruptibilis* est quia nec ex se habet corruptionem quia nec aerugo ex parte corporis, Cor. 15, "corruptibile hoc induet," nec ex parte animae, Ies.(60:21): "Populus tuus omnes iusti", nec ab exterioribus, hoc est ab insidiatoribus, id est daemonibus, et hoc est "ubi fures", nec occulte nec manifeste, Ies. 11(9): "Non Occident nec nocebunt. *Ubi est thesaurus*. Hic vult ostendere quod debemus in caelo et non primum propter nocumentum quod inde provenit et est duplex. Primum distractio cordis, secundum alienatio a Deo ibi: "Nemo potest duobus". Circa primum duo facit. Primo ponit nocumentum distractionis cordis, secundo ostendit huius damni magnitudinem ibi: *Lucerna*.

Dicit ergo: Dixi quod *fures effodiunt* etc. Sed restat aliud inconueniens. Unde *ubi est thesaurus*. Ubi enim est amor, ibi oculus, Cor. 4: "Non contemplantibus nobis" sed isti e converso. Prov. 17(24): "Oculi stultorum". Et quia hoc damnum, scilicet distractio cordis pauci considerant, ideo dominus ostendit quantum sit hoc periculum quodam exemplo. Unde *Lucerna* per sensibilia instruit de intelligentibus, et potest hoc dupliciter legi. Primo ut dominus proponat similitudinem de caelo corporali et post adaptet similitudinem ad spiritualia ibi: *Si ergo lumen*, et haec expositio plana est. Et circa hoc tria facit, primo demonstrat officium oculi, secundo utilitatem boni et tertio damnum mali occulti. Dicit ergo: *Lucerna corporis est oculus* corporalis qui sicut lucerna dirigit. *Si oculus tuus fuerit simplex*, id est fortis ad videndum, secundum Hieronymum, alias non posset intelligi de oculo corporali. Unde simplex, id est fortis ad videndum. Homo enim quando habet oculum debile, una res videntur duae. Unde si oculus in uno figere potest propter fortitudinem, *totum corpus tuum lucidum erit* per lumen enim oculi lux capitur ad dirigenda omnia

membra in suis actibus. *Si autem nequam fuerit*, id est turbatus, scilicet lippus, etiam *corpus*, id est membra omnia ita agent sicut in tenebris.

Consequenter adaptat: *Si ergo lumen quod in tenebris in te est*, scilicet lumen rationis, *tenebrae sunt, ipsae tenebrae*. De hoc lumine Psalmus: "Signatum est super nos". Vult ergo dicere quod si cor quod est oculus animae obtenebratur applicando se terrenis alii oculi qui secundum suam naturam sunt tenebrae quia non possunt cognoscere nisi corporalia, erunt maximae tenebrae. Unde si ratio quae potest in spiritualia, dirigitur ad terrena, tunc omnes sensus ad terrena dirigentur, et hoc est: *si ergo* etc. Vel aliter. Dominus vult hic loqui de oculo spirituali et hoc *si ergo lumen* etc. inducere ad probandum praemissa per locum a minori, et dicuntur sic prius. Dicit ergo *lucerna corporis tui oculus tuus*. Hic 'oculus' potest quattuor modis exponi, scilicet de ratione sicut dictum est, et hoc secundum Chrysostomum et Hilarium. Sicut enim per lucernam illuminantur ad videndum, ita per rationem ad operandum, Prov. 30: "Lucerna [domini] spiraculum". *Si oculus tuus fuerit simplex*, id est si ratio tua tota dirigatur in unum, scilicet in Deum, *totum* etc. et *si nequam*, id est applicatur ad terrena, *totum corpus* etc., et potest hoc intelligi dupliciter. Erit enim lucidum vel tenebrosum quantum ad praesentia opera, *lucidum* si omnia exterior a membra propter Deum operantur, et hoc fit ratio dirigatur in Deum quia tunc membra pura conservantur a peccato cum peccatum non procedat nisi ex consensu mentis. *Tenebrosum autem*, si ratio fuit occupata terrenis quia tunc membra occupabuntur operibus tenebrosis, Rom. 13(12): "Abiciamus opera tenebrarum."

Vel aliter secundum Hilarium: Si oculus, id est si ratio simpliciter dirigatur in Deum, *totum corpus tuum lucidum* quia ex claritate animae redundat claritas ad corpus. Ita (dicitur Mt. 13, 43): "fulgebunt iusti." *Si autem nequam* etc. Aliter secundum Augustinum per oculum intelligitur

intentio. Sicut enim homo primo respicit distantia ad terminum, postea procedit. Ita in operando primo determinat finem et ex fine intentio procedit ad operandum, ergo oculus dirigit, Prov. ultimo: "Non extinguetur in nocte lucerna". Unde si intentio fuerit pura et opus sive congeries operum ex illa intentione procedens erit purum et hoc intelligendum est de his quae secundum se bona quia sicut dicitur Rom., "damnatio iusta est" illorum qui dixerant: "Faciamus mala" etc. Si autem intentio fuerit perversa, tota operatio redditur tenebrosa, nec debet videri extraneum si per opera corpus significatur quia sicut dicitur Col. 3, "mortificate membra vestra" etc.

Tertio [Chromatius] ponit: Oculus animae est fides quae dirigit totum opus. Psalmus (119,105): "Lucerna pedibus" simplex est quando non vacillat. Sed (Gal. 5:6): "per dilectionem operatur". Si autem fides fuerit depravata, totum corpus, id est opus, est tenebrosus, Rom. 14: "Omne quod non est ex fide". Vel aliter: Oculus praelatus qui est visibilium secundum Reges: "Dixerunt viri" etc., "ne extinguas lucernam Israel", etc. Eccles. 11: "secundum iudicem populi."

Quod autem dicit: *Si ergo lumen*, secundum primam expositionem syllogizat ex praecedentibus, sed secundum istas probat praecedens quasi: Tu dicis: si oculus tuus etc., probatio: "Si ergo lumen" de quo minus providetur "ipsae tenebrae" etc., si lumen rationis tenebra, et opus et quantum ad hoc non mutatur expositio sed ad alia sic quia sicut dicit Augustinus quilibet potest scire ex intentione qualis sit, sed quales effectus habeat opus non potest, unde lucerna est intentio, sed opus est tenebra, Eph. 5: "Omne quod manifestatur", opus autem non manifestatur. Vel aliter secundum Augustinum, duplicia sunt opera lucis et tenebrae. Rom.: Opera lucis sunt opera iustitiae. Si ergo opus iustitiae in te sit tenebrosus, id est fiat propter malam intentionem, "ipsae tenebrae", id est actiones malae "quantae erunt". Vel aliter: Si fides mala omnia alia mala quae per

fidem dirigantur et similiter si praelatus malus, multo magis subditi.

*Nemo potest.* Supra dominus posuit unum documentum quod non debemus congregare thesauros in terra quia distrahitur ex hoc cor, nunc ponit aliud quia scilicet facit alienum a Deo, et hoc est "nemo potest". Vel aliter potest continuari: Supra monuit quod non debemus thesauros congregare in terra, sed in caelo, posset autem aliquis dicere: Volo in caelo et in terra congregare, et ideo dominus hic ostendit esse impossibile dicens *nemo potest*. Sed prima melior est et est Chrysostomi. Potest autem haec littera legi dupliciter, primo ut hoc *nemo potest* intelligatur conclusivum vel illative, et tunc dominus secundum expositionem Chrysostomi et Hieronymi procedit a communibus opinionibus ad propositum ostendendum. Alio modo potest intelligi legi ut dominus primo proponit quod intendit et postea procedat et hoc secundum Augustinum. Prosequamur autem utrumque. Secundum ergo primam expositionem duo facit, primo ponit communem hominum opinionem et consuetudinem, secundo rationem assignat ibi: *Aut enim unum*. Dicit ergo *nemo potest*. Ratio autem huius apparet si accipiamus quid sit proprie servus et quid dominus. Servi enim ratio consistit in hoc quod est alterius, scilicet domini. Unde finis eius est dominus. Impossibile autem est quod unum feratur in duo tamquam in ultimos fines. Si ergo hoc est esse servi ordinare actus suos in dominum tamquam in ultimum finem, impossibile est quod servat duobus dominis. Ies. 34: "Angustatum est stratum" etc. Posset tamen servus habere duos, quorum unus sit sub alio sicut finis sub fine est, vel secundum Glossam: "Nemo potest duobus dominis servire" contrariis, quia si consentiunt, sunt unum.

Assignat rationem "aut unum odio habebit". Et sciendum quod duplex est dominium. Quidam enim dominantur hoc modo quod a subditis diliguntur et hoc est dominium regale, quidam dominantur ut timeantur, et hoc est tyrannorum. Si

ergo servus servat dominum amore et ita oportet quod odiat contrarium, si autem timore servus, tunc oportet quod *sustineas*, id est tolere*s et alterum*, et hoc est *aut unum* etc., de hoc dominio quod magis sit sustinendum quam diligendum habetur Proverb. 29(2): "Cum impii sumpserint fingere" etc., id est "sustinebit" patientur tollerando, "nemo ergo potest duobus", sed Deus et diabolus sunt contrarii quia ad contraria inclinant, ergo *non potestis* etc. *Mammona*, id est divitiis, persica lingua, secundum Hieronymum.

Sciendum tamen quod aliud est abundare divitiis et servire. Aliqui enim abundant et tamen ad bonum ordinatum et isti non serviunt divitiis, aliqui habent et tamen ex eis fructum non capiunt nec corporalem nec spiritualem, et isti serviunt quia se affligunt ut divitias congregent. Ecl. 6: "Est et aliud malum" etc. In quacumque enim re homo constituit ultimam finem, illa res est Deus suus, Phil. 3, "quorum Deus venter est", vel per "mammonem" intelligitur diabolus qui praeest divitiis, non quod eas dare possit sed quia utitur eis ad decipiendum. Singulis enim viciis aliquis spiritus praeest. Unde spiritus avaritiae dicitur per avaritiam homines allicit ad peccandum. Haec est una expositio huius. "Nemo potest" ut scilicet legatur illative et generaliter. Augustinus autem intelligit spiritualiter, scilicet de Deo et diabolo qui sunt contrarii, Cor. 6: "Quae conventio Christi" et quod non potestis simul esse participes. Reges 18: "Usquequo claudicatis". *Aut unum*, id est diabolum, *et alterum diliget*, id est Deum.

Et nota quod non dixit e converso, sed dixit *aut unum sustinebit* quia quaelibet creatura naturaliter convertitur ad diligendum Deum. Sed diabolus quia habet naturam depravatam statim est in horrore cum nullus diligat malum et ideo dixit *aut unum sustinebit* quia diabolus sustinetur sicut tyrannus opprimens sicut aliquis sustineret dominum ancillae cui coniungitur non quia diligat dominum sed propter ancillam. Ita cupidus sustinet diabolum propter cupiditatem quae est ancilla

diaboli. Unde quando aliquis vult frui quocumque peccato ad hoc quod eo fruatur patitur servitutem diaboli et hoc est *aut unum sustinebit* et inquantum sustinet recedet a mandatis Dei et recedendo contemnit et hoc est *et alterum contemnet*. Sed obicitur hic de hoc quod dicitur quod Deus non habetur odio quia Psalmus dicit: "Superbia eorum qui te oderunt" etc., ergo aliquis Deum habet odio. Propter istam auctoritatem Augustinus in libro *Retractationum* retractat quod prius dixerat quod Deus non habetur odio, sed tamen utrumque verum est quia si consideretur id quod est Deus, scilicet ipsa bonitas, non potest haberi odio quia bonum semper diligitur secundum se, potest autem haberi odio quantum ad effectum qui est contrarius voluntati. Sic ergo patet quod non potest duobus dominis servire. Eccli. 2: V[a]e peccatori terram ingredienti.

*Ideo dico vobis.* Postquam dominus ostenderat quod non debemus ponere finem in thesauris terrenis et superfluis, vult etiam ostendere quod in necessariis acquirendis et hoc est *ideo dico vobis*, et circa hoc duo facit, primo prohibet sollicitudinem necessariorum quantum ad praesentia, secundo quantum ad futura ibi: *nolite*. Circa primum duo facit, primo proponit quod intendit, secundo probat propositum ibi: *Nonne anima*. Dicit ergo *ideo dico vobis* quasi quia non potestis Deo servire et mammonae, ideo nullus debet servire divitiis ad hoc quod Deo serviatis.

*Neque animae.* Sed videtur quod anima non indiget cibo. Sed dicendum quod quamvis non indigeat secundum se, tamen indiget inquantum coniuncta corpori quia aliter ibi esse non posset vel vocetur ibi anima absque vita, Ioh. 12: "Qui amat animam".

*Neque corpori vestro.* Nota quod ex hoc verbo sumpserunt exordium haereses. Secundum Augustinum enim fuerunt quidam dicentes non licere homini contemplativo operari, et contra istos fecit Augustinus librum De opere monachorum. Sed qualiter sit intelligendum hoc quod dominus



dicit debemus investigare a sanctis. Dicitur autem Cor. (2 Thess 3:10): "Qui non vult operari non manducet", et intelliget de opere manuum sicut patet per ea quae praemittit. Unde etiam in exemplum ipse Apostolus operatus est manibus.

Sed numquid omnes tenentur? Si omnes, aut est praeceptum aut consilium. Si praeceptum, nullus debet praemittere, si consilium: Cui dabatur hoc consilium? Constat quod plebi illi quia tunc non erant religiosi. Ad consilium autem nullus tenetur nisi ex voto, ergo possent omnes desistere. Dicendum quod hoc est praeceptum et ad hoc omnes tenentur quia omnibus datur. Apostolus enim toti ecclesiae loquitur. Sed est aliquid praeceptum dupliciter, per se ipsum et propter aliud. Verbi gratia: Si accepistis crucem ad eundem ultra mare, praeceptum est quod vadat et praeceptum per se ipsum, sed quod quaeras navem hoc non propter se sed propter aliud est praeceptum quia quicumque tenetur ad aliquem finem et ad omnia quae sunt ad finem tenetur. Quilibet autem tenetur ad conservationem vitae suae lege naturae, et ideo tenentur ad omnia alia quibus vita conservatur. Si ergo aliquis habeat unde vivere possit, non tenetur laborare manibus et ideo Apostolus non dicit "manibus", sed "qui non vult operari" etc. quasi: Eo modo tenemini laborare quo manducare. Qui autem teneantur laborare manibus, hoc ad praesens dimittatur. Quod autem dicit "solliciti" sciendum quod sollicitudo pertinet ad providentiam, sed non quaelibet providentia est sollicitudo, sed 'sollicitudo' proprie nominat providentiam cum studio quod est vehemens applicatio animi. Unde hic importat sollicitudo vehementem animi applicationem. In ista autem vehementi applicatione quattuor modis potest esse peccatum. Primo quando est ad temporalia sicut ad ultimum finem, et secundum hoc reprehenditur Prov. 11: "Expectatio sollicita ducet in perditionem". Secundo quando superflue intendit ad temporalia conquirenda, et sic accipitur Ecl. 2: "Peccatori autem dedit" Deus etc. et post "et hoc vanitas et cassa sollicitudo". Tertio quando animus nimis se occupabit circa cogitationem

temporalium. Unde Hieronymus: "Sollicitudo vitanda est, sed labor exercendus" et sic accipitur 1 Cor. 7: "Qui coniunctus est uxori sollicitus est" quia cor distrahitur ad diversa. Quarto quando sollicitudo est cum quodam timore et desperatione. Videtur enim quibusdam quod numquam tantum acquirere possunt quod possit eis sufficere et omnia ista hic prohibentur sicut patet per sequentia. Et sic isto ultimo modo accipitur Reg. 9 (1 Sam. 9:20): "Ne sis sollicitus" quaerere asinos, id est ne desperes de inventionem.

*Nonne anima.* Supra docuit dominus ut non essemus solliciti de necessariis, hic inducit huius admonitionis rationem et ponit tres rationes. Prima sumitur a maiori, secunda a minori, tertia ex opposito. Secundum ibi: *Respicite volatilia*. Tertium ibi: *Nolite*. Prima talis: qui dedit maiora dabit minora. Sed dominus dedit animam et corpus, ergo dabit cibum. Et hoc est *nonne anima*, id est vita, non enim vivimus ut manducemus sed econverso. Esca enim ordinatur ad vitam et ideo simpliciter vita melior est sicut finis melior est his quae sunt ad finem, et similiter vestimentum propter corpus et non e converso. Quod autem Deus dederit animam et corpus habetur quando primo "formavit Deus" materiam ad corpus, inspiravit materiam ad animam. Sed qui dedit conservabit dando ea quae necessaria sunt. Sap. 5: "Creavit Deus ut essent". Hilarius hoc exponit aliter quia enim sollicitudo importat quamdam dubitatem dominus vult remove dubietatem futurae resurrectionis animi. *Ne solliciti*, id est non velitis discredere de resurrectione quia ille qui reformabit corpus in resurrectione conservabit absque indumento et cibo. Sed hoc non est literalis.

Consequenter ponitur secunda ratio a minori et est talis: Ille qui providit minoribus de quibus minus videtur, et maioribus providebit. Sed Deus providet plantis et avibus etc. et circa hanc duo facit. Primo deducit rationem quantum ad cibum, secundo quantum ad vestitum ibi: *Et de vestimento*. Circa

primum duo facit, primo docet abicere sollicitudinem exemplo animalium, secundo propter inefficaciam ejus ibi: *Quis autem vestrum*. Circa primum quattuor facit, primo inducit ad considerandum bruta animalia, secundo ponit defectum consequentem ea, tertio divinam providentiam, quarto ex hoc argumentatur. Ergo *respicite*, id est considerate. Iob 12: "Interroga iumenta". Ex consideratione enim istorum homo aliquando addiscit. Prov. 5: "Vade ad formicam".

*Quoniam non serunt* ". Cibus cottidianus panis est. Ad eius acquisitionem triplici opere pervenitur, per seminationem, per metitionem et per reconditionem. Unde haec tria excludit ab avibus. *Non serunt* etc. Est autem seminatio etiam spiritualis doctrinae - infra 13: "Exiit qui seminat" bonorum operum, Prov. 11: "Seminanti" elementarum. Cor. 9: "Qui parce seminat parce" etc. Est et mala seminatio carnalium peccatorum. Gal. ultimo: "Qui seminat in carne" spiritualium peccatorum. Iob 5(4,8): "Quin immo vidi eos qui seminant". Metuunt autem sancti praedicatores quando rapiunt aliquos ad fidem, Ioh. 4: "Ego misi vos metere".

Consequenter ponitur auxilium divinae providentiae, *et pater* dicit, *vester*. Non illorum quia proprie Deus pater est creaturae rationalis quae ad imaginem eius est, Gen. 1. Dicit: etiam *caelestis* quia nos habemus aliquid ad caelum attinens, scilicet animam quae pertinet ad similitudinem substantiarum. Unde pater noster pascit illa quorum est Deus tantum, multo magis nos quorum est pater. Psalmus: Qui "dat iumentis". Consequenter argumentatur: *Nonne plus*, id est maioris valoris ordinatione, scilicet Gen. 1, "ut praesit piscibus". Aliquando enim plus venditur equus quam homo quia duplex est aestimatio rerum. Quantum ad ordinem naturae et sic homo melior omnium rerum, vel quantum ad aestimationem sive delectationem, et sic aliquando animal plus venditur.

Circa istam litteram considerandum quod quidam, et credo quod Origenes, exponit aliter et dicunt quod per 'Volatilia' intelliguntur sancti angeli qui non exercent labores carnales et tamen Deus pascit eos cibo spirituali de quo Psalmus: Panem angelorum. Sed sicut dicit Hieronymus, hoc non potest stare quia Deus subiungit *nonne plus*. Hilarius autem per volatilia intelligit daemones itaque aves caeli qui pascuntur inquantum conservantur in esse naturae et homines sunt pluris illis quia dominus argumentatur quia si illi qui sunt praedestinati ad mortem sustentantur a Deo multo magis nos. Sed secundum Augustinum ista quae dominus dicit non allegorice accipienda quia dominus vult trahere argumentum ab istis sensibilibus ad propositum ostendendum.

Sed sciendum quod hic fuit error quorundam dicentium non licere spiritualibus viris laborare corporaliter propter similitudinem avium, contra quos Augustinus in libro *De operibus monachorum* dicit quod impossibile est quod homines in omnibus vitam imitari. Unde aliqui perfecti qui iverunt in desertum et raro ibant ad civitatem unde oportebat eos multum congregare de victualibus, apostoli autem secundum Augustinum operati sunt manibus, unde non laborare non pertinet ad perfectionem et ponit exemplum Augustinus quia Deus sperantes in se in tribulatione liberat sicut patet de Daniele et pueris in fornace. Numquid ergo constitutus in tribulationibus nihil debet agere ad hoc quod liberetur? Imino quod dominus dixit "si vos persecuti fuerint in una civitate, fugite in aliam" et ideo dicendum quod dominus vult quod in omnibus homo faciat quod in se est et sperando in Deum. Deus dabit ei quae viderit expedire quod autem aliter faceret temptator esset et stultus. Habet igitur Deus providentiam de factis hominum, ita tamen quod unicuique providet secundum modum suum quia aliter hominibus et avibus quia avibus non dedit rationem qua procuret sibi necessaria, sed totum ei inditum est a natura, homini vero dedit rationem qua sibi necessaria procuraret. Unde omnia dedit homini dando rationem qua sibi

necessaria procuraret. Unde omnia dedit homini dando rationem et ideo si fecerimus quod in nobis est et ipse faciet quod in se est.

*Quis vestrum.* Trahit argumentum ex experimento. Manifestum est enim quod sicut Deus animalibus providet in operibus naturae ita hominibus. In homine enim est quaedam pars quae subiacet rationi sicut pars in motiva et appetitiva, quaedam quae non, sicut nutritiva et augmentativa. Sed homo secundum ea quae subiacent rationi differt a brutis et ideo aliter providetur ei quia sibi per rationem, aliis per naturam. Sed quantum ad ea in quibus cum brutis communicat aequaliter providetur omnibus. Omnia enim augentur per opus naturae et quia augmentum corporis est ex divina providentia non debemus prae minima sollicitudine temporalium opera spiritualia dimittere. Sap. 13: "Pusillum et magnum" et hoc est: "Quis autem vestrum". Hilarius exponit de statu futurae resurrectionis et dicit quod in resurrectione omnes erunt aequales in quantitate et ideo aliquibus addetur de quantitate, et hoc est *quis autem vestrum*. Sed hoc improbat Augustinus in libro *De civitate Dei*, et credo quod melius dicit. Dicitur enim Phil 3: quod "reformabit corpus [humilitatis] nostrae configuratum corpori claritatis", ergo ea quae in Christo resurgente apparuerunt et manifestata sunt discipulis, haec debemus sperare in nobis. Sed Christus in eadem quantitate resurrexit in qua prius fuit, ergo nihil ei accrevit vel item alicui subtrahitur quia dominus dicit capillus de capite nostro non peribit. Unde dicendum quod in resurrectione omnes conformabuntur Christo quantum ad aetatem et unusquisque resurget in quantitate in qua habiturus fuisset in illa aetate. Quod autem est de defectu naturae sicut in nannis, tolletur. Unde resurgent in tali quantitate in quali pervenissent si natura non defecisset usque ad talem aetatem, scilicet Christi.

*Et de vestimento.* Hic deducit rationem quantum ad vestimentum, et primo ponit quod intendit, secundo inducit similitudinem, tertio ex illis

argumentatur. Secundum ibi: *Considerate*, tertium ibi: *Si enim faenum*. Convenienter post sollicitudinem cibi et potus de sollicitudine vestimenti agitur quia sicut cibus et potus pervenirent ad necessitatem vitae ita et vestimentum, Tim. ultimo: "Habentes vestimentum". Et Iacob dixit Gen. 18: Si fuerit mecum dominus.

*Considerate*. Inducit exemplum et proponit duo, comparisonem et auxilium divinae promissionis ibi: *Dico autem*. Dicit *considerate*. Consideratio autem divinorum operum valet ad hoc quod animus prorumpit in laudem creatoris: "Meditabor in omnibus". *quomodo crescunt*. Cor. 3: "Deus" enim "[dabit] incrementum".

*Non laborant*. Ad vestimentum necessarium est opus viri et mulieris et hoc est *non laborant neque nent*, vel *non laborant* ad colorandum *neque nent* ad praeparandum, unde nec propter colorem nec propter substantiam vestimenti laborant.

*Dico autem*. Hic ponitur beneficium divinae promissionis. Ita enim providet quod totum studium humanum non posset ei adaequari quia quae fiunt secundum artem non possunt adaequari eis quae fiunt secundum naturam, et hoc est quod *nec Salomon* qui gloriosior omnibus regibus notis a Iudaeis, Par. 1, et dicit *in omni* quia nec per unum diem habere potuit vestimentum sicut habent flores et hoc est expositio Chrysostomi et litteralis. Aliter *nec Salomon* etc. quia ista corporalia habent vestimentum sine sollicitudine quod non Salomon. Hilarius: Anagogice per liliū sancti angeli. Canticum: "Dilectus meus mihi et ego", et vult dominus amovere sollicitudinem de resurrectione de vestimentis in resurrectione. Sicut enim angeli induuntur claritate ita et corpora nostra induentur.

*Si enim faenum*. Hic ex exemplo argumentatur. Supra dominus fecerat mentionem de liliis, hic commutat in faenum quia intendit argumentari a minori. Unde ponit defectum ex una parte ut

ostendit praeeminentiam, ex alia unde ostendit praeeminentiam quantum ad dignitatem substantiae quia nos homines.

*flos, faenum*: Ies. 11 (40,7): "Exsiccatum est". Durationem quia nos perpetui quantum ad animam, flos quasi momentaneum *quia "hodie est"* etc. Et ponit futurum indeterminatum pro determinato sicut Gen. 20: "Respondebit mihi eras." Psalmus: "Fiant sicut faenum tectorum". Finem quia homo factus est propter beatitudinem, huiusmodi autem ut in hominis usum veniant. Psalmus: "Qui producit in montibus faenum". Vel ideo dixit supra "lilia" et postea "faenum" quia flores ad herbas sicut vestimenta ad homines. Est enim usus vestimentorum, scilicet ad protegendum et ornandum, et si Deus minoribus providet ad ornatum, multo magis maioribus ad necessitatem, et hoc est *si faenum* etc.

*Modicae fidei*, qui nec minora a Deo sperata, infra 14: "modicae fidei", quare [dubitasti]?" Hilarius autem non continuat cum praecedenti, sed sicut per 'lilia' sancti angeli, ita per 'faenum' infideles intelligantur. Ies. 40(7): "Vere faenum est populus" quia si Deus providet infidelibus praescitis ad poenam quanto magis nobis praescitis ad vitam aeternam.

*Nolite ergo*. Hic argumentatur, et circa hoc duo facit, primo infert unam conclusionem, secundo ad eandem conclusionem inducit aliam ibi: *Haec enim omnia*. Seorsum determinat de sollicitudine cibi et potus et de vestimentis, hic concludit de utroque. *Unde Nolite*. Et recitanda sunt ea quae supra dicta sunt quia sollicitudo temporalium prohibetur quantum ad quattuor, ut scilicet non ponamus in eis finem, ut non superflue quaeramus, ut non nimis occupemus mentem in eis, ut non desperemus de providentia Dei. Hic ponuntur quaedam alia et ponit unum alium sensum. Unde dicit "Nolite ergo" etc., id est quando vivitis in aliqua societate nunc sitis solliciti habere aliquid

speciale in cibis, potibus et vestiinentoruin. Eccles. 32: "Esto in eis quasi unus".

*Haec enim omnia*, quasi non debent facere infideles, unde infideles vituperantur, sed gentiles de hoc vituperantur, ergo etc. Et primo ponit errorem infidelium, secundo improbat, tertio ostendit quid sit faciendum fidelibus. Secundum ibi: *Scit*, tertio ibi *quaerite ergo*). Dicit ergo ita: Dico quod vos non debetis circa hoc esse solliciti quia non debetis "conformari huic saeculo", Rom. 12.

*Haec enim omnia inquirunt* et hoc propter duo secundum quod inquirere dupliciter potest surni quia potest importare in principio rationem finis et sic gentes non credunt aeterna qui ista inquirunt ut finem, vel si non quaerunt ut finem ultimiuin, tarnen quaerunt tota sollicitudine quia non credunt divinam providentiam et per consequens nec Deum, Eph. 5 (1 Thess 4,5): "Sicut et gentes quae ignorant".

Consequenter asserat providentiam divinam, et sciendum quod providentia duo praesupponit, cognitionem et voluntatem, et ideo utrumque ostendit. Nihil est enim aliud providentia nisi ordinatio aliquorum in finem, scilicet praefixo fine eligere vias per quas perveniatur in finem. Unde primo oportet quod cognoscat et velit finem, secundo quod cognoscat ordinem in proportionem eorum quae sunt ad finem sicut aedificator cognoscit ordinem lapidum ponendorum in domo. Unde oportet ad hoc quod Deus, ad hoc quod habeat providentiam de rebus humanis, requiritur quod sciat et cognoscat ea et quod velit dirigere in finem, et ideo dicit *scit enim*. Eccles. 23: "Domino Deo nostro" etc. Hebraeos 4: "Omnia nuda". *Pater* ergo vult administrare. Sap. 11(14,3): "Tua autem pater gubernat". Non enim esset pater nisi esset provisor, infra: "Si vos cum sitis mali".

*Quaerite ergo*. Tria hic ponit, regnum tamquam finem quia in regno Dei intelligitur beatitudo



aeterna. Tunc enim proprie aliquid regitur quando subditur regulae gubernantis. Sed in vita ista non subduntur totaliter Deo quia non sumus sine peccatis et haec erunt in gloria ubi perfecte faciemus voluntatem divinam: Lucas 9: "Beatus qui manducabit". Secundo viam rectam. In regnum enim itur per iustitiam. Unde si vis ire ad regnum Dei oportet quod serves iustitiam regni. Et dicit *iustitiam* non simpliciter, sed *eius*, quia duplex est iustitia, hominis qua suis viribus praesumit posse Dei mandata implere, et Dei quae per auxilium gratiae credit homo se posse salvare. Rom. 10: "Ignorantes Dei iustitiam". Tertium est quod ponit *et haec omnia adiciuntur*. Liberalis venditor possessorum aliquid dat et adicit, nos convenimus cum Deo "ex denario diurno" infra, "qui est vita aeterna". Unde quicquid superaddit totum est quaedam adiectio et non computatio et hic est *et haec omnia adiciuntur*. Non dicit 'dabuntur', Prov. 10: "Non affliget". Prov. 3: "tantum victui meo".

Et nota quod 'quaerere primo' intelligitur dupliciter, sicut finem aut mercedem et sic dicit: *Quaerite primum regnum Dei* et non temporalia. Non enim debemus evangelizare ut manducemus, sed e converso. Si non primo quaeras regnum Dei pervertis ordinem.

Et sciendum quod dominus idem docet in oratione sua ubi ponuntur septem petitiones quia primo debemus quaerere ipsum bonum Dei, scilicet gloriam eius. In aliis autem primo regnum Dei, secundo iustitiam, tertio "fiat voluntas tua", [quarto] quae sunt adicienda, "Panem nostrum" etc.

Sed contra hoc, "et haec omnia adiciuntur", obicit Augustinus quia Apostolus dicit "in fame et siti", Cor. 4, et 2. Cor 11, et respondet quod Deus sicut medicus sapiens scit quod expediat. Unde sicut medicus aliquando subtrahit cibum propter salutem corporis, ita Deus propter salutem animae subtrahit temporalia quia propter bonum nostrum, ut scilicet puniantur peccata praeterita et caveamus de futuris

vel propter bonum aliorum ut videndo patientiam proficiant in bonum.

*Nolite*. Hic prohibet sollicitudinem futurorum, et primo ponit suam admonitionem, secundo exponit ibi: *Crastinus*. Dicit ergo: *nolite solliciti*. Et nota quod et non intendit dominus prohibere quod homo non sit aliquid sollicitus quid comedere debeat in crastinum. Non enim docet servare maiorem perfectionem quam ipsi apostoli servaverunt, sed ipse habebat oculos ut dicitur Ioh. de Iuda qui portabat pecuniam domini. Unde non docuit quod non fecit qui coepit facere et docere, et iterum apostoli congregaverunt victualia sicut dicitur Acta 11. Unde hic ponuntur quattuor expositiones quarum ultima est magis litteralis. Prima Augustini qui sic dicit: "Nolite solliciti in crastinum", id est de temporalibus. Crastinus enim ponitur pro futuro in scriptura, temporalia autem variantur per heri et eras, Cor. 4, "non contemplantibus nobis", sed ista temporalia quae pertinent ad tempus habent suam sollicitudinem annexam et ideo dicit *crastinus enim*. Sufficit diei, id est praesenti vitae, malitia, id est necessitas qua cogimur ad providendum de temporalibus et dicitur 'malitia' quia ex culpa primi parentis derivata est. Chrysostomus: cxxxl11 Quae congregantur semper congregantur ut sufficiant ad multum tempus. Unde "nolite sollicitati" id est ad congregandum superflua. *Crastinus enim*, id est superfluitas rerum temporalium invenit sibi sollicitudinem quia homines sunt solliciti quomodo eripiant tibi istas divitias. Sufficit diei, id est sufficit ut accipias necessaria. Hilarius: In qualibet actione duo sunt consideranda, scilicet ipsa actio et eventus actionis. Quod enim homo seminet hoc est actio quaedam, sed quid invenire debeat, hoc eventus quidam est. Vult ergo dominus quod de his quae non sunt in nobis non debeamus solliciti esse et hoc est magis litteralis et subtilior. Quarta etiam est Hieronymi et plana: *Nolite solliciti* non est intelligendum de tempore futuro, sed vult quod sollicitudo quae debet incumbere in futurum non sit in praesenti. Tempore enim messis quaerendi sunt messores et non tempore vindemiarum et e converso, et hoc consona litterae. *Crastinus*, id est

futurum tempus, habebit suam  
sollicitudinem. *Sufficit diei malitia*, id est poena  
afflictio, sic Eccles. 11: "Malitia unius".

---

**Caput 7**  
**Lectio 1**  
**Reportatio Leodegarii Bissuntini**

**7—1**  
**Mt 7:1-14**

1 μὴ κρίνετε, ἵνα μὴ κριθῆτε: 2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν. 3 τί δὲ βλέπεis τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; 4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; 5 ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. 6 μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ρήξωσιν ὑμᾶς. 7 αἰτεῖτε, καὶ δοθήσεται ὑμῖν: ζητεῖτε, καὶ εὕρήσετε: κρούετε, καὶ ἀνοιγήσεται ὑμῖν. 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται. 9 ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον — μὴ λίθον ἐπιδώσει αὐτῷ; 10 ἢ καὶ ἰχθὺν αἰτήσῃ — μὴ ὄφιν ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. 12 πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς: οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται. 13 εἰσέλθατε διὰ τῆς στενῆς πύλης: ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς: 14 τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὕρισκοντες αὐτήν.

1. Judge not, that you may not be judged. 2. For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again. 3. And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye? 4. Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? 5. Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye. 6. Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you. 7. Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. 8. For every one that asketh,

receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. 9. Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone? 10. Or if he shall ask him a fish, will he reach him a serpent? 11. If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven, give good things to them that ask him? 12. All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets. 13. Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. 14. How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!

Implevit legem quoad praecepta et quoad promissa, nunc quoad iudicia. Primo ergo ordinat ut non sit temerarium iudicium, et dicit *nolite iudicare* etc., idest ex amaritudine odii; Amos VI, 13: *convertisti iudicium in amaritudinem*. Vel sic. *Nolite*, quantum ad ea quae nostro iudicio non sunt commissa. Domini est iudicium, nobis commisit iudicare de exterioribus, de interioribus vero sibi retinuit. Nolite ergo iudicare de eis; I Cor. IV, 5: *nolite iudicare ante tempus*; Ier.

(1) Having completed the Law in regard to the precepts and promises, he completes it now in regard to judgments. First, he dictates that judgment not be rash and says, *Judge not...*,

XVII, 9: *pravum est cor hominis, et quis cognoscet illud?* Nullus enim debet iudicare de aliquo quod sit malus homo: dubia enim in meliorem partem interpretanda sunt. Item iudicium debet esse congruum quantum ad personam iudicantis. Unde si es in eodem peccato, vel maiori, non debes iudicare; ad Rom. II, 1: *in quo enim iudicas alterum, teipsum condemnas*. Item non prohibetur praelatis, sed subditis: unde non debent iudicare nisi subditum. Sed Chrysostomus: *nolite iudicare* etc., idest nolite iudicare vosmetipsos vindicando. Unde si remittitis, non inde iudicabimini; immo ratione huius misericordiae misericordiam consequemini.

i.e., from the bitterness of hatred: "You have turned judgment into bitterness" (Am 6;13). Or, *Judge not* those matters that have not been entrusted to us. Judgment belongs to God, who has entrusted us with judging externals, but he has reserved internals to himself. Do not, therefore, judge about them: "Do not judge before the time" (1 Cor 4:5); "The heart of man is deceitful, and who can understand it?" (Jer 17:9). For no one ought to judge that another is an evil man, for doubts must be interpreted in the more favorable light. Likewise, judgment should be congruent to the person judging. Hence, if you are in the same sin or greater, you ought not judge: "For in passing judgment on another, you condemn yourself" (Rom 2:1). Likewise, it is not forbidden to prelates, but to subjects; hence they should judge only a subject. But Chrysostom: "*Judge not...*, i.e., do not judge to vindicate yourselves. Hence, if you forgive, you will not thereby be judged; rather, by

reason of this mercy  
you will obtain mercy."

Sequitur ratio in quo enim iudicio iudicaveritis, iudicabimini; idest, pro quo iudicio iudicaveritis, iudicabimini; Ps. VII, 17: *convertetur dolor eius in caput eius* et cetera. Et infra XXVI, 52: *qui percusserit gladio, gladio peribit*. Vel sic. Timere debent qui iudicant, ne hoc iudicio dominus permittat eos puniri, ut in Is. XXXIII, 1: *vae tu qui praedaris, nonne et tu praedaberis?*

(2) The reason follows: *For with the judgment you pronounce, you will be judged*, i.e., according the judgment with which you have judged you will be judged: "The wicked are ensnared in the work of their own hands" (Ps 9:16); and below (26:52): "He that strikes with the sword shall die by the sword." Or, in this way: Those who judge should fear that the Lord might allow them to be punished with this judgment: "Woe to you, destroyer, who yourself have not been destroyed" (Is 33:1).

In qua mensura et cetera. Hic ponit rationem sub similitudine iudicii; iudex enim est sicut regula animata: cum enim vis aequare duo, defers ad regulam, et quod superabundat de uno, resecas; sic si aliquis habeat de alieno plusquam debeat habere, id resecat, et reddit unicuique quod suum est, idest pro ista mensura remetietur nobis.

*The measure you give will be the measure you get...* Here he presents a reason in the likeness of a judgment. For a judge is, as is were, a living rule; for when you wish to weigh two things, you use a balance, and whatever is excessive in one you cut off. In the same way, if anyone has more than he ought of someone else's, let it be cut off and returned to each according to his

due, i.e., according to that measure it will be measured to us.

Sed obiicitur. Aliquis peccat temporaliter, et inde punitur aeternaliter; videtur quod non sit aequum iudicium. Dico quod in peccato duo sunt consideranda: duratio et offensa; et in offensa duo, scilicet aversio et conversio. Ex parte conversionis culpa finita est; ex parte aversionis, infinita, quia avertitur a Deo qui est infinitus. Cum ergo avertat se ab infinito, infinite puniri debet. Item ex parte durationis est duo considerare, scilicet actum et maculam. Actus momentaneus est, macula infinita, idest aeterna; ideo infinite, idest aeternaliter, puniri debet. Unde si a Daemonibus posset deseri macula, possent liberari a culpa et poena. Similiter a parte poenae est acerbitas, et haec est finita. Item duratio, et haec est infinita.

But it is objected: Someone sins in time and is punished eternally. This does not seem to be a balanced judgment. I say that two things must be considered in a sin: the duration and the offense. In the offense are two things: turning away and turning to. On the part of turning to, the sin is finite; on the part of turning away, it is infinite, because one turns from God, who is infinite. When, therefore, one turns away from the infinite, he should be punished in an infinite way. Likewise, on the part of duration two things must be considered, namely, the act and the stain of sin. The act is momentary, but the stain infinite, i.e., eternal. Therefore, it should be punished in an infinite way, i.e., eternally. Hence, if the stain could be abandoned by the devils, they could be freed of sin and punishment. Similarly, on the part of punishment there is bitterness, which is

finite; likewise,  
duration, which is  
finite.

*Quid autem vides festucam in oculo fratris tui, et trabem in oculo tuo non vides?* Hic dicit quod non debet esse iudicium inordinatum: inordinatum enim est quando ab aliquo incipit, non plene examinata causa, aut gravitate delicti. In iudicando enim duo sunt necessaria: cognitio causae et iudicium. De primo Iob XXIX, 16: *causam quam nesciebam, diligentissime investigabam* et cetera. *Quid autem vides festucam*, leve peccatum, *in oculo*, idest in conscientia fratris, *trabem autem*, idest grave peccatum, *in oculo tuo non vides?* Per trabem et festucam docet considerare quantitatem peccatorum: saepe enim qui gravia peccata committunt, reprehendunt eos qui levia, sicut contingit in iudicandis religiosis. Cum aliqui qui gravia faciunt, quae vident levia, in religiosis iudicant gravia; sed absorbentur illa sicut una gutta aquae in multitudine vini. Item contingit quod aliquis ex infirmitate peccet leviter, et aliquis iudex malus et male affectus, qui vellet punire illum ex odio, considerat festucam in oculo illius, non autem trabem in oculo suo.

(3) *Why do you see the speck in your brother's eye and do not see the log in your own eye?* Here he says that judgment should not be inordinate; for it is such, when it begins from someone, before the cause or its gravity have been fully investigated. For in judging, two things are necessary: knowledge of the cause, and judgment. Concerning the first, Job (29:16): "I searched out the cause which I did not know." *Why do you see the speck*, i.e., the slight sin, *in the eye*, i.e., in your brother's conscience, *but do not notice the log*, i.e., the grave sin, *in your own eye?* By log and speck he teaches us to consider the quantity of sins; for those who commit grave sins often reprehend those who commit slight ones, as happens in judging religious. When some who commit grave sins which they consider light, they consider them grave in religious; but they are absorbed as a drop of water in a cask of wine. Likewise, it



happens that some sin slightly from weakness, and an evil, ill-affected judge, who would punish from hatred, considers the speck in their eye and not the log in his own.

*Quomodo ergo, idest qua fronte dicere potes: frater, sine eiiciam festucam de oculo tuo? Verecundari debes. Chrysostomus: quo animo diligit homo magis alium quam se? Si enim corrigis eum animo correctionis, prius corriges te; sed hoc facis odio, vel inani gloria; ideo et cetera.*

(4) *How, therefore, i.e., with what sincerity can you say: Let me take the speck out of your eye. You ought to blush. Chrysostom: "With what effort does a man love another more than himself?" For you correct him with the idea of correcting, you should first correct yourself; but this you do for hatred or vainglory. Therefore...*

Sed quaeritur utrum qui in peccato mortali est, possit alium corrigere. Dico quod aut aliquando fuit in peccato, aut non: si numquam fuit in peccato, debet timere ne cadat, ideo invite debet corrigere; si aliquando in peccato fuit, cum mansuetudine corripere debet. Et ideo forte dominus permisit Petrum cadere, qui debebat esse pastor Ecclesiae, ut mitius se haberet cum peccatoribus; et de Christo dicit Paulus Hebr. IV, v. 15: *non habemus pontificem qui non possit compati infirmitatibus nostris, tentatum per omnia pro similitudine absque peccato.*

But one asks whether a person in mortal sin can correct another. I say that either he was in sin at one time or was not: if he was never in sin, he should fear lest he fall; therefore, he ought to correct reluctantly. If he has been in sin at some time, he ought to correct with gentleness. And therefore, the Lord perhaps permitted Peter to fall, because he would be the ruler of the Church and should deal meekly with sinners. And Paul says of Christ:

"We have not a high priest who is unable to sympathize with sinners, but one who in every respect has been tempted, yet without sin" (Heb 4:15).

Si autem subiacet peccato, aut est publicum, aut occultum: si occultum, aut ex infirmitate, quia displicet ei quod peccat; et sic corripere potest, quia quod corripit in alio, corripit in seipso; si ex malitia, numquam debet corripere. Si autem publicum, non debet arguere cum severitate, sed mansuete seipsum coniungere illi. Unde contra peccatores non est obiurgandum cum asperitate.

But if one lies under sin, it is either public or private: if private, it is either from weakness, because he is not pleased with sinning; and so he can correct another, because what he corrects in another he corrects in himself; or from malice, and then he should never correct. But if it is public, he should not scold severely, but meekly join himself to him. Hence sinners should not be severely reprimanded.

Sequitur *hypocrita, eiice primum trabem de oculo tuo*. Incipit dominus arguendo sicut inferius contra servum nequam et cetera. Augustinus: ostendit quod intendit reprehendere eum qui assumit auctoritatem quae non est sua. Ps. XLIX, 16: *peccatori autem dixit Deus: quare tu enarras iustitias meas, et assumis testamentum meum per os tuum? Tu vero odisti disciplinam et cetera. Eiice primum, ieiunando, orando, trabem de oculo tuo; et tunc poteris videre festucam in oculo fratris tui.*

(5) He continues: *Hypocrite, first take the log out of your own eye*. The Lord begins by arguing as below against the wicked servant. Augustine: "He shows that he intends to rebuke those who assume authority they do not have"; to the sinner God says: "Why do you recite my statutes or take my covenant on your lips? For you hate

discipline" (Ps 50:16). *First take out by fasting and prayer the log from your own eye, and then you will be able to see the speck in your brother's eye.*

Sequitur *nolite sanctum dare canibus*. In quo ostendit quod iudicium debet esse discretum. Notandum ergo quid per sanctum, et quid per margaritas. Augustinus: sancta sunt inviolata et immaculata conservanda; margaritaeque pretiosae non debent contemni. Per canes, qui lacerant dentibus, haeretici significantur; per porcos, qui conculcant pedibus, immundi. Sancta ergo dare canibus est sancta haeticis ministrare. Item si aliquid spirituale dicatur, et istud contemnitur, porcis datur. Vel per sancta, ecclesiastica sacramenta; per margaritas, mysteria veritatis. Canis est animal totaliter immundum; porcus partim immundus, partim non. Per canes, infideles; per porcos, mali fideles. *Nolite ergo sanctum dare canibus*, idest sacramenta dare infidelibus. Margaritae, idest sensus spirituales, non debent porcis dari; I Cor. II, 14: *animalis homo non percipit ea quae Dei sunt*, idest, ne forte contemnat; Prov. XXVII, 7: *anima satiata conculcat favum*. Unde conversi, ad peccata, dirumpunt, quia contemnunt, vel calumniam inferunt. Sed quare? Nonne Christus multa bona dixit infidelibus, et illi dirumpebant verba sua? Dico, quod hoc fecit propter bonos qui cum malis erant, qui inde proficiebant.

(6) He continues: *Give not to dogs what is holy*. In this statement he shows that judgment should be circumspect. Note, therefore, what is meant by "holy" and what by "pearls". Augustine: Holy things are to be kept inviolate and immaculate; precious pearls should not be held in low esteem." By dogs who tear with their teeth are signified heretics; by swine who trample under foot, the unclean. Therefore, to give holy things to dogs is to minister holy things to heretics. Likewise, if something spiritual is said and is scorned, it is given to swine. Or by holy things are meant the sacraments of the Church; by pearls the mysteries of truth. A dog is an animal totally unclean; swine are partly unclean, partly not. By dogs, unbelievers; by swine, wicked believers. *Do not give dogs what is*

*holy*, i.e., the sacraments to unbelievers. Pearls, i.e., spiritual senses, should not be given to swine: "The animal man does not perceive the things that are of God" (1 Cor 2:14), i.e., lest perchance they scorn them: "He who is sated loathes honey" (Pr 27:7). Hence, *turning* to sin, *they attack you*, because they despise or resort to calumny. But why? Did not Christ say many good things to unbelievers, and they tore his words to pieces? I say that he did this for the sake of good men, who were with the wicked and who profited therefrom.

*Petite, et dabitur vobis.* Dedit suam doctrinam, quae est completa et perfecta; hic docet qualiter possit impleri; ad hoc autem est necessaria oratio, et diligens attentio. Primo ergo docet petere; secundo dat securitatem ad impetrandum, ibi *aut quis ex vobis* et cetera. Dicit ergo *petite*. Et in hoc vide duas falsas opiniones amoveri. Primam scilicet superborum, qui putant suis viribus praecepta complere. Sed dicit, quod necesse est petere a Deo. *Quod enim habes quod non accepisti?* I Cor. IV, 7. Item amovet opinionem multorum qui dicunt, quod Deus non curat de orationibus, et quod non impetrarent si peterent; ideo addit *et accipietis*. Item addit *quaerite, et invenietis*. Et hoc exponitur, primo, ut in istis duobus nihil addatur, sed tantum exprimatur modus. Requiritur enim ad petendum sollicita attentio; item fervens devotio: et haec duo innuit, cum dicit *quaerite*, idest orate. Vel *petite*, sicut qui aliquid quaerunt, totam intentionem ibi ponunt. Unde ad illum pertinet quod sponsa dicit in Cant. III, 1: *quaesivi quem dilexit anima mea. Et invenietis*; Ps. XXVI, 4: *unam petii a domino, hanc*

(7) *Ask and it will be given you.* He has given his doctrine, which is complete and perfect; here he teaches how it can be fulfilled. This requires two things: prayer and close attention. First, he teaches us to ask; secondly, he gives confidence of obtaining (v. 9). He says, therefore, *Ask*. And in this, observe two false opinions being removed: the first is that of the proud, who think they can fulfill the

*requiram.* Item *quaerite* ad modum pulsantis: quia qui clamat ad ostium, si non exaudiatur, fortiter pulsat; Cant. VII, 11: *veni, dilecte mi, egrediamur in agrum, commoremur in villis.* Secundo, exponitur iuxta Augustinum referendo ad ea quae Christus dicit de seipso: *ego sum via, veritas et vita*: si vis per hanc viam ire, pete ab eo, ut vias tuas dirigat, dicens cum Psalmista, XXIV, 4: *vias tuas, domine demonstra mihi, et semitas tuas edoce me.* Si vis veritatem cognoscere, quaere, et invenies; sed non sufficit viam nosse, et veritatem quaerere, nisi veniamus ad vitam, idest ut in illam ingrediaris, pulsa; unde Ex. XV, 17: *introduces eos, et plantabis in monte haereditatis tuae.* Sed, iuxta eundem, longe melius, ad instantissimam petitionem omnia ista referuntur. Item aliter exponitur referendo ad diversos actus, *petite* orando, *quaerite* studendo, *pulsate* operando.

precepts by their own powers. But he says that it is necessary to ask God: "For what have you that you have not received?" (1 Cor 4:7). Secondly, he removes the opinion of many who say that God has no interest in prayers and that they would not obtain, if they asked; therefore, he says, *and you shall receive.* He also adds, *seek and you shall find.* This is explained, first, so that nothing is added by these two, but only the method is expressed. For solicitous attention is required in asking; also fervent devotion. He suggests these two when he says, *seek*, i.e., pray. Or, *seek*, as those who seek something put their whole intention there. Hence to him pertains what the spouse says in Song of Songs (3:2): "I sought him whom my soul loves." *And you shall find*: "One thing I asked of the Lord, that will I seek after" (Ps 27:4). Also *ask* after the manner of one knocking, because one who knocks at a door knocks harder, if he is not heard: "Come, my beloved, let us go forth into the fields, and

lodge in the villages" (S of S 7:11). Secondly, according to Augustine, it is explained by referring to things Christ says of himself (Jn 14:6): "I am the way, the truth and the life." If you wish to go by this way, seek of him to direct your ways and say with the Psalmist (25:4): "Make me to know your ways, O Lord; teach me your paths." If you wish to know the truth, seek, and you shall find. But it is not enough to know the way and to seek the truth, unless you arrive at life, i.e., to enter it, knock. Hence Exodus (15:17): "You will bring them in and plant them in the mountain of your inheritance." But, according to the same, all those things are far better referred to the most importunate petition. Likewise, it is explained another way as referring to diverse acts: *ask*, for praying; *seek* by study; *knock* by acting.

*Omnis enim qui petit, accipit et cetera.* Dicet aliquis, tu dicis, quod petamus. Credo quod dicitur istud sanctis hominibus, sed non sum de numero istorum: ideo dicit *omnis qui petit, accipit et cetera*. Sed videtur falsum esse, quia scribitur Io. c. IX, 31: *scimus, quia peccatores Deus non audit*. Et Augustinus solvit id. Si peccatores Deus non audit, quomodo dictum est de publicano quod

(8) *For everyone who asks receives...* Someone will say: You say that we should ask. I believe that it is addressed to holy men, but I am not

dicebat: *propitius esto, domine, mihi peccatori?* Unde addit: peccatores non audit, scilicet volentes remanere in peccatis. Sed sciendum, quod oratio est meritoria et impetratoria; et potest esse meritoria, etiamsi non sit impetratoria.

in that number. Therefore he says, *Everyone who asks receives*. But this is false, because it says in John (9:31): "We know that God does not hear sinners." Augustine answers that if God does not hear sinners, how was it said of the publican that he said (Lk 18:13): "Lord, be merciful to me, a sinner." Hence he adds: "He does not hear sinners, i.e., who willingly remain in sin." But it should be noted that prayer is meritorious and effective and can be meritorious, even if it is not effective.

Sed quid est quod dicit quod *omnis qui petit accipit*? Videtur esse falsum, quia non semper accipitur quod petitur. Dico, quod in quatuor casibus petit homo, et non exauditur.

- Quia vel petit quod non expedit; infra XX, 22: *nescitis quid petatis*; ideo petenda sunt necessaria ad salutem. Item secundo, quia non bene petit; Iac. IV, 3: *petitis, et non accipitis, eo quod non bene petatis*; ideo petendum est pie, idest cum fide. Item humiliter; unde Lc. I, 48: *respexit humilitatem ancillae suae*. Item pie, idest devote.
- Item non aliquando auditur, cum pro alio oratur cuius merita contradicunt; Ier. XV, 1: *si steterit Moyses et Samuel coram me, non est anima mea ad populum istum* et cetera.
- Item non exauditur quia non perseverat; Lc. XVIII, 1: *quia oportet semper orare*, et perseveranter; quia dominus vult quod crescant vota.

But how can he say that *everyone who asks receives*? It seems false, because what is asked is not always received. I answer that in four cases man asks and is not heard:

- first, because he asks for something not advantageous: "You do not know what you are asking" (Mt 20:22); therefore, things necessary for

- Item contingit, quod dominus exaudit; sed non videtur, quia dat dominus ad utilitatem, non ad voluntatem, ut accidit Paulo. Augustinus: bonus dominus qui saepe non tribuit quod petimus, ut tribuat quod mallemus: et quia nos vocamus eum patrem, tribuit nobis quod pater filio.
- salvation should be requested.
- Secondly, because he does not ask aright: "You do not receive, because you ask wrongly" (Jas 4:3). Therefore, one should ask piously, i.e., with faith; and humbly: "He has regarded the humility of his handmaid" (Lk 1:48).
- Thirdly, sometimes one is not heard, when he prays for someone whose merits are an obstacle: "If Moses and Aaron were to stand before me, my soul is not in favor of that people" (Jer 15:1). Again, he is not heard sometimes, because he does not persevere: "It is necessary to pray always" (Lk 18:1) and perseveringly, because the Lord wants desires to grow.
- Fourthly, it happens that the



Lord hears but does not seem to, because he gives for our benefit, not according to our wishes, as happened to Paul.

Augustine:

"The good Lord, who often does not grant what we ask, in order to grant what we should prefer; and because we call him Father, he grants us what a father would give his son."

Ideo subdit *quis ex vobis homo quem si petierit filius suus panem, numquid lapidem porriget ei?* Per panem intelligitur Christus; Io. VI, 51: *ego sum panis vivus, qui de caelo descendi* et cetera. Item panis est sacra doctrina; Eccli. XV, 3: *cibabo illum pane vitae et intellectus*. Item caritas; Is. c. XXX, 23: *erit panis terrae uberrimus et pinguis*. E contrario lapis est Diabolus; Iob XLI, 15: *indurabitur cor eius quasi lapis*. Item dicitur obduratio; unde dicitur Ez. XXXVI, 26: *auferam a vobis cor lapideum, et dabo cor carneum*. Item dicitur falsa doctrina; Iob c. XXVIII, 3: *lapidem caliginis, et umbram mortis dividit torrens* et cetera. Unde si quis petit a Deo, ut a patre, panem, idest Christum, non dabit Diabolum.

(9) Therefore he adds: *What man of you, if his son asks him for bread, will give him a stone?* By bread is understood Christ: "I am the living bread which came down from heaven:" (Jn 6:51). It is also sacred doctrine: "I will feed him with the bread of life and understanding" (Sir 15:3); and it is charity: "The produce of the ground will be rich and plenteous" (Is 30:23). ON the other hand, the stone is the devil: "His heart will be hardened as a stone" (Jb 41:15). It

is also obstinacy: "I will take from you the stony heart, and I will give you a heart of flesh" (Ez 36:26). It is also false doctrine: "Men put an end to darkness and search to the farthest bound" (Jb 28:3). Hence, if someone asks of "God as a Father for bread, i.e., Christ, he will not be given the devil.

Similiter *si piscem*. Piscis vivit in aquis, et est intelligentia in dogmatibus; Io. IV, 13: *qui biberit ex hac aqua non sitiet amplius*. Et ibid.: *erit fons aquae vivae salientis in vitam aeternam*. Item per aquas tribulationes: unde per pisces, viventes in aquis tribulationis. Vel piscis dicitur fides, quae latet sub aqua, idest custodia spiritus; sed per serpentem falsa doctrina haereticorum. Dicit ergo *et si petierit piscem, non dabit ei serpentem*? Alius Evangelista ponit tertium, scilicet ovum. Ita quod per panem caritas, per piscem fides, per ovum spes.

(10) Similarly, *if a fish*. The fish lives in water and signifies understanding of dogmas: "He that drinks of this water will not thirst again" (Jn 4:13); and in v. 14: "It will be a fountain of water springing up into life everlasting." Again, by water, tribulations; hence, by fish, those living in the waters of tribulation. Or fish refers to faith, which is hidden under the water, i.e., the guardianship of the spirit; but the false doctrine of heretics, by the serpent.

Infert ergo *si vos, cum sitis mali, nostis bona data dare filiis vestris; quanto magis pater vester, qui in caelis est, dabit bona petentibus se*? Sed dicet aliquis: hoc dixit apostolis, qui non erant mali. Et solvit Chrysostomus: quia immo ad comparisonem bonitatis divinae. Is. LXIV, v. 6: *omnes iustitiae nostrae quasi pannus menstruatae*. Hieronymus dicit: et si non omnes mali secundum actum, tamen omnes

(11) He concludes: *If you, then, who are evil, know how to give good gifts to your children, how much more will your Father, who is in heaven, give good*

mali secundum pronitatem ad malum. Unde habetur Gen. VI, 5: *quia cuncta cogitatio humani cordis intenta est ad malum omni tempore*. Et Ier. XVI, 12: *ecce enim unusquisque ambulat post pravitatem cordis sui*. Augustinus: *si ergo vos cum sitis mali*: non dicitur, vos estis mali, sed *cum sitis mali*, daretis filiis temporalibus temporalia bona quae reputatis bona; multo magis ergo pater vester qui est summe bonus. Et hoc est quod sequitur *quanto magis pater vester qui in caelis est, dabit bona petentibus se*, si vultis accipere?

*things to those who ask him?* But someone will say: He said this to the apostles, who were not evil. Chrysostom answers: "Because they were being compared to the divine goodness." "All our righteousness is as a filthy rag" (Is 64:6). Jerome says: "And if not all are actually evil, yet all are evil as to proneness to evil." Hence it says in Genesis (6:5): "All the thoughts of the human heart are intent upon evil at all times"; "For, behold, each one walks according to the depravity of his heart" (Jer 16:12). Augustine: "If you, then, who are evil. He does not say, 'you are evil,' but *although you are evil*, you give your children temporal goods, which you regard as good; much more then, your Father, who is supremely good." And this is what follows: *How much more will your Father, who is in heaven, give good things to those who ask him*, if you want to receive.

*Omnia ergo quaecumque vultis, ut faciant vobis homines, et vos facite illis*; idest, aliis dimittite, si vultis ut dimittatur vobis. Aliqui apposuerunt *omnia bona*; sed non oportet, quia dicit *vultis*. Voluntas autem bonorum, et cupiditas malorum;

(12) *So, whatever you wish that men would do to you, do so to them*, i.e., forgive others, if

ideo non est necessarium addere *bona*. Unde quod tibi vis fieri, aliis facias. *Haec est enim lex et prophetae*; et non dicit: tota lex et prophetae, sicut in primis praeceptis: *ab illis enim duobus tota lex pendet et prophetae*. *Intrate per angustam portam*. Ne forte crederet aliquis eo quod dixerat *petite et accipietis*, quod homo totum haberet a Deo sine operibus bonis; ideo docet quod hoc etiam fit per opera bona. Primo ergo ponit admonitionem; secundo rationem.

you would be forgiven. Some have added, *all goods*, but it is not needed, because he says, *you wish*. Wishing, or better, willing, deals with good things; cupidity with evil. Therefore, it is not necessary to add *goods*. Therefore, what you wish done to you, do to others. *For this is the Law and the prophets*. He does not say, "the whole Law and the prophets," as in the first precept; "On those to whom depend the whole law and the prophets" (Mt 22:40).

Dicit ergo *intrate*, idest conemini ad intrandum. Augustinus exponit dupliciter. Christus porta est; Io. X, 9: *ego sum ostium*, quia sine ipso non venit ad regnum. Haec porta est angusta per humilitatem quia humiliavit se usque ad mortem. Unde: *verbum abbreviatum faciet dominus super terram*. Unde *intrate per angustam portam*, idest per Christi humilitatem; Lc. ult., 26: *oportuit enim Christum pati, et ita intrare in gloriam suam*: et sic nos oportet. Unde per multas tribulationes oportet nos intrare in regnum Dei. Item, haec porta dicitur caritas; Ps. CXVII, v. 20: *haec porta domini, iusti intrabunt in eam*. Haec est arctata lege divina; et per hanc debemus intrare servando legem et praecepta.

(13) *Enter by the narrow gate*. Lest anyone conclude from the saying, *ask and you shall receive*, that man has everything from God without good works, he teaches that this, too, comes by good works. First, therefore, he presents the admonition; secondly the reason (v. 13b). He says, therefore, *Enter*, i.e., try to enter. Augustine explains this in two ways: Christ is the gate: "I am the door" (Jn 10:9). This gate is narrow through humility, because he humbled himself unto death. Hence (Is 10:2):

"The Lord will make a brief word upon the earth." Therefore, *Enter by the narrow gate*, i.e., by the humility of Christ: "for it was fitting for Christ to die and so enter into his glory" (Lk 24:26). Hence through many tribulations one must enter the kingdom of God. Secondly, this gate is called charity: "This is the gate of the Lord; the righteous shall enter through it" (Ps 118:20). This is made narrow by the divine law, and we must enter through it by observing the law and the precepts.

Deinde assignat rationem *quia lata porta et spatiosa via est quae ducit ad perditionem*. Et describit duas portas, unam latam, aliam strictam. Lata describitur, quia lata Diabolus, lata praesumptio superbiae; infra XVI, 18: *portae Inferi non praevallebunt adversus eam*. Haec porta lata est, quia latum est quod omnes recipit: non enim est quod eam repleat. Item haec porta dicitur iniquitas sive vitium: et haec est lata, quia multipliciter contingit: dicitur enim virtus uno modo, vitium autem multifarie; Osee IV, 2: *maledictum, et mendacium, et homicidium, et furtum, et adulterium inundaverunt, et sanguis sanguinem tetigit* et cetera. Item est via lata: et hoc est opus peccati; Ier. II, 18: *quid tibi vis in via Aegypti?* Item haec via est spatiosa, quia in sui principio videtur esse lata, sed post angustatur, quia exitus eius est ad perditionem, quia *stipendia peccati mors est. Et multi sunt qui intrant per eam*. Hic tangit numerum, quia ad litteram *stultorum infinitus est numerus*.

Then he assigns the reason: *for the gate is wide and the way is easy that leads to destruction*. He describes two gates: one is wide, the other narrow. The wide is described, because the devil is wide and the presumption of pride is wide: "The gates of hell shall not prevail against it" (Mt 16:18). This gate is wide, because something wide receives all; for it is not such that it can be filled. This gate is also called sin or vice; and this is wide, because it can

occur in many ways. For virtue exists in one way, but vice in many: "There is swearing, lying, killing, stealing, and committing adultery" (Hos 4:2). Again, it is a wide way, and this is the working of sin: "What do you gain by going to Egypt?" (Jer 2:18). Furthermore, this way is spacious, because in its beginning it seems wide; but later it is narrowed, for its terminus leads to perdition, because "the wages of sin is death" (Rom 6:23). *And those who enter by it are many.* Here he mentions the number, because literally "the number of fools is infinite" (Ec 1:15).

*Angusta est porta, et arcta via quae ducit ad vitam.* Haec est contraria praecedenti; et haec est arcta, quia arctata secundum regulam legis, et est via contra viam; Prov. IV, 27: *vias enim quae a dextris sunt, novit dominus; perversae vero sunt quae sunt a sinistris* et cetera.

(14) *For the gate is narrow and the way is hard, that leads to life.* This is contrary to the preceding. It is narrow, because it is restricted by the rule of the Law, and it is a way contrary to the other way: "For the ways on your right the Lord knows, but the ones on your left are perverse" (Pr 4:27).

Sed potest quaeri, quare via caritatis est arcta, quia videtur quod sit lata; Prov. IV, 11: *ducam te per semitas aequitatis,*

But one might ask why the way of charity is

*quas cum ingressus fueris, non arctabuntur gressus tui.* Via autem peccatorum est via stricta; unde Sap. V, 7: *ambulavimus vias difficiles.* Dicendum quod est via carnis et rationis. Via caritatis in via carnis est stricta via, in via rationis e contra. Et est exemplum de paedagogo: quia quanto plus diligit puerum, magis arctat gressus suos. Unde viae caritatis in via carnis arctantur, in via rationis e contrario; Ps. CXVIII, 120: *confige timore tuo carnes meas.*

narrow, for it seems to be wide: "I have led you in the paths of uprightness. When you walk, your step will not be hampered: and if you run, you will not stumble" (Pr 4:11). But the way of sinners is narrow; hence "We have walked difficult ways" (Wis 7:5). I answer that there is a way of the flesh and of reason. The way of charity in the way of the flesh is narrow; in the way of reason, it is not. And an example of a teacher can be cited: the more he loves a child, the more he restricts his steps. Hence, the ways of charity in the way of the flesh are confined, but not in the way of reason: "Tame my flesh with your fear" (Ps 119:120).

Et pauci sunt qui inveniunt eam. Hic facit mentionem de difficili et rara inventionem in via spiritus: et in via carnis non. Et est ratio: quia via carnis est delectatio, et haec est in promptu; via vero spiritus est occulta; unde Ps. XXX, 20: *quam magna multitudo dulcedinis tuae, domine, quam abscondisti timentibus te.* Quia enim est in occulto, ideo et pauci inveniunt eam. Sed et aliqui inveniunt, et retrocedunt, de quibus dicitur Lucae IX, 62: *nemo mittens manum suam ad aratrum, et aspiciens retro, aptus est regno Dei.*

*And those who find it are few.* Here he mentions how difficult and rare it is to find the road of the spirit, but the flesh, not. And there is a reason: for the way of the flesh is pleasure, and this is at hand; but the way of the spirit is hidden. Hence Ps 31 (v. 19): "How abundant is your goodness, which you laid up for those who fear you." Few find

it, because it is in concealment. But some do find it, and then abandon it: "No one, putting his hand to the plow and looking back is worthy of the kingdom of God" (Lk 9:62).

---

**Lectio 2**  
**Reportatio Leodegarii Bissuntini**

**7—2**  
**Mt 7:15-29**

15 προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δέ εἰσιν λύκοι ἄρπαγες. 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς: μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; 17 οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ: 18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. 19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 20 ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. 21 οὐ πᾶς ὁ λέγων μοι, κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. 22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, κύριε κύριε, οὐ τῷ σὺ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σὺ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σὺ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; 23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνων ὑμᾶς: ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. 24 πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. 25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ

15. Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. 16. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? 17. Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. 18. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. 19. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. 20. Wherefore by their fruits you shall know them. 21. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. 22. Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? 23. And then will I profess unto them, I never knew you: depart from me, you that work iniquity. 24. Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock, 25. And the rain fell, and the



προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. 26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον. 27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη. 28 καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ: 29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock. 26. And every one that heareth these my words and doth them not, shall be like a foolish man that built his house upon the sand, 27. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof. 28. And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine. 29. For he was teaching them as one having power, and not as the scribes and Pharisees.

Docet cautelas, a quibus cavendum sit. Describitur autem a professione, quia prophetae. Sed potest quaeri, de quibus prophetis, quia lex et prophetae usque ad Ioannem: unde in tempore illo non erant prophetae de Christo, quia in ipso finiuntur. Ideo dicendum quod prophetae sunt doctores in Ecclesia et praelati. Sed quid est quod dicit *falsi*? Falsi dicuntur qui non mittuntur. De talibus dicitur Ier. XXIII, 21: *non mittebam eos, et ipsi currebant*. Item falsi dicuntur qui mendacium dicunt; unde Ier. II, 8: *prophetae eius prophetaverunt in Baal*. Sic etiam multi fuerunt pseudoprophetae in populo: sicut et in nobis erunt magistri mendaces.

(15) *Beware of false prophets*. He teaches them to be wary of certain ones whom they should avoid. They are described from their profession, namely, prophets. But one might ask of which prophets, because the Law and the prophets last until John; hence in that time there were no prophets concerning Christ, because they ended in him. Therefore, it must be said that prophets are teachers in the Church and prelates. But what does he mean by *false*? The false prophets are those not sent. About these Jeremiah (23:21): "I did not send them and they ran." Likewise, false prophets are the ones who lie; hence, Jeremiah (2:8): "His prophets have prophesied by Baal." So, too, there were many pseudo-prophets among the people, just as among us there will be lying teachers.

*Attendite*, idest diligenter cavete, quia occulti sunt, et a laqueis occultis cavendum est. Unde malignitas eorum intrinsecus latet. Dicit ergo *qui veniunt ad vos in vestimentis ovium* et cetera. Oves sunt fideles: *nos autem*

*Beware*, i.e., take care to avoid, because they are concealed; and one must beware of hidden snares. Hence their contagion hides within. He says, therefore, *who come to you in sheep's*

*populus eius, et oves pascuae eius*, Ps. XCIX, 3. Vestimenta autem eorum sunt ieiunium, eleemosynae, quibus se tegunt; II ad Tim. III, 5: *habentes speciem pietatis, virtutem autem eius abnegantes*. Sed sciendum, quod si lupi se tegant pellibus ovium, non tamen propter hoc ovis perdit pellem suam: sic licet illi mali bonis operibus tegantur, tamen multum boni proficiunt. *Intrinsecus autem sunt lupi rapaces*. Hoc principaliter exponitur de haereticis, ex consequenti de malis praelatis. Unde habetur super illud Io. X, 11: *ego sum pastor bonus*: dicitur quod quidam est pastor, qui gubernat, et regit; quidam lupus, qui perniciem intendit; quidam mercenarius qui commodum proprium quaerit. Unde pastor est amandus, lupus fugiendus, mercenarius tolerandus. Quod ergo dicitur, quod *intrinsecus autem sunt lupi rapaces*, intelligitur de his qui habent intentionem pervertendi plebem, et lupi sunt dicendi. Item mercenarii, scilicet mali Christiani, qui dispergunt malo exemplo, qui vitam habent malam; quantum ad effectum, habent modum lupi; Act. XX, 29: *quoniam intrabunt post discessionem meam lupi rapaces in vos, non parcentes gregi* et cetera. Et dicit *intrinsecus*, quia malam habent intentionem occidendi plebem.

*A fructibus eorum cognoscetis eos* et cetera. *A fructibus*, idest operationibus. Sed videtur contra, quia habent vestes ovium; et vestes sunt opera. Ergo ab eis cognoscentur. Chrysostomus: fructus est confessio fidei. Unde si confitetur fidem, non est haereticus. Ad Eph. V, 9: *fructus enim lucis est in omni bonitate, et iustitia, et veritate* et cetera. Si

*clothing*. The sheep are the faithful: "We are his sheep and the sheep of his pasture" (Ps 100:3). Their clothing are fasts and almsgiving, with which they cover themselves: "Having the appearance of piety, but denying its power" (2 Tim 3:5). But note that if wolves clothe themselves with the pelts of sheep, the sheep does not lose his pelt for this purpose; similarly, although those evil ones are covered with good works, the good make much progress. *But inwardly are ravenous wolves*. This is explained especially of heretics, and secondarily of evil prelates. Hence, a comment on John (10:11): "I am the good shepherd," says: "It is said that the shepherd is one who governs and rules; the wolf, who intends harm; the mercenary, who seeks his own convenience. Hence, the shepherd should be loved, the wolf fled from, and the mercenary tolerated." Therefore, *inwardly they are ravenous wolves* is understood of those who intend to pervert the people, and they deserve to be called wolves. Also, mercenaries, namely, evil Christians who scatter the flock by bad example, who lead a wicked life; although in the effect of their conduct they imitate wolves: "because after my departure ravenous wolves will enter among you, not sparing the flock" (Acts 20:29). And he says, *within*, because they have the evil intention of killing the people.

(16) *You will know them by their fruits*, i.e., actions. But it seems to be the opposite, because they have sheep's clothing, and clothing is works. Therefore, they will be known from them. Chrysostom: "Fruit is the confession of faith." Hence, if they confess the faith, they are not heretics:

autem exponatur de simulatoribus, tunc sic exponitur, quod per vestes exteriora opera. Unde ad Gal. V, 22: *fructus autem spiritus est caritas, gaudium et pax et cetera*. Sed quaeres: qualiter possunt cognosci? Dicendum quod potest vix aliquis hypocrita esse ita compositus, quin appareat aliquid malitiae vel verbo, vel facto: Prov. XXVII, 19: *quomodo in aquis resplendent vultus prospicientium, sic corda hominum manifesta sunt prudentibus*. Et Seneca: nemo potest diu fictam ferre personam. In duobus autem maxime manifestantur. In his quae subito agenda occurrunt, quia in his quae cum deliberatione quis facit, cavet sibi. Item in tribulationibus; Eccli. VI, 8: *est amicus secundum tempus suum, et non permanebit in die tribulationis*. Item manifestantur quando non possunt quod volunt, vel cum iam consecuti sunt. Unde principatus virum ostendit.

*Numquid colligunt de spinis uvas?* Per uvas, ex quibus fit vinum, intelligitur spiritualis laetitia: quia *vinum laetificat cor hominis*, Ps. CIII, 15. Per ficus dulcedo ecclesiasticae pacis, quae est caritas. Haec non possunt nasci de tribulis, idest peccatoribus, quia *spinas et tribulos germinabit tibi*, Gen. c. III, 18.

Et hoc probat per exemplum *omnis arbor bona bonos fructus facit, mala autem arbor malos fructus facit*. Ex hoc Manichaei assumpserunt duas naturas, scilicet bonam et malam. Sed hoc non est verum: quia videmus de mala creatione bonum fructum, et e converso. Unde ad hoc debes intelligere quod arbor est principium fructus. Sed

"For the fruit of the light is in all goodness and justice and truth" (Eph 5:9). But if it is taken for pretenders, then it is explained so that by clothing is meant external works: "But the fruit of the spirit is charity, joy and peace" (Gal 5:22). But you will ask: How can they be recognized? The answer is that scarcely any hypocrite can be so clever, that no evil in word or act will appear: "As in water face answers face, so the hearts of men are reflected to the prudent" (Pr 27:19). Seneca: "No one can long bear a fake personality." Indeed, they are especially revealed in two ways: in things that suddenly occur to be done, because in matters done after deliberation one is cautious. Also in troubles: "There is a friend who is such at his own convenience, but will not stand by you on the day of trouble" (Sir 6:8). They are also revealed when they cannot do what they want or when they have already obtained it. Hence dominion shows the man.

*Are grapes gathered from thorns?* By grapes, from which wine is made, is understood spiritual joy, because "wine gladdens the heart of man" (Ps 104:15); by figs, the sweetness of ecclesial peace, which is charity. This cannot be produced from thistles, i.e., sinners, because "thorns and thistles it shall bring forth to you" (Gen 3:18).

(17) He proves this with an example: *Every sound tree bears good fruit, but the bad tree bears evil fruit*. From this the Manicheans assumed two natures, namely, good and evil. But this is not true, because we see good fruit formed from an evil creation, and vice versa. Hence from this you should

principium est duplex. Principium naturae, et principium moris. Principium naturae est anima: et quicquid inde procedit naturaliter, totum bonum est. Principium autem moris est voluntas; ideo si voluntas fuerit bona, et opus bonum, cum habeat voluntatem bonam cum intentione bona; quia si vellet furari pro eleemosyna danda, etsi voluntas bona est, non tamen intentio est recta.

understand that the tree is the principle of the fruit. But there are two principles: that of nature and that of conduct. The principle from nature is the soul, and whatever comes from it naturally is good. But the principle of conduct is the will. Therefore, if the will is good, the work is good, since it has a good will with a good intention; because if one wills to steal for almsgiving, even though the will is good, the intention is not right.

Sed quid fiet de arbore mala? *Omnis arbor, quae fructum non facit, excidetur*: quia si non facit, vel si omittit facere cum possit, excidetur; unde Io. XV, 6: *si quis in me non manserit, mittetur foras sicut palmes, et arescet, et colligent eum, et in ignem mittent, et ardet*. Unde Lc. XIII, 7 dicitur de ficulnea, quam scilicet praecepit dominus succidi et tolli: *tollatur impius ne videat gloriam Dei*.

(19) But what will happen to the bad tree? *Every tree that does not bear good fruit is cut down*, because if it does not bear or if it omits doing what it can, it will be cut down: "If anyone does not abide in me, he will be cast out, and they will gather him up and throw him into the fire, and he will burn" (Jn 15:6). Hence in Luke (8:7) it is said of the fig tree which the Lord commanded to be cut down and taken away: "Take away the wicked one, lest it see God's glory"

Concludit ergo a fructibus eorum cognoscetis eos.

(20) He concludes: *Thus you will know them by their fruits*.

Non omnes qui dicunt mihi, domine, domine et cetera. Posita doctrina, ostendit quod oporteat eam observare, quia nihil aliud sufficit ad salutem. Et circa mandata, sive doctrinam Dei quatuor sunt necessaria, sive laudabilia: ut ore confiteamur, confirmetur miraculis, et audiatur verbum Dei, et exequatur opere. De primo ad Rom. X, 10: *corde creditur ad iustitiam; ore autem confessio fit ad salutem*. De secundo, Marci ult., 20: *domino cooperante, et sermonem confirmante sequentibus signis*. Item ut audiatur; Io. VIII, 47: *qui ex Deo est, verba Dei audit*. Item, quarto, requiritur quod

(21) *Not everyone who says to me, 'Lord, Lord'...* Having presented the doctrine, he shows that it must be observed, because nothing else suffices for salvation. In regard to God's commands or doctrine four things are required or praiseworthy: that we confess them with our mouth, that they be confirmed by miracles, that God's word be heard and performed in action. Concerning the first: "Man believes with his heart and he confesses with his lips" (Rom 10:10). Concerning the second: "The Lord worked with them

faciat; Iac. I, 22: *estote factores verbi, et non auditores tantum*. Unde vult ostendere quod tria sine quarto non proficiunt; unde dicit *non omnis qui dicit mihi, domine, domine* et cetera.

Sed videtur hoc esse contrarium apostolo dicenti *nemo potest dicere dominus Iesus, nisi in spiritu sancto*. Sed qui habet spiritum sanctum, intrat in regnum caelorum. Solvit Augustinus, quod dicere dicitur multipliciter: communiter, et stricte, et proprie. Et stricte non est aliud nisi manifestare affectum et voluntatem; et sic dicitur ab apostolo: *nemo potest dicere dominus Iesus, nisi in spiritu sancto* et cetera. Et hoc nihil aliud est quam credere dominum, et obedire. Item communiter, idest ore qualitercumque nuntiare; de quo habetur Ier. XXVI, 13: *populus hic labiis me honorat; cor autem eorum longe est a me*. Vel sic. *Non omnis qui dicit mihi, domine, domine* et cetera. Ingeminat verbum hoc, *domine, domine*, ad significandum, quod duplex est confessio, scilicet vocis et laudis, quarum neutra sufficit. Ideo Is. XXVI, 13: *populus hic labiis me honorat, cor autem eorum longe est a me*.

Quis ergo intrabit? Non qui dicit *domine, domine, sed qui fecerit voluntatem patris mei* et cetera. Io. III, 13: *nemo ascendit in caelum, nisi qui descendit de caelo* et cetera. Unde nemo potest ascendere, nisi descendat ut Christus, de quo dicitur Io. VI, 38: *descendi de caelo, non ut faciam voluntatem meam, sed voluntatem eius qui misit me*. Unde oportet facere voluntatem

and confirmed the message by the signs that attended it" (Mk 16:20). Concerning the third: "He that is of God hears the word of God" (Jn 8:47). Fourthly, it is required that he do: "Be doers of the word, and not hearers only" (Jas 1:22). Hence he wishes to show that three without the fourth do not profit; hence he says, *not everyone who says to me 'Lord, Lord'...*

But this seems contrary to the Apostle: "No one can say, 'Lord Jesus' except in the Holy Spirit" (1 Cor 12:3). But whoever has the Holy Spirit enters the kingdom of heaven. Augustine answers that "to say" has a number of meanings: general, and strict and proper. Strictly, it is nothing less than to manifest affection and will. In this way the Apostle says: "No one can say 'Lord Jesus' except in the Holy Spirit." And this is no more than to believe and obey the Lord. Likewise, commonly, i.e., to proclaim with the lips in any way whatever. Concerning this, Is (29:13): "This people honors me with their lips, but their heart is far from me." Or, in this way: *Not everyone who says to me 'Lord, Lord.'* He says the word *Lord* twice to signify that confession is twofold, namely, of the voice and of praise, neither of which is enough.

Who then will enter? Not one who says "Lord, Lord," *but he who does the will of my Father who is in heaven*. "No one ascends into heaven, except he that came down from heaven" (Jn 3:13). Hence no one can ascend, unless he descends like Christ, of whom John (6:38): "I have come down from heaven not to do my own will but the will of

Dei; I Thess. IV, 3: *haec est enim voluntas Dei sanctificatio vestra*. Unde dicebat David Ps. CXLII, 10: *doce me facere voluntatem tuam*. Et etiam sicut dominus docuit orare, *fiat voluntas tua*. Sed notandum, quod per hoc quod dicit *regnum*, tangitur remuneratio aeterna; unde dicit *intrabit*. Illud enim regnum in bonis spiritualibus est, non in bonis exterioribus; ideo dicit *intrabit*. Ideo Cant. I, 4: *introduxit me rex in cellaria sua*. Item dicit *caelorum*, quia licet aliquis hic divitias habeat, vel honores, hoc totum est propter illud. Unde in sublimibus erit remuneratio.

him who sent me." Hence it is necessary to do God's will: "This is the will of god, your sanctification" (1 Th 4:3). Hence David said: "Teach me to do your will" (Ps 143:10). And as the Lord taught us to pray: "Your will be done." But it should be note that by saying, *kingdom*, he touches on the eternal reward; hence he says, *will enter*. For that kingdom consists in spiritual goods, not in external goods; therefore, he says, *will enter*. Consequently, Song of Songs (1:4) says: "The king has brought me into his chamber." Likewise, he says, *of heaven*, because although someone here may have riches or honors, all this is for the sake of that. Hence the reward will consist in lofty things.

Sed posset aliquis dicere, quod facere miracula sufficit ad salutem. Istud excludit, quia *multi dicent mihi in illa die: domine, domine, nonne in nomine tuo prophetavimus?* et cetera. Et dicit *multi*, significans eos qui ab unitate recedunt, quia sunt sub multitudine: quia *stultorum infinitus est numerus*, Eccle. I, v. 15. Item introducit hoc ad notitiam eius quod dixerat, quod *omnis arbor quae fructum non facit, abscindetur*. Et non dixerat a quo; ideo dixit *mihi*, tamquam iudici constituto; quia *omne iudicium dedit pater filio*, Io. V, v. 22. Item dicit *in illa die*. Dies terminum nominat, sed non secundum temporis qualitatem, quia dies iudicii aliquando nox dicitur. Aliquando autem dies dicitur, aliquando nox: quia incertum est quando veniet. Unde infra XXV, 6: *media nocte clamor factus est, ecce sponsus venit, exite obviam ei*. Diem dicit apostolus I ad Cor. IV, 3. Et in Ps. XXXVI, v. 6: *et educet quasi lumen iustitiam meam, et iudicium meum tamquam meridiem*. Domine, domine. Multiplicat ad significandum maiorem

(22) But someone could say that it is enough for salvation to work miracles. He excludes that, because *On that day many will say to me, 'Lord, Lord, did we not prophecy in your name...?' He says, many*, to signify those who secede from unity, because they are included under a multitude, for "the number of fools is infinite" (Ec 1:15). Likewise, he introduces this to stress what he had said, namely, that *every tree that does not bear fruit will be cut down*. But he had not said by whom; therefore, he said, *to me*, appointed as judge, because "the Father has given all judgment to the Son" (Jn 5:22). Likewise, he says, *on that day*. Day names a terminus, but not according to the quality of time, because the day of judgment is sometimes called night. But sometimes it is called day and sometimes night, because it is not certain when it will come. Hence below (25:6): "At midnight there was a cry, 'Behold the bridegroom! Come and

confusionem et timorem; Sap. v. 2: *turbabuntur enim timore horribili. Nonne in nomine tuo Daemonia eiecimus?* Haec est potestas supernaturalis; Iob XLI, 24: *non enim est potestas super terram quae huic* (scilicet potestati Diaboli) *valeat comparari.*

Sed tunc quaeritur, qualiter qui eiiciunt Daemonia, fiunt reprobī. Respondet Chrysostomus, quod isti mentiuntur. Alia responsio est quod aliquando fuerunt boni, et fecerunt miracula; post facti sunt mali. Sed hoc non potest stare, quia dicit dominus, *numquam novi vos*. Alio modo dicendum, quod dicunt *in nomine tuo*, non in nomine spiritus sancti. Quidam enim in virtute spiritus sancti, quidam non. Ut enim habetur Ier. II, 8, quidam prophetaverunt in nomine Baal. Item quidam per artes magicas.

Sed quaeritur qualiter Daemones faciunt miracula. Dico quod non possunt; sed faciunt aliqua quae videntur miracula, non tamen sunt miracula. Illa dicuntur miracula, quando effectus patent, causae latent. Unde potest esse aliquod mirum apud quosdam minus scientes, quod non est apud sapientes, ut patet de eclipsi. Unde cum Daemones, veriori modo cognoscant naturalia, possunt facere quae nobis videntur miracula. Aliter secundum Hieronymum. Quia secundum quod dicit, inter dona spiritus sancti quaedam sunt quae gratis data sunt: sola caritas est, quae distinguit inter filios Dei et filios Diaboli; I Cor. XII, 7: *unicuique datur manifestatio ad utilitatem*, vel ad profectum

meet him'." The Apostle calls it day in 1 Cor (4:3); and in Ps 37 (v. 6): "He will bring forth my vindication as the light, and my judgment as the noonday." 'Lord, Lord.' He repeats it to signify greater confusion and fear: "They will be disturbed with a horrible fear" (Wis 5:2). *Did we not cast out demons in your name?* This is a supernatural power: "No power on earth can be compared to this," namely, the devil's power (Jb 41:24).

But one asks: How do those who cast out devils become rejected? Chrysostom answers that they lie. Another answer is that at one time they were good and worked miracles; later, they became evil. But this cannot stand, because the Lord said, (23) *I never knew you*. In another way, it must be said that they say, *in your name*, not in the name of the Holy Spirit. For some act in the name of the Holy Spirit, and some not; as it says in Jeremiah (2:8) that some prophesied in the name of Baal. Some, too, by the arts of magic.

But it may be asked how demons work miracles. I say that they cannot; but they do things that seem to be miracles, although they are not miracles. Miracles are things whose effect is obvious, but the cause is latent. Hence, something that seems marvelous to the ignorant is not so among the wise; for example, and eclipse. Hence, since demons have a truer understanding of natural things, they can do things that seem miraculous to us. In another way, according to Jerome: Among the gifts of the Holy Spirit some are graces gratuitously given, but charity alone distinguishes between the sons of God

bonitatis eius, vel Ecclesiae, ut fides quam praedicat manifestetur. Et sic etiam aliquando praelatus male vivens potest miracula facere.

*Et tunc confitebor illis, quia non novi vos, idest non approbavi, nec etiam cum faciebatis miracula; II Tim. II, 19: novit dominus qui sunt eius. Dicit non novi vos, cum dicit discedite a me, quia numquam approbati estis.*

*Omnis ergo qui audit et cetera. Ostendit quod sine operibus nihil sufficit, nec etiam auditus verbi Dei; quia auditus ordinatur ad fidem. Rom. X, 17: fides autem ex auditu. Auditus enim non sufficit. Et hoc dupliciter manifestat, quia proponit eventum eius qui audit et facit, et eius qui audit et non facit, sub similitudine.*

Et primo facit tria. Primo ponit aedificationem; secundo impugnationem, ibi *et descendit pluvia* etc.; tertio immutabilitatem, ibi *et non cecidit* et cetera.

Dicit ergo quod non sufficit auditus; auditus enim est necessarius; Io. VIII, v. 47: *quia qui ex Deo est, verba Dei audit*. Sed non sufficit; Rom. II, 13: *non enim auditores verbi sed factores iustificabuntur*. Item bene dicit *verba mea haec*: quia quicquid ad salutem pertinet, ibi continetur. Unde *qui audit verba haec, et facit, assimilabitur viro sapienti*. Et non dicit quod sit sapiens, sed *assimilabitur*. Et potest haec similitudo intelligi de corporali aedificatore: et sic plana est littera. Vel potest intelligi spiritualiter: et

and sons of the devil: "To each is given the manifestation of the Holy Spirit for the common good" (1 Cor 12:7), or for the growth of his holiness or of the Church, that the faith they preach may be manifested. And thus, even prelates leading a wicked life can work miracles.

[ *And then I will declare to them that I do not know you, that is, I do not approve of you, even when you have worked miracles; II Timothy 2:19: The Lord knows who belong to him.* ]

(24) *Everyone who hears these words...* He shows that without works nothing profits, not even listening to the word of God; because hearing is ordained to faith: "Faith comes by hearing" (Rom 10:17). For hearing is not enough. He manifests this in two ways, because he indicates the lot of one who hears and does, and of one who hears without doing.

First, he does three things: first, he mentions the building; secondly, the assault (v. 25); thirdly, its sturdiness (v. 25b).

He says, therefore, that hearing is not enough, although it is necessary: "He that is of God hears the words of God" (Jn 8:49); "not the hearers of the word, but doers, will be justified" (Rom 2:13). Likewise, he says well, *these my words*; because whatever pertains to salvation is contained there. Hence *he who hears these my words and does them will be like a wise man...* He does not say that he is wise but will be like a wise man. And this simile can be



sic iste vir est Christus. Eccle. VII, 29: *virum unum de mille repperi*. Domus Christi est Ecclesia: scit enim qualiter oportet aedificare. Unde de ipso Prov. IX, 1: *sapientia aedificavit sibi domum*. Et Prov. XIV, 1: *mulier sapiens aedificat domum suam. Supra petram*; I Cor. X, 1: *petra autem erat Christus*. Unde Christus super se aedificat: ipse enim est fundamentum; unde I ad Cor. III, 11: *fundamentum aliud nemo ponere potest praeter id quod positum est, quod est Christus Iesus*. Hoc enim est fundamentum veritatis aeternae. Hoc autem est omnino immobile; Ps. CXXIV, 4: *qui confidunt in domino sicut mons Sion*.

understood of a material building, and then the text is clear; or it can be understood spiritually, and then the man is Christ: "I have found one man in a thousand" (Ec 7:29). Christ's building is the Church, for he knows how it should be built. Hence, it says of him in Proverbs (9:1): "Wisdom built itself a house"; and Proverbs (14:1): "The wise woman built her house." *Upon a rock*: "The rock was Christ" (1 Cor 10:1). Hence Christ built on himself, for he is the foundation: "No one can lay any foundation except that which has been laid, which is Christ Jesus" (1 Cor 3:11). For this is the foundation of eternal truth, which is absolutely unchangeable: "Those who trust in the Lord are like mount Zion" (Ps 125:1).

Sequitur impugnatio huius domus et descendit pluvia. Pluvia doctrina intelligitur: et est bona, et mala pluvia. Ergo quae irruit, est mala doctrina; Gen. XIX, 24: *dominus pluit super Sodomam sulphur et ignem*. Item flumina sunt bona, et non bona; Is. XVIII, v. 2: *diripuerunt flumina terram eius*; et per hoc significantur sapientes qui reputant se sapientes esse. Ista flumina ex pluviis generantur. Per ventos Daemones. Unde in canonica Iudae, 12: *nubes sine aqua, quae a ventis circumferuntur et cetera. Et irruerunt in domum*, idest in Ecclesiam, *et non cecidit. Non enim dirumpentur funiculi eius in aeternum*, Is. c. XXXIII, 20. Et quare? *Fundata erat super petram*, idest Christum.

(25) The assault on this house follows: *And the rain came*. Rain is taken as doctrine, so that there is good rain and bad rain. Therefore, what collapses is bad doctrine: "The Lord rained sulphur and fire on Sodom" (Gen 19:24). Likewise, floods are good and not good: "The floods divided their land" (Is 18:2); and by this the wise, who regard themselves as wise, are signified. Those floods are produced by rains. By winds are signified the devils; hence in Jude (v. 12): "Waterless clouds, carried along by winds." *They beat on that house*, i.e., the Church, *and it did not fall*: "Its cords will never be broken" (Is 33:21). And why? *Because it had been founded upon the rock*, i.e., Christ.

Consequenter ponit similitudinem, ponens eventum illius qui audit et non facit: et circa hoc primo ponit aedificationem; secundo

Then he presents the simile indicating the outcome of one who hears and does not do. In regard to this he mentions the

impugnationem, ibi *et descendit pluvia* etc.; tertio ruinam, ibi *et cecidit* et cetera.

Dicit: *et omnis qui audit verba mea haec, et non facit ea, similis erit viro stulto*, qui cecidit a lumine sapientiae. Unde Eccle. IV, v. 13: *melior est servus sapiens, quam senex infatuatus*. Item stultus est Diabolus. Domus quam aedificat, est congregatio infidelium; unde Ps. LXXIII, 30: *repletae sunt terrae domibus iniquitatum*. Et iste *super arenam*. Per arenam infideles qui infructuosi sunt. Item propter numerositatem: *stultorum enim infinitus est numerus*, Eccle. I, 15. Item arena non adhaeret, sic isti semper in iurgio sunt. Fundat ergo *super arenam*, idest finem, qui est quasi fundamentum, scilicet intentionem suam firmat *super bonum temporale*.

*Descendit pluvia*, idest bona doctrina, *venerunt flumina*, idest sacri doctores, *flaverunt venti*, idest Angeli; Ps. CIII, 4: *qui facit Angelos suos spiritus. Et irruerunt in domum illam, et cecidit*. Apoc. XIV, 8: *cecidit, cecidit Babylon*, scilicet per praedicationem. *Et fuit magna eius ruina*. Si velimus adaptare similitudinem, dicendum est sic, quod homo debet aedificare sicut Christus. Et hoc docet apostolus I Cor. c. III, 10: *unusquisque videat quomodo superaedificet*. Aliquis enim aedificat habitaculum Dei; quidam e contrario, ut infra, et, ut habetur I Cor. III, 12, quidam *super stipulam* aedificant. Fundamentum enim est illud *super* quod ponit aliquis intentionem suam. Quidam enim audiunt ut sciant, et hi aedificant *super intellectum*: et haec est aedificatio *super arenam*; unde Iac. I, 23: *qui audit, et non facit, similis est viro consideranti vultum nativitatis suae in speculo*. Unde *super mutabile* aedificant. Quidam autem audit ut faciat et diligat; et hic

construction; secondly, the assault (v. 27); thirdly, the ruin (v. 27b).

(26) He says: *and everyone who hears these my words and does not do them, will be like a foolish man*, who fell from the light of wisdom. Hence Ec (4:13): "Better is a wise servant than a foolish king." Likewise, the fool is the devil; the house he builds is the assembly of unbelievers. Hence Ps 73 (v. 30): "The earth is filled with houses of sin." *The house is built on sand*. By sand is meant unbelievers, who are unfruitful. And they are numerous: "The number of fools is infinite" (Ec 1:15). Again, sand does not cohere; similarly, they are always at odds. He builds on sand, i.e., makes as his end, which is as a foundation, a temporal good.

(27) *The rain came*, i.e., good doctrine, *the floods came*, i.e., sacred teachers, *the winds blew*, i.e., angels: "Who makes spirits his angels" (Ps 104:4). *And they beat against that house, and it fell*: "Babylon has fallen, has fallen: (Rev 14:8), namely, through preaching. *And great was the fall thereof*. If we wish to adapt the simile, we must say that a man should build like Christ. The Apostle teaches this: "Let each man take care how he builds upon it" (1 Cor 3:10). For someone builds a dwelling-place for God; some do the opposite, as below and as in 1 Corinthians (3:7), some build on straw. For a foundation is that upon which someone bases his intention. For some hear to learn, and these build on the intellect; and this is building on straw. Hence James (1:23): "One who hears and does not do is like a man who looks at his natural face in a mirror." Hence

aedificat super petram, quia super firmum et stabile; Prov. XXII, 6: *adolescens iuxta viam suam, etiam cum senuerit, non recedet ab illa*. Istud enim fundamentum est super caritatem. Apostolus Rom. VIII, 35: *quis nos separabit a caritate Christi?*

they build on the changeable. But another hears in order to do and love; and he builds on a rock, because it is on something firm and stable: "Train up a child in the way he should go, and when he is old, he will not depart from it" (Ec 22:6). For that foundation is laid on charity: "Who will separate us from the love of Christ?" (Rom 8:35).

Sed hic potest quaeri quare fundamentum quod est in intellectu, instabile, et non firmum est, sed quod in affectu. Ratio est quia intellectus est universalium: non enim potest scire multa nisi in universali; ideo vagando circa universale non est stabilitas; sed operationes et affectus sunt circa particularia, et circa consuetudinem bonam; ideo si tentatio veniat, adhaeret ei quod consuevit, scilicet operationi bonae: ideo resistit.

But one might ask why a foundation on the intellect is unstable and not solid, but that on the affections is. The reason is that the intellect deals with universals, for it cannot know much except in a general way. "Therefore, stability is not based on wandering about the universal. But actions and affections deal with particulars and good habits; consequently, if temptation comes, it clings to what it is accustomed to, namely, good action; and so it resists.

Sed tunc quaeritur quid intelligat per pluviam. Ideo dicendum quod Diabolus numquam tentat primo in maioribus, sed primo in minoribus, deinde procedit ad maiora. Unde per pluviam cogitatio prava. Tentat ergo in cogitatione prava; et si consentit, tentat postea in maiori, et sic postea augmentatur. Et ex istis fiunt flumina: et post totis viribus irruit, et necessario cadit; Eccli. XIX, 1: *qui spernit modica, paulatim decedit*. Vel sic. *Pluvia*, tentatio carnis; *flumina*, tentatio mundi; *venti*, tentatio Diaboli. Vel secundum Augustinum pluvia superstitiosa doctrina, cui inhaerens gravissime cadit, et haec facta est ruina magna; sed non magna quando titubat, et non cadit, quia cum accidit tentatio, timet et dolet. Quidam vero totaliter; Ps. CXXXVI, 7: *exinanite, exinanite usque ad fundamentum in ea*. Vel dicitur *ruina magna*,

But what is understood by rain? The answer is the devil never tempts first in important matters, but first in lesser and then goes on to the greater; hence by rain, evil thoughts. He tempts, therefore, to evil thoughts; and if there is consent, he then tempts to something graver, and thus they increase. From these come floods, and then he rushes in with all his powers, so that the victim necessarily falls: "He who despises small things will fail little by little" (Sir 19:1). Or, in this way: *rain*, temptations of the flesh; *floods*, temptations of the world; *winds*, temptations of the devil. Or, according to Augustine, rain is superstitious doctrine. When one adheres to these, he falls most gravely; and this is the great ruin. But it is not great, when he hesitates and does not

quia impenitens est cor; Iob XXI, 13: *ducunt in bonis dies suos, et in puncto ad Inferna descendunt.*

fall, because when the temptation occurs, he fears and grieves. But some give in completely: "Raze it, raze it! Down to its foundation" (Ps 137:7). Or it is called *a great rain*, because the heart is impenitent: "They spend their days in prosperity, and in peace they go down to Sheol" (Job 21:13).

Et factum est cum consummasset Iesus verba haec, mirabantur turbae. Ponitur effectus. Erat enim triplex modus hominum qui sequebantur dominum Iesum. Quidam enim mirabantur et scandalizabantur, ut Pharisei, de quibus inf. XV. Quidam mirabantur, sed non scandalizabantur, ut turbae. Quidam vero, ut perfecti, non mirabantur. Sed quaerendum de hoc quod dicit *turbae*, quia non erant ibi turbae. Et potest dici quod factus est sermo et turbae, et discipulis; sed in monte sub cacumine montis erat quaedam planities. Discipuli ergo erant in cacumine cum Christo; sed turbae in planitie. Vel potest dici quod primo discipulis, et post turbis. Vel potest dici: secutae sunt eum turbae discipulorum.

(28) *And when Jesus finished these words, the crowds were astonished.* There were three types of men who followed the Lord Jesus: some were astonished and scandalized, as the Pharisees, about whom below (c. 15). Some were astonished, but not scandalized, as the crowds. But some, as the perfect, were not astonished. But we must inquire about his saying, *the crowds*, because there were no crowds there. It can be said that the sermon was made to the crowds and to the disciples, but in the mountain below its summit was a plain. The disciples, therefore, were on the summit with Christ; but the crowds in the plain. Or, it can be said that it was given first to the apostles and then to the crowds. Or, crowds of disciples followed him.

Sed quae erat ratio admirationis? Quia erat *docens tamquam potestatem habens*. Unde in eo impletur quod dicitur Eccle. c. VIII, 4: *sermo illius potestate plenus est*. Unde quasi *potestatem habens*, quia ut dominus loquebatur, vel sicut legislator. Vel *sicut potestatem habens*, cum virtute penetrandi cor. Unde dicitur Ps. LXVII, 34: *dabit voci suae vocem virtutis*. Vel cum potestate faciendi miracula: quia quod dicebat miraculis confirmabat.

But what was the reason for the astonishment? Because *he taught them as one having authority*. Hence in him is fulfilled Ec (8:4): "His speech is full of power." Therefore, *as having authority [power]*, because he spoke as a lord or as a lawgiver. Or, *as having power*, i.e., with the ability to penetrate the heart: "Lo, he sends forth his voice, his mighty voice" (Ps 68:33). Or, with the power to work miracles, because he confirmed what he said with miracles.

Augustinus dicit, quod omnia quae dicuntur in hoc sermone debent reduci ad septem dona, et ad beatitudines, quia quod primo dicitur *non occides*, hoc pertinet ad donum timoris, et ad beatitudinem paupertatis. Istud autem quo sequitur. *Esto consentiens adversario*, pertinet ad donum pietatis, per quod impletur mansuetudo. Illud autem *non moechaberis* etc. pertinet ad donum scientiae, per quam impletur beatitudo luctus. Istud de sustinendo, ad donum fortitudinis, quo impletur, et ad beatitudinem *beati qui esuriunt et sitiunt iustitiam* et cetera. Illud autem quod dicitur *diligite inimicos vestros*, ad donum consilii, quo impletur beatitudo misericordiae. Per illud vero quod sequitur in VI cap., de non habendo sollicitudinem, usque ad *intrate per angustam portam*, intendit mundare cor: unde pertinet ad donum intelligentiae, et ad beatitudinem quae est munditia cordis; unde *beati mundo corde, quoniam ipsi Deum videbunt*. Quicquid autem sequitur, ad donum sapientiae.

Augustine says that everything preached in this sermon should be reduced to the seven gifts and to the beatitudes, because the first thing said, *you shall not kill*, pertains to the gift of fear and to the beatitude of piety. Then what follows, *make friends with your adversary*, pertains to the gift of piety, through which meekness is fulfilled. *You shall not commit adultery...* pertains to the gift of knowledge, by which the beatitude of mourning is fulfilled. The one concerning endurance pertains to the gift of courage, by which it is fulfilled, and to the beatitude, *blessed are those who hunger and thirst after justice*. The part which says, *love your enemies*, pertains to the gift of counsel, by which the beatitude of mercy is fulfilled. But by the part which follows in c. 6 about not being anxious, up to c. 7, *enter by the narrow gate*, he intends to cleanse the heart; hence it pertains to the gift of understanding and to the beatitude which is cleanness of heart; hence *blessed are the clean of heart, for they shall see God*. The rest that follows pertains to the gift of wisdom.

---

**Caput 8**  
**Lectio 1**  
**Reportatio Leodegarii Bissuntini**

**8—1**  
**Mt 8:1-4**

1 καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. 2 καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων, κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι. 3 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων, θέλω, καθάρισθιτι: καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. 4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, ὅρα μηδενὶ εἶπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ

1. And when he was come down from the mountain, great multitudes followed him: 2. And behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. 3. And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. 4. And Jesus saith to him: See thou tell no

προσένεγκον τὸ δῶρον ὃ προσέταξεν  
μοϋσῆς, εἰς μαρτύριον αὐτοῖς.

man: but go, shew thyself to the priest,  
and offer the gift which Moses  
commanded, for a testimony unto them.

Posset videri quod ex iactantia loqueretur  
dominus; ideo auctoritatem suam signis  
commendat. Primo ergo ponuntur signa,  
quibus liberantur homines a corporalibus  
periculis; secundo a spiritualibus, cap. IX.

It could seem that the Lord was speaking  
pretentiously; consequently, he proves  
his authority by signs. First are  
mentioned the signs by which men are  
freed from temporal dangers; secondly,  
from spiritual (c. 9).

Circa primum duo facit. Primo ponit signa  
quibus homines liberantur a periculis  
provenientibus ex intrinsecis causis;  
secundo ex extrinsecis, ut tempestate, ibi *et  
ascendente eo in naviculam*.

In regard to the first he does two things:  
first, he presents the signs by which men  
are freed from dangers due to intrinsic  
causes; secondly, to extrinsic (v. 23).

Commendat auctoritatem, quia statim, quia  
absens, quia perfecte, quia multos. Quia  
statim, in leproso; quia absens, in servo  
centurionis; quia perfecte, in socru Petri;  
quia multos, in aliis multis.

He proves his authority, because  
immediately, because absent, because  
perfectly, because many. Immediately, in  
the case of the leper; absent, in the case  
of the centurion's servant; perfectly, in  
the case of Peter's mother-in-law; many,  
in the many others.

Circa primum tria. Primo testes miraculi  
introducuntur; secundo infirmus inducitur,  
ibi *et ecce leprosus*; tertio auxilium  
praebetur, ibi *et extendens Iesus manum,  
tetigit eum dicens volo, mundare*.

In regard to the first he does three things:  
first, the witnesses to the miracle are  
introduced; secondly, the leper is brought  
forward (v. 2); thirdly, help is offered (v.  
3).

Dicit ergo *cum autem descendisset Iesus de  
monte* et cetera. Mons iste est caelum; Ps.  
LXVII, 17: *mons in quo beneplacitum est  
Deo habitare in eo*. Unde postquam  
descendit de caelo *secutae sunt eum  
turbae*; Phil. II, v. 7: *exinanivit semetipsum  
formam servi accipiens, et habitu inventus  
ut homo* et cetera. Vel per montem altitudo  
doctrinae; Ps. XXXV, 7: *iustitia tua sicut  
montes Dei*. Cum esset in monte, idest cum  
altam duxit vitam, secuti sunt eum  
discipuli sui. *Et cum descendisset, secutae*

(1) He says, therefore, *When Jesus came  
down from the mountain...* The mountain  
is heaven: "The mountain which God  
desired for his abode" (Ps 68:16). Hence  
after he came down from heaven, *great  
crowds followed him*: "He emptied  
himself, taking the form of a servant,  
being born in the likeness of men" (Phil  
2:7). Or, by mountain is meant lofty  
doctrine: "Your justice is as God's  
mountains" (Ps 36:7). While he was in  
the mountain, i.e., while he led a loft life,

*sunt eum turbae; I ad Cor. III, 1: non potui vobis loqui quasi spiritualibus.*

Secundo, persona infirmi introducitur: et ponuntur duo. Primo infirmitas ostenditur; secundo sollicitudo adhibetur. Infirmitas, quia est leprosus: et hoc significat spirituales infirmitates. Quaedam enim infirmitates sunt intra latentes, ut febres: quaedam vero, etsi sunt ab intra, eius tamen effectus patet exterius, ut lepra. Ille ergo leprosus est, cuius mala voluntas manifestatur per malum actum; Is. LIII, 4: *et nos putavimus eum quasi leprosum*. Sed quaestio est, quia in Luca habetur, quod cum veniret Capharnaum mundavit leprosum. Dicendum, quod Matthaeus sequitur historiam, quia cum iret in Capharnaum, in via apparuit ei leprosus.

Sequitur sollicitudo, quia primo venit; secundo adoravit; unde dicit *ecce leprosus*. Sic peccator per fidem venit, sed adorat per humilitatem; Ps. XXXIII, 19: *humiles spiritu salvabit Deus*. Item confitetur Christi potentiam, cum dicit *domine, si vis, potes me mundare*. Item vocat dominum. Si dominus est, potest salvare. In Ps. XCIX, 3: *scitote, quoniam dominus ipse est Deus*. Item confidit de Dei misericordia. Misericordem non oportet petere, sed solum indigentiam ei monstrare; sic iste *domine, si vis, potes me mundare*. Unde Ps. XXXVII, 10: *domine, ante te omne desiderium meum, et gemitus meus a te non est absconditus*. Item ostendit sapientiam Christi, quia non petit nisi voluntatem suam: quia melius scit, quid opus sit tibi quam ipse. Ideo sapientiae Christi dimisit.

his disciples followed him. *When he came down, great crowds followed him; "I could not address you as spiritual men"* (1 Cor 3:1).

(2) Secondly, the infirm man is introduced, and two things are done: first, the infirmity is named; secondly, concern is showed. The infirmity is leprosy, which signifies spiritual infirmities. From some infirmities are within, as fevers; but some, even though from within, show outward symptoms, as leprosy. Therefore, that leper is one whose evil will is manifested by an evil act: "We regarded him as a leper" (Is 58:4). But why does Luke (4:31) say that when he came to Capernaum, he cleansed the leper? The answer is that Matthew follows history, because when he was going to Capernaum, the leper appeared on the road.

The concern is showed, for first he came and then adored; hence he says *Behold, a leper came to him*. So, the sinner comes by faith and adores in humility: "The Lord saves the humble in spirit" (Ps 34:18). Then he confesses Christ's power: *Lord, if you will, you can make me clean*. He calls him Lord. If he is the Lord, he can heal: "Know that the Lord is God" (Ps 100:3). Then he puts his trust in God's mercy. There is no need to ask a merciful person, but only to show him your need; that is what he did: *Lord, if you will, you can make me clean*. Hence Ps 38 (v. 9): "Lord, all my longing is known to you, and my sighing is not hidden from you." Then he shows Christ's wisdom, because he appeals only to his will; for he knows what is needed better than he. Therefore, he left it to Christ's wisdom.

Deinde tangit auxilium. Primo sanat. Secundo instruit.

Then he describes the help; first, he heals; secondly, he gives an instruction.

Primo tangitur opus; secundo effectus, ibi *et confestim mundata est lepra eius*.

First, the deed; secondly, the effect (v. 3b).

Christus tria facit curando.

(3) Christ does three things in the curing:

- Extendit manum, quando auxilium impendit; Ps. CXLIII, v. 7: *emitte manum tuam de alto, et eripe me*.
- Aliquando extendit manum, sed non tangit; Is. LXV, 2: *expandi manus meas tota die ad populum incredulum* et cetera.
- Aliquando tangit; et hoc est quando immutat, ut in Ps. CXLIII, v. 5: *tange montes* (idest superbos), *et fumigabunt*, per compunctionem.
- He stretches out his hand, when he gives help: "Put forth your hand from on high and rescue me" (Ps 144:7).
- Sometimes he stretches out his hand, but does not touch: "I spread out my hands all the day to an unbelieving people" (Is 65:2);
- sometimes he touches, and this is when he produces a change: "Touch the mountains" (i.e., the proud) "that they smoke" through compunction (Ps 144:5).

Sed quare tetigit, cum esset prohibitum in lege? Hoc fecit ut monstraret se esse supra legem. Legitur de Eliseo quod non tetigit Naaman, sed misit eum ad Iordanem. Unde iste qui tetigit, videtur solvere legem. Sed secundum veritatem non solvit, quia prohibitum fuit propter contagionem. Quia igitur infici non potuit, tangere potuit. Item tetigit, ut humanitatem monstraret; quia non sufficit peccatori subdi Deo quantum ad divinitatem, sed et quantum ad humanitatem. *Volo, mundare*. Hieronymus dicit, quod quidam male exponunt. Volunt enim quod *ly mundare* sit infiniti modi; sed hoc non est verum: immo quia dixerat, *si vis*, respondit, *volo*, et *ly mundare* est imperativi modi. Unde imperavit qui dixit, et facta sunt. Item tetigit, ut daret doctrinam de virtute quae est in sacramentis, quia non solum requiritur tactus, sed verba: quia cum

But why does he touch, since this was forbidden in the Law He did it to show that he is above the Law. It is read of Elisha that he did not touch Naaman, but sent him to the Jordan. Hence one who touches seems to break the Law. But in fact he did not break it, because it was forbidden on account of contagion. Therefore, because he could not be infected, he could touch. Furthermore, he touched in order to show his humanity; because it is not enough for a sinner to be subjected to God with regard to his divinity, but also with respect to his humanity. Again, he touched him in order to manifest the doctrine concerning the power in the sacraments; because both touch and words are required, for when the word is joined to the element, the sacrament comes to be.



accedit verbum ad elementum, fit sacramentum.

Et per hoc exclusit tres errores, quando tetigit. Ostendit enim corpus verum contra Manichaeos. Quod dicit *volo*, dicit contra Apollinarem. Per hoc quod est *mundare*, ostendit Deum verum contra Photinum. Et sequitur effectus *et confestim mundata est lepra eius*, et curatus est. Chrysostomus dicit, quod citius quam posset dici hoc verbum, *mundare*: quia istud in tempore dicitur, illud vero in instanti. *Et ait illi*. Hic instruit eum: parum enim esset sanare nisi instrueret eum; Ps. XXXI, 8: *intellectum tibi dabo, et instruam te*.

Primo iniungit ei taciturnitatem *nemini dixeris*. Chrysostomus: quia sciebat quod Iudaei calumniabantur de factis suis, ideo dixit *nemini dixeris*. Vel aliter. Quia hoc dixit ad exemplum. Quia enim supra docuerat abscondere opera bona; ideo dat exemplum, quod nullus in bonis operibus gloriari debet. Sequitur *sed vade, ostende te sacerdotibus*. Et quare hoc dicit? Quia tetigerat leprosum, ne penitus videretur fractor legum. Ad sacerdotes mittitur, ut habetur Lev. XIV, 2. *Et offer munus tuum* et cetera. Quare? Quia hoc erat praeceptum legis, quod sanatus a lepra offerret duos pullos turturum. Sed secundum hoc videtur, quod cum dominus praeceperit, adhuc sit tenendum. Dicendum quod figurae non debebant cessare, donec penitus veritas manifestaretur. Hoc autem non fuit nisi post resurrectionem.

*I will; be clean*. By this three errors are excluded. For it indicates a true body against the Manicheans. *I will* is against Apollinaris. By saying, *be clean*, he shows that he is true God, against Photinus. And the effect follows: *And immediately his leprosy was cleansed*, and he was cured. Chrysostom says that it was sooner than the words, "be clean," could be uttered; because the word takes time to say, but the cure was in an instant. *And he said to him*. Here he instructs him, for it would not be enough, if he cured him without instructing him: "I will instruct you and teach you" (Ps 32:9).

(4) First, he enjoins silence, *see that you say nothing to anyone*. Chrysostom: "Because he knew that the Jews interpreted his actions maliciously, he told him to say nothing to anyone. Or, another way: He said this as an example, for above he had taught us to hide good works; therefore, he sets the example that no one should glory in good works. *But go, show yourself to the priest*. Why does he say this? Because he had touched the leper, he did not wish to appear a total breaker of the Law. He sent to the priests in accordance with Lev (14:2). *And offer your gift...* Why? Because it was prescribed by the Law, that one cured of leprosy offer two turtle-doves. But according to this it seems that what the Lord commanded should still be observed. The answer is that the figures were not supposed to end until the truth was completely manifested. But this was not until after the resurrection.

*In testimonium illis: et hoc exponitur dupliciter. Moyses praecepit in testimonium illis. Et per hoc docet quod praecepta Moysi erant in testimonium Christi, sicut habetur Io. V, 46: si crederetis Moysi, crederetis forsitan et mihi. Vel aliter. In testimonium illis, idest, contra illos, qui viderunt miracula, et non crediderunt. Vel in testimonium illis, scilicet curationis tuae. Quia cum receperint oblationem tuam, non poterunt negare. Item secundum mysticum intellectum tria a Christo iniunguntur. Ut erubescat de peccato; contra illos de quibus dicitur Is. III, 9: peccatum suum quasi Sodoma praedicaverunt, nec absconderunt. Unde Eccli. IV, v. 25: est confusio adducens peccatum, et est confusio adducens gloriam et gratiam. Item debet ostendere sacerdoti confitendo. Iac. V, v. 16: confitemini alterutrum peccata vestra. Et hic videtur dominus iniungere confessionem. Et confestim sanatus est: quia in ipsa contritione quando dolet et proponit confiteri et abstinere, remittitur peccatum, iuxta illud Ps. XXXI, 5: dixi: confitebor adversum me iniustitiam meam, et tu remisisti iniquitatem peccati mei. Item iniungitur satisfactio, cum dicit offer munus tuum. Item docet observare mandata, cum dicit sicut praecepit Moyses.*

*As a witness to them.* This is explained in two ways: *That Moses commanded as a witness to them.* By this he teaches that Moses' commands were a witness to Christ, as it says in John (5:46): "If you believed in Moses, you would perhaps believe me." Or, another way: *As a witness to them*, i.e., against those who saw the miracles and did not believe. Or, *as a witness to them* of your cure, for when they receive your offering, they cannot deny it. Furthermore, according to the mystical sense three things are enjoined by Christ: first, to be ashamed of sin; against those of whom Isaiah (3:9) says: "They proclaim their sin like Sodom, they do not hide it." Hence Sirach (4:25): "There is a shame that brings sin, and there is a shame that brings glory and grace." Furthermore, he should show himself to the priest by confessing: "Confess your sins to one another" (Jas 5:16). And here the Lord seems to command confessions. And immediately he was cured, because in the very contrition when one proposes to confess and to avoid sins, the sin is forgiven, according to Psalm 32 (v. 5): "I said, 'I will confess my transgressions to the Lord'; and then you forgave the guilt of my sin." Likewise, satisfaction is enjoined, when he says, *offer*, your gift. Finally, he teaches observance of the commandments, when he says, *offer* your gift. Finally, he teaches observance of the commandments, when he says, *as Moses commanded*.

---

**Lectio 2**  
**Reportatio Leodegarii Bissuntini**

**8—2**  
**Mt 8:5-13**

5 εἰσελθόντος δὲ αὐτοῦ εἰς καφαρναοὺμ  
προσῆλθεν αὐτῷ ἑκατόνταρχος

5. And when he had entered into  
Capharnaum, there came to him a

παρακαλῶν αὐτὸν 6 καὶ λέγων, κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. 7 καὶ λέγει αὐτῷ, ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. 8 καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη, κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. 9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, ποίησον τοῦτο, καὶ ποιεῖ. 10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν, ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον. 11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ ἀβραάμ καὶ ἰσαὰκ καὶ ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 13 καὶ εἶπεν ὁ Ἰησοῦς τῷ ἐκατοντάρχη, ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς [αὐτοῦ] ἐν τῇ ὥρᾳ ἐκείνῃ.

Cum autem introisset Capharnaum. Hic ostenditur virtus Christi ex absentia. Et primo designatur pietas centurionis cum fide; secundo humilitas, ibi *et respondens centurio* et cetera.

Circa primum duo, quia designatur primo pietas centurionis; secundo ostenditur Christi benignitas.

*Et circa primum tria. Primo locus ponitur; secundo oratio describitur, ibi domine, puer meus iacet in domo paralyticus; tertio exauditio ponitur, ibi et ait illi Iesus.*

centurion, beseeching him, 6. And saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. 7. And Jesus saith to him: I will come and heal him. 8. And the centurion, making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. 9. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another Come, and he cometh, and to my servant, Do this, and he doeth it. 10. And Jesus hearing this, marvelled; and said to them that followed him. Amen I say to you, I have not found so great faith in Israel. 11. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac and Jacob in the kingdom of heaven: 12. But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. 13. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

*As he entered Capernaum.* Here is shown Christ's power in his absence. First, the piety and faith of the centurion are shown; secondly, the humility (v. 8).

In regard to the first, two things are shown: first, the piety of the centurion; secondly, Christ's kindness.

In regard to the first, three things: first, the place is mentioned; secondly, the request is described (v. 6); thirdly, the response is given (v. 7).

Locus primo *cum introisset Capharnaum*, qui interpretatur villa pinguedinis, scilicet villa gentium, quae pinguedine devotionis defluxit. Ps. LXII, 6: *sicut adipe et pinguedine repleatur anima mea*. Deinde *accessit*. Sed hic potest quaeri: quia Lucas posuit, quod misit sacerdotes. Augustinus dicit quod non personaliter venit, sed quod dicitur quod venit, totum refertur ad intentionem: quia ille facit rem cuius auctoritate fit. Chrysostomus aliter, quia dicit quod iste constitutus erat super centum milites, et ideo erat praepositus. Unde Iudaei volentes adulari propter benevolentiam habendam, dixerunt ei: domine, nos ibimus, et impetrabimus vobis. Tunc ut satisfaceret eis, permisit eos abire; sed post ipse secutus est eos.

Istud miraculum differt a primo in tribus. Quia primum Iudaeo fuit factum, secundum gentili; per quod datur intelligi, quod non solum pro Iudaeis, sed pro gentibus Christus venit. Item in primo Iudaeus per se accessit, iste non. Et hoc quia miseretur dominus aliquorum per propriam devotionem, quorundam per aliorum intercessionem. Item iste centurio potest intelligi aliquis Angelus praesidens ibi ad salutem gentium, vel primitiae gentium. Item ille fuit leprosus, in quo immunditia quiescit. Paralytici autem sunt qui non possunt membra movere. Leprosi sunt intemperati, et paralytici sunt incontinentes. Et sunt paralytici, qui ex infirmitate peccant; leprosi, qui ex certa malitia. Per centurionem potest intelligi mens. Ad Eph. IV, v. 23: *renovamini spiritu mentis vestrae*.

Et iste dicit *domine, puer meus*, idest servus meus. Et in hoc ostenditur

(5) First, the place: *As he entered Capernaum*, which is interpreted "villa of fatness", namely, "villa of the Gentiles", which flowed with the fatness of devotion: "My soul is feasted as with marrow and fat" (Ps 63:5). *A centurion came forward to him*. But there is a question here, because Luke (7:3) says that he sent priests. Augustine says he did not come in person, but the statement that he came refers to his intention; because he does a thing by whose authority it is done. Chrysostom, on the other hand, says that he was set over one hundred soldiers and, therefore, he was a governor. Hence the Jews, wishing to curry favor in order to obtain his good will, said to him: Lord, we will go and intercede for you. Then to satisfy them, he permitted them to go, but he followed them later.

This miracle differs from the other in three ways, because the first was performed on a Jew, the second on a gentile. This gives us to understand that Christ came not only for the Jews but also for the gentiles. Again, in the first the Jew approached him, but the gentile did not. This was because the Lord is merciful to some at their own request, to others through the intercession of others. Also, that centurion can be taken as an angel presiding there for the salvation of the gentiles, or the first fruits of the gentiles. Finally, the first was a leper, in whom was uncleanness. But paralytics are people who cannot move their members. Lepers are intemperate, and paralytics incontinent. Paralytics are those who sin through weakness; lepers, from certain malice. By the centurion can be understood the mind: "Be renewed in the spirit of your mind" (Eph 4:23).

(6) He says, *Lord, my servant is lying paralyzed at home*. In this is shown the

benignitas centurionis, quia ita pro servo orat: unde facit illud quod dicitur in Eccli. XXXIII, v. 31: *si fuerit tibi servus fidelis, sit tibi sicut anima tua*. Et iste servus dicitur inferior pars animae. Dicit ergo quod iacet et male torquetur; et loquitur ex affectu, quia quando aliquis diligit aliquem, reputat parvam aegritudinem valde magnam. Iacet ergo inferior pars animae, quando non potest se erigere, Gal. V, 17: *caro concupiscit adversus spiritum*: et torquetur. Homines lascivi gaudent: *laetantur enim cum male fecerint, et exultant in rebus pessimis*. Sed isti torquentur, quia cum peccent ex infirmitate, cum ceciderint, dolent. Et ita torquentur ex dolore.

Et ait illi Iesus: ego veniam et curabo eum; idest non loquar. Unde nota quod nullus auderet tantum petere, quantum dominus dare. Dicit *veniam, et curabo eum*, quia praesentia Christi est causa salutis. Sed notandum quod ad filium reguli noluit ire, et ad servum ivit; quod esset contra multos qui nolunt visitare nisi magnos, contra illud Eccli. IV, 7: *congregationi pauperum affabilem te facito*.

*Sequitur et respondens centurio. Posita fuit cum fide benignitas centurionis; nunc tangitur humilitas cum fide. Primo ergo ponitur humilitas et fides; secundo benignitas Christi, ibi audiens autem Iesus miratus est. Circa primum tria facit. Primo confitetur suam indignitatem, ibi sed tantum dic verbo: secundo Christi potestatem; deinde inducit similitudinem, ibi nam et ego homo sum sub potestate constitutus.*

centurion's kindness, because he entreats in this way for a servant. Hence he does what is stated in Sirach (33:31): "If you have a faithful servant, let him be to you as your won soul." And that servant is said to be the lower part of the soul. He says, therefore, that he is lying down and in terrible distress. He speaks from affection, because when one loves someone, he regards a slight sickness as grave. The lower part of the soul, therefore, is lying down, when it cannot arise: "The flesh lusts against the spirit" (Gal 5:17) and is in terrible distress. Wonton men rejoice: "They rejoice in doing evil, and delight in the perverseness of evil" (Pr 2:14). But those in pain, since they sin from weakness, are sorrowful when they fall. And so they are terribly distressed in their sorrow.

(7) *And Jesus said to him, "I will come and heal him."* i.e., I will not speak. Hence note that no one would dare request as much as the Lord could grant. He says, *I will come and heal him*, because the presence of Christ is the cause of health. But it should be noted that he did not wish to go to the ruler's son, but he did go to the servant. This would be contrary to many who are willing to visit only the great, in opposition to Sirach (4:7): "Make yourself beloved to the assembly of the poor."

(8) He continues, *But the centurion answered him...* Much has been made of the kindness and faith of the centurion; now the humility that accompanied his faith is shown. First, therefore, his humility and faith are presented; secondly, the kindness of Christ (v. 10). In regard to the first he does three things: first, he protests his unworthiness; secondly, Christ's power; thirdly, he suggests a comparison. The Lord presented himself as kind; but

*Obtulerat se dominus benignum. Sed quia iste gentilis erat, reputavit se indignum, dicens domine, non sum dignus et cetera. Sic etiam Petrus dixit, Lc. V, 8: recede a me, quia homo peccator sum. Et dicit Augustinus, quod confitendo se indignum, reddidit se dignum. Et sicut iste dicit, sic et nos debemus dicere: non sum dignus ut intres in corpus meum. Deinde tangitur fides centurionis confitentis potestatem Christi: dic tantum verbo, et sanabitur puer meus; quia, ut habetur Sap. XVI, 12, non herba, non malagma sanavit eos, sed sermo tuus, domine. Et in Ps. CVI, 20: misit verbum suum, et sanavit eos.*

Deinde inducit similitudinem, et probat a minori. Et describit ordinem primo; secundo potestatem, et dicit *nam et ego homo sum sub potestate constitutus* et cetera. Et tangitur ordo: quia quidam sunt superiores, ita quod non habent superiorem se; quidam sunt superiores, ita quod habent superiorem se; quidam vero inferiores qui non habent inferiores se; quidam ergo sunt medii; et de istis erat iste, quia erat sub tribuno, sed habebat sub se milites. Habebat enim sub se quosdam quorum erat gubernator; et isti erant milites; unde dicit *et dico uni: vade, et vadit; et alii: veni, et venit;* in quo commendatur nobis obedientia. Ad Hebr. XIII, 17: *obedite praepositis vestris, et subiaceite eis.* Item alios habebat servos quibus cibaria ministrabat. Eccli. XXXIII, 25: *cibaria, et virga, et onus asino; panis, et disciplina; et opus servo. Et servo meo: fac hoc, et facit.* Unde vult arguere a minori: quia si ego qui sum in potestate constitutus, haec possum, quanto magis dominus dominantium potest et cetera. Sed videndum quod rationales creaturae sunt liberae, et sunt sicut milites; Iob c.

because he was a gentile, he considered himself unworthy, saying, *Lord I am not worthy...* In the same way Peter said: "Depart from me, O Lord, for I am a sinful man" (Lk 5:8). Augustine says that by professing himself unworthy, he made himself worthy. And as he said, so we, too, should say: "I am not worthy that you should enter my body. Then the faith of the centurion confessing Christ's power is mentioned: *Only say the word and my servant will be healed*, because, as it says in Wisdom (16:12), "For neither herb nor poultice cured them, but it was your word, O Lord"; and in Psalm 107 (v. 20): "He sent forth his word and healed them."

(9) Then he states the comparison and proves the greater from the lesser. First, he describes the order of rank; secondly, the power (v. 9). The order is that some are over others, but do not have others over them; some are over others, but have another over them; some are under others and have none under them. Some, therefore, are in between, as he was; for he was under a tribune, but had soldiers under him. Hence he says, *I say to one, "Go," and he goes, and to another, "Come," and he comes.* In this, obedience is recommended to us: "Obey your prelates and be subject to them" (Heb 13:4). He also had other servants in charge of fodder: "Fodder and a stick and burdens for an ass; bread and discipline and work for a servant" (Sir 33:24). *And to my servant, "Do this," and he does it.* Hence he wishes to argue from the lesser; because if I, who am under authority, can do this, how much more the Lord of lords... But it should be recognized that rational creatures are free and are as soldiers: "Is there any number to his soldiers?" (Jb 25:3). Therefore, he is called the Lord of armies. But the irrational creature is under servile subjection,

XXV, 3: *numquid est numerus militum eius?* Et ideo dicitur dominus exercituum. Sed creatura irrationalis habet subiectionem servilem, quia non habet liberi arbitrii facultatem. Vult ergo dicere: quia tibi natura obedit, dic naturae, et obedit tibi, quia sermo tuus iudicio plenus est. Videndum est, quod istud duplex dominium invenitur in anima: anima enim praesidet corpori; ratio vero irascibili et concupiscibili. Prima est dominativa potestas, quia ad imperium animae movetur corpus; secunda praeest aliis quadam imperativa potestate, et dominativa, vel regali: unde habent aliquid de motu suo. Et haec sunt quasi milites; Iac. c. IV, 1: *unde bella et lites in vobis? Nonne ex concupiscentiis, quae militant in membris vestris?* I Petr. II, 11: *hortamur vos abstinere a carnalibus desideriis, quae militant adversus animam.* Debemus ergo dicere huic *vade*, idest malis moribus; *et veni*, scilicet bonis moribus, et *servo* huic, *fac hoc*. Unde corpus debemus operi applicare, ut *sicut exhibuimus membra nostra servire immunditiae et iniquitati ad iniquitatem, ita nunc exhibeamus membra nostra servire iustitiae in sanctificationem*, ut habetur Rom. VI, 19. *Audiens autem Iesus miratus est et cetera.*

*Hic tangitur Christi benignitas. Sed quid est quod dicit admiratus est? Quia admiratio non cadit in Deo; quia non fit nisi ex ignorantia causae, quae non potest esse in Deo. Item est apprehensio magnitudinis effectus, quod fit ex imaginatione et phantasia alicuius effectus magni, et sic potest cadere etiam in Christo: unde admiratus est, idest magnum reputavit, et hoc turbis sequentibus ostendit. Et commendavit eum, unde sequentibus se dixit: non*

because it does not have the faculty of free will. Therefore, he wants to point out that since nature obeys your commands, command nature and it obeys you, because your word is full of judgment. It should be noted that this twofold authority is found in the soul; for the soul rules over the body, and the reason rules the irascible and concupiscible appetites. The first is a dominant power, because at the soul's command the body is moved; the second rules the others by a kind of commanding or regal power; hence they have certain movement initiated on their own. These are like soldiers: "What causes wars, and what causes fightings among you? Is it not your passions that are at war in your members?" (Jas 4:1); "I beseech you to abstain from the passions of the flesh that wage war against your soul" (1 Pt 2:11). Therefore, we ought to say "*Go*" to evil manners, and "*Come*" to good manners, and to this servant "*Do this*." Hence we should busy the body with work, so that as you once yielded your body to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification" (Rom 6:19).

(10) *When Jesus heard him, he marveled...* Here he touches on Christ's kindness. But how can he say, *he marveled*? for marveling finds no place in God, because it arises from ignorance of a cause, which cannot occur in God. But it is also due to apprehending the greatness of an effect and takes place through imagining and phantasizing some great effect. In this sense it can take place even in Christ; hence he marveled, i.e., regarded something as great, and expressed it to the crowd following.

*inveni tantam fidem in Israel. Sed quid est? Nonne in Abraham, Isaac et Iacob fuit maior fides? Dicendum, quod immo; sed quod hic dicitur, intelligitur pro tempore illo. Sed tunc est quaestio de apostolis, et Martha, et Maria. Et dicendum quod iste maioris fidei erat, quia nullum praeambulum viderat, sicut isti qui miracula viderant. Item Petrus venit ad vocem Andreae, Andreas ad vocem Ioannis. Item in verbo Marthae fuit aliquid dubietatis, quia dixit: domine, si fuisses hic, frater meus non fuisset mortuus; quasi absens non posset. Sed in verbo istius nihil fuit dubietatis. Aliter exponit Chrysostomus. Quia magnum et parvum aliquando dicuntur non absolute, sed in comparatione, sicut dicuntur in domo multi, in theatro pauci. Unde non inveni tantam fidem in Israel, scilicet per comparationem illius gentilis. Deut. XXVIII, 43: advena qui tecum moratur in terra, ascendet super te, eritque sublimior.*

*Dico autem vobis.* Occasione huius agit de comparatione Iudaeorum et gentilium; et primo de vocatione gentilium; secundo de reprobatione Iudaeorum.

*Dico quod multi ab oriente et occidente venient et cetera.* Et dicitur istud in comparatione, quia *multi sunt vocati, pauci vero electi*; infra XX, 16. *Ab oriente et occidente*, ita quod per hoc totus mundus intelligatur. Vel *ab oriente*, in tempore prosperitatis; et *occidente*, scilicet in tempore adversitatis. Vel *ab oriente*, in tempore iuventutis; et *occidente*, in tempore senectutis. *Et recumbent.* Iste recubitus

Then he commended him; hence he said to those following, *I have not found such faith in Israel.* But what is this? Was there not greater faith in Abraham, Isaac and Jacob? The answer is that there was; but Christ's statement is understood of his time. But then there is a question about the apostles, and Martha and Mary. I must say that his faith was greater, because he had seen nothing previously, as those who had seen miracles. Furthermore, Peter came at Andrew's invitation, and Andrew at John's. In Martha was a slight doubt, because she said: "Lord, if you had been here, my brother would not have died" (Jn 9:21), as though he could not have prevented it in his absence. But in the centurion's words there was no hint of doubt. Chrysostom explains it another way, namely, that great and small are not said in an absolute way, but relatively; as we say that many are in a house, but few in a stadium. Hence, *I have not found such faith in Israel*, namely, in relation to the gentiles: "The sojourner who dwells in your land shall mount above you higher and higher" (Dt 28:43).

(11) *I tell you...* On this occasion he compares Jews and gentiles: first, he treats of the call of the gentiles; secondly, of the rejection of the Jews.

*I tell you, many will come from the east and the west...* This is said relatively, because "many are called, but few are chosen: (Mt 20:16). *From the east and west.* By this is meant the entire world. Or, *from the east*, in prosperous times; and *the west*, i.e., adverse times. Or, *from the east*, in youth; and *west*, old age. *And sit [recline] at table.* This reclining is the wealth of spiritual things, namely, in contemplation: "Behold, I appoint for you a kingdom, that



opulentia est rerum spiritualium, scilicet in contemplatione. Lc. XXII, 29: *ecce dispono vobis regnum, ut edatis et bibatis super mensam meam in regno meo*. Et Is. LXV, v. 13: *ecce servi mei comedent, et vos esurietis; ecce servi mei bibent, et vos sitietis et cetera*.

Sed quare cum Abraham, Isaac et Iacob? Quia gentiles per fidem iustificantur, sicut Iudaei, ut habetur Rom. IV, 12 et Gen. XII. Item istis facta est repromissio, quia *in semine tuo benedicentur omnes gentes*, Gen. c. XV, 18. Ideo isti recumbent cum patribus suis.

Sequitur filii autem regni eiicientur in tenebras exteriores. Hic ostendit reprobationem Iudaeorum, et describit poenam damni, quia amittent bona, et incurrent mala. Dicit autem filii regni, quia in illis Deus regnabat; Ps. LXXV, 2: *notus in Iudaea Deus, in Israel magnum nomen eius*. Item figuris legis servi erant. Item facta est eis promissio, ut habetur Rom. IV, 13. *Eiicientur in tenebras exteriores*. Et haec est poena damni. Consequenter enumerat mala quae incurrent, quia qui primo quoad intellectum incurrerunt tenebras interiores, eiicientur postea in tenebras exteriores, quia tunc erunt totaliter alienati a Deo, qui est lux vera. Et hoc est quod dicitur Tob. c. IV, 11: *eleemosyna ab omni peccato et a morte liberat, et non patietur animas ire in tenebras*. Item quantum ad affectum ibi erit fletus. Fletus nuntiat dolorem; Is. LXV, 14: *ecce servi mei laetabuntur, et vos confundemini*. Item ostenditur passio in corpore, quia *stridor dentium*: habebunt enim corpora in resurrectione; Prov. XIX, 29: *parata sunt derisoribus iudicia*,

you may sit and drink at my table in my kingdom" (Lk 22:29); "Behold, my servants shall eat, but you shall be hungry; behold, my servants shall drink, but you shall be thirsty" (Is 65:13).

[But why with Abraham, Isaac and Jacob ? Because the gentiles are justified by faith, like the Jews, as is said in Romans 4:12 and Genesis 12. Also, the promise was made to them, because *in your seed all nations will be blessed*, Gen. 15:18. Therefore they will rest with their fathers.]

(12) He continues: *The sons of the kingdom shall be thrown into outer darkness*. Here he shows the rejection of the Jews and describes the punishment of damnation, because they will lose good things and incur evils. He says, *the sons of the kingdom*, because God reigned in them: "In Judah God is known, his name is great in Israel" (Ps 76:1). Also, they were slaves to the figures of the Law. Furthermore, the promise was made to them (Rom 4:13). *Will be thrown into the outer darkness*. This is the punishment of damnation. Then he enumerates the evils they will incur; because those who first incurred inner darkness in the intellect will later be thrown into the outer darkness, for they will be entirely estranged from God, who is the true light: "For almsgiving delivers from death and keeps you from entering the darkness" (Tb 4:11). Then, in regard to its effect, *there will be weeping*. Weeping is the messenger of pain: "My servants shall sing for gladness of heart, but you shall cry out for pain of heart" (Is 65:14). Then bodily suffering is mentioned, *gnashing of teeth*. For they will

*et mallei, et ferrum: quae iudicia doloris pertinent ad concupiscibilem, stridor ad irascibilem. Vel secundum Hieronymum, utrumque pertinet ad poenam corporalem, quia resurrectio non erit solum in anima, sed in corpore: quia erit et multus calor, et multum frigus; Iob XXIV, 19: transibunt ab aquis nivis ad calorem nimium.*

have bodies in the resurrection: "Condemnation is ready for scoffers, and flogging for the backs of fools" (Pr 19:29). The pain pertains to the concupiscible appetite, the gnashing to the irascible. Or, according to Jerome, both pertain to bodily pain, because the resurrection will include not only the soul but the body; and there will be intense heat and cold: "They will pass from the snow waters to extreme heat" (Jb 24:19).

Ostenditur Dei benignitas, cum dicit *et dixit Iesus centurioni: vade, et sicut credidisti fiat tibi*. Sed sequitur effectus *et sanatus est puer*, quia sermo eius virtute plenus est, Eccle. VIII, 4.

(13) God's kindness is shown, when he says, *And Jesus said to the centurion, "Go; be it done for you as you have believed*. But the effect follows: *and the servant was healed*, because his word was full of power (Ec 8:4).

---

### **Lectio 3** **Reportatio Leodegarii Bissuntini**

### **8—3** **Mt 8:14-27**

14 καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν: 15 καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός: καὶ ἠγέρθη καὶ διηκόνει αὐτῷ. 16 ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς: καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν: 17 ὅπως πληρωθῇ τὸ ρηθὲν διὰ ἡσαΐου τοῦ προφήτου λέγοντος, αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν. 18 ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. 19 καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ, διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ

14. And when Jesus was come into Peter's house, he saw his wife's mother lying, and sick of a fever; 15. And he touched her hand, and the fever left her, and she arose and ministered to them. 16. And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word: and all that were sick he healed: 17. That it might be fulfilled, which was spoken by the prophet Isaias, saying: He took our infirmities, and bore our diseases. 18. And Jesus seeing great multitudes about him, gave orders to pass over the water. 19. And a certain scribe came and said to him: Master, I will follow thee whithersoever thou shalt go. 20. And Jesus saith to him: The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay his head. 21. And another of his

δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. 21 ἕτερος δὲ τῶν μαθητῶν [αὐτοῦ] εἶπεν αὐτῷ, κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ, ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. 23 καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων: αὐτὸς δὲ ἐκάθευδεν. 25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες, κύριε, σῶσον, ἀπολλύμεθα. 26 καὶ λέγει αὐτοῖς, τί δειλοὶ ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες, ποταπὸς ἐστὶν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;

*Et cum venisset Iesus in domum Simonis Petri et cetera.* Commendata est virtus Christi in curatione leprosi, commendata est etiam in curatione festina servi centurionis, hic commendatur in curatione perfecta. Primo ergo describit curationis locum; secundo infirmitatis modum; tertio declarat Christi auxilium; quarto curationis effectum. Dicit ergo *cum venisset* et cetera. Non tangit Evangelista, quando hoc fuit factum; sed et Lucas, et Marcus transeunt ad alia. Sed sciendum quod ubi Evangelistae ponunt statum, vel aliquid ad ordinem pertinens, signum est, quod ad continuationem historiae pertinet; ubi vero non, signum est, quod ad continuationem memoriae. Unde secundum quod relegebant, scribebant.

*Venit in domum Petri.* Et tria possumus considerare. Honorem quem intulit

disciples said to him: Lord, suffer me first to go and bury my father. 22. But Jesus said to him: Follow me, and let the dead bury their dead. 23. And when he entered into the boat, his disciples followed him: 24. And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep. 25. And they came to him, and awaked him, saying: Lord, save us, we perish. 26. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up, he commanded the winds, and the sea, and there came a great calm. 27. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

(14) *And when Jesus entered Peter's house...* Christ's power has been commended in the cure of the leper and in the quick cure of the centurion's servant; here it is commended in a perfect cure. First, he describes the place of the cure; secondly, the kind of infirmity; thirdly, Christ's help; fourthly, the effect of the cure. He says, therefore, *when Jesus entered...* The evangelist does not tell when this happened, but both Luke and Mark pass over it to other matters.

*He entered Peter's house.* Here we can consider three things: first, the honor he

discipulis suis, quia noluit ire ad domum centurionis; ivit tamen ad domum pauperis piscatoris; unde Ps. CXXXVIII, 17: *nimis honorati sunt amici tui, Deus*. Item informavit in humilitate, quia nihil plus placet domino. Iac. c. I, 21: *in mansuetudine percipite insitum verbum, quod potest salvare animas vestras* et cetera. Tertio in hoc ostenditur reverentia, quam habuit dominus ad Petrum, quia se obtulit, licet Petrus non rogaret.

*Vidit socrum*. Vidit oculo scilicet mentis; Ex. III, 7: *vidi afflictionem populi mei in Aegypto*. *Socrum Petri*. Per hoc potest intelligi synagoga. *Qui operatus est Petro in apostolatu circumcisionis*, scilicet in Iudaeis, *operatus est et mihi inter gentes* ad Gal. II, 8. Haec febricitabat, scilicet synagoga, febre scilicet invidiae. Vel per istam socrum intelligitur anima aestuans igne concupiscentiae.

*Et tetigit manum eius*. Hic tangit curationem. Quaerit Chrysostomus, quare curavit servum centurionis solo verbo, istam vero tactu. Et respondet, propter familiaritatem; et in hoc etiam magis ostendebat suam humilitatem: et ideo in tactu auxilium dedit; Ps. LXXII, 23: *tenuisti manum dexteram meam*. Sequitur *et surrexit*. Consuetudo est febricitantium, quod quando incipiunt sanari, debiliores sunt quam in infirmitate; sed talis non fuit curatio domini, immo plenam sanitatem reddidit: quia *Dei perfecta sunt opera*, Deut. XXXII, 4. Aliter enim curat dominus, aliter natura. Ideo sequitur *et ministrabat*.

showed his disciple, because he did not choose to go to the centurion's house; yet he went to the house of a poor fisherman: "Your friends have been exceedingly honored, O God" (Ps 139:17). Secondly, he gave an example of humility, because nothing is more pleasing to the Lord: "In meekness receive the implanted word, which is able to save your souls" (Jas 1:21). Thirdly, the reverence of Christ for Peter, because he offered himself, even though Peter did not ask.

*He saw his mother-in-law*, namely, with the eyes of the mind: "I have seen the affliction of my people in Egypt" (Ex 3:7). *Peter's mother-in-law*. By this can be understood the synagogue: "He who worked through Peter for the mission to the circumcised worked through me also for the gentiles" (Gal 2:8). She, namely, the synagogue, had a fever & the fever of envy. Or by that mother-in-law is understood the soul ablaze with the fire of concupiscence.

(15) *He touched her hand*. Here he mentions the cure. Chrysostom asks why he cured the centurion's servant with a mere word, but her with a touch. And he answers on account of acquaintanceship; and in this he also shows his humility better. Therefore, he gave help by touch: "You have held my right hand" (Ps 73:23). *And she rose*. People with a fever are ordinarily weaker when they begin to improve than they were in the course of the sickness; but this was not the case here, because the Lord restored her to complete health: for "God's works are perfect" (Dt 3:4). Indeed, the Lord cures in one way and nature in another. Therefore, he says, *she served him*.

*Vespere autem facto.* Hic confirmatur Dei potestas per multitudinem curatorum. Primo ergo tangit Evangelista multitudinem; secundo subiungit auctoritatem Scripturae, *ibi ut adimpleretur quod dictum est per Isaiam prophetam.* Dicit ergo quod curavit daemónicos et male habentes. Et possunt intelligi per daemónicos peccantes ex malitia: et per male habentes peccantes ex ignorantia. Unde dicit *vespere autem facto*; quare, nota, hoc non factum fuisse die sabbati, in quo habebant pro inconvenienti curare; sed in vespere finito sabbato, *obtulerunt ei multos Daemonia habentes.* Vel dicitur vespere, quia salvator noster vespere venit. *Oritur sol, et occidit,* scilicet Christus, Eccle. I, 5. *Eiiciebat,* sola increpatione: unde ad solam vocem eius fugiebant Daemones. Item *male habentes,* ita quod conveniat ei illud quod dicitur in Act. X, 38: *liberavit omnes oppressos a Diabolo.*

Unde notandum, quod non omnia miracula Christi posuerunt Evangelistae, sed magis vulgata. Et quia videretur mirabile, quod tot curaret; ideo confirmat auctoritate quae habetur Is. LIII, 4: *infirmities nostras ipse accepit, et aegrotationes nostras portavit.* Et quamvis non ita sit in serie textus, exponamus prout iacet. *Infirmities nostras ipse accepit,* idest abstulit: ita quod infirmitates accipiantur pro levibus peccatis. Et *aegrotationes,* idest maiora peccata, *portavit,* idest asportavit: vel cum ipse sit Dei virtus et sapientia, *infirmities nostras,* scilicet passionis et mortis. Unde passibilitatem accepit ad tollendam infirmitatem et aegrotationem nostram et cetera. I Petr. II, 24: *qui peccata nostra pertulit in corpore suo, ut peccatis nostris mortui,*

(16) *That evening...* Here God's power is confirmed: first, the evangelist mentions the multitude; secondly, he quotes a text of scripture. He says, therefore, that he cured demoniacs and sick people. By demoniacs can be understood those who sin from malice; by the sick, those who sin from ignorance. Hence he says, *that evening*; consequently, note that this was not on the Sabbath day, when they held it was not fitting to cure, but in the evening when the Sabbath was over. *They brought to him many who were possessed with demons.* Or, it is called evening, because our Savior came in the evening: "The sun rises and sets," i.e., Christ (Ec 1:5). *He cast out* merely with a rebuke; hence at the mere sound of his voice the demons fled. *And all who were sick,* so that the words of Acts (10:38) apply to him: "He freed all possessed by the devil.

(17) It should be noted that the evangelists have not recounted all of Christ's miracles, but the better known. 'and because it seemed marvelous to cure so many, he supports it with a text from Isaiah (53:4): " *He took our infirmities and bore our diseases.* " And although it does not follow the order of the text, let us explain it as presented. *He too k our infirmities,* where infirmities refer to light signs; and *diseases,* i.e., greater sins, *he bore,* i.e., carried away. Or, since he is the power and wisdom of God, our infirmities of suffering and death. Hence he assumed a body subject to suffering, in order to take away our infirmity and sickness: "He bore our sins in his body, that we might die to sin and live to righteousness" (1 Pt 2:24). But since the text from Isaiah spoke of sins, why does this quotation speak of bodily

*iustitiae vivamus.* Sed cum Isaias dixerit de peccatis, quaeritur quare hoc de infirmitatibus corporalibus dicatur. Et hoc est, quia plerumque ex peccatis spiritualibus causantur aegritudines corporales.

*Videns autem Iesus turbas.* Quia posita sunt miracula contra peccata interiora, hic ponit miracula contra peccata exteriora, scilicet procellam. Et primo ponit praeambulum ad miraculum, scilicet de introitu navis; deinde miraculum, ibi *tunc surgens imperavit ventis et mari*; tertio effectum, ibi *et facta est tranquillitas magna*.

Circa primum primo ponit praeceptionem; secundo mandati adimplentionem.

Circa primum tria. Primo praecipit ut sequantur; secundo unum se ingerentem repellit; tertio alium discipulum arguit.

Dicit ergo *videns Iesus turbas* et cetera. Sed quare intravit navem? Hoc fecit propter duo. Primo, ut ostenderet infirmitatem humanae naturae; secundo, ut placeret discipulis; unde aliquando cum discipulis ascendit in montem, aliquando in desertum, aliquando in navem. Item ut nobis daret exemplum, ne favores hominum quaereremus. Item ad tollendam invidiam Iudaeorum; Is. XLII, v. 3: *linum fumigans non extinguet*.

Sequitur *repulsio et accedens unus Scriba*: et videtur quod iste valde devote accessit. Et quare repulit? Hieronymus: *quia non habebat bonam*

infirmities? The reason is that very often bodily infirmities arise from spiritual sins.

(18) *Now when Jesus saw great crowds...* After the miracles against internal sins the evangelist mentions miracles against external sins, namely, a storm. First, he mentions the prologue to the miracle, namely, the embarkation; secondly, the miracle, (v. 26b); thirdly, the effect (v. 26c).

In regard to the first he mentions the command; secondly, its fulfillment (v. 21).

In regard to the first he does three things: first, he tells them to follow; secondly, he turns away a person who intruded himself (v. 19); thirdly, he makes something clear to another disciple (v. 21).

He says, therefore, *When Jesus saw great crowds around him...* But why did he enter a ship? For two reasons: first, to indicate the weakness of human nature; secondly, to please the disciples. Hence sometimes he climbs a mountain with the disciples, sometimes he goes into the desert, sometimes into a boat. Also to give us an example not to seek the favor of men. Finally, to remove the envy of the Jews: "A smoking wick he will not quench: (Is 42:3).

(19) He continues, *and a scribe came up*. And it seems he came very devoutly; so why does he turn him away? Jerome: "Because he did not have good faith." And

*fidem*. Et hoc patet: quia solum vocavit eum magistrum; sed veri discipuli vocabant eum dominum. Unde in Io. XIII, 13: *vos vocatis me magister et domine*. Item ex mala intentione volebat eum sequi: quia audiebat signum fuisse factum; volebat sequi, ut faceret signa, ut dicitur de Simone mago. Item dicit Chrysostomus, quod in alio peccavit, scilicet in superbia; quia seorsum traxit se. Unde reputabat se digniorem aliis. Hilarius interrogative legit: *magister, sequar te?* Culpa istius est, quia quod certum erat, interrogavit, et quod debebat facere, posuit sub dubio.

Sequitur *vulpes foveas habent*. Hieronymus exponit ad litteram, quod Deus ad intentionem respondit, ut saepe facit. Volebat sequi; sed intendebat lucrum: et dominus contra hoc allegat paupertatem; ideo dicit *vulpes foveas habent, et volucres caeli nidos; filius autem hominis non habet ubi caput suum reclinat*; ut habetur II Cor. VIII, v. 9: *qui egenus factus est cum dives esset* et cetera. Secundum Augustinum notat eum de triplici vitio. De vitio dolositatis, quia dulcedinem habebat in ore, et venenum in corde, ut habetur Ps. XIII, 3. Item notavit eum de superbia, cum dixit *volucres caeli*, per quos superbia intelligitur. *Vel volucres* Daemones, ut habetur infra XIII, 4, ubi dicitur: *et venerunt volucres, et comederunt ea*. Item de infidelitate, quia non erat in caritate quae habitat in nobis per fidem.

Sequitur *alius autem de discipulis eius ait illi*. Primus se ingessit, sed alter se excusavit. Et ponitur reprobatio excusantis, ibi *Iesus autem ait illi* et

this is clear, because he merely called him master; but true disciples called him Lord. Hence John (13:13): "You call me Master and Lord." Again, he wanted to follow him from an evil intent, because he heard that a sign had been performed; so he wished to follow, in order that he, too, might perform signs, as is said of Simon Magus. Chrysostom says what he sinned in another way, namely, by pride, because he drew apart from the others. Hence he regarded himself worthier than the rest. Hilary interprets his words as a question: "Master, shall I follow you?" His fault was that he asked something about which he was certain, and put in doubt something he was suppose to do.

(20) He continues, *Foxes have holes...* Jerome explains that God responds to the intention, as he often does. He wished to follow, but his eye was on gain. Against this the Lord stresses poverty: *Foxes have holes and the birds of the air have nests; but the Son of man has nowhere to lay his head*; as it says in 2 Corinthians (8:9): "Thought he was rich, et for your sake he became poor." According to Augustine he notes three vices in him: the vice of deceit, because he had honey on his lips and venom in his heart, as it says in Psalm 12 (v. 2). Secondly, pride, when he said, *The birds of the air*, by which is understood pride. Or, by *birds*, demons, as below (13:4): "And the birds of the air came and ate it up Thirdly, unbelief, because he was not in the state of charity, which is in us through faith.

(21) He continues, *Another of the disciples said to him*. The first intruded himself, but this one excuses himself. The reproof of this one is indicated, when he says, *Iesus*

cetera. *Domine, permittite me primum ire, et sepelire patrem meum.* Et magna est differentia inter istum et praecedentem. Iste vocavit eum dominum, ille vocavit eum magistrum. Item ille dolum allegavit, iste pietatem, quia praeceptum erat de honoratione patris: unde dilationem petiit. Simile habetur III Reg. XIX, 20 de Eliseo.

Sequitur istius reprehensio *sequere me*: quia qui vult sequi Christum, non debet dimittere sequi propter aliud negotium temporale; unde Ps. XLIV, 11 dicitur: *obliviscere populum tuum, et domum patris tui.* Item hoc praecepit ei, quia erant alii qui poterant sepelire. Ideo dixit *dimitte mortuos sepelire mortuos suos.* Item quia accidit, ut saepe, quod qui impeditur aliquo uno negotio, cum unum aliud trahat, cito ruit in aliud; sic si iste ivisset sepelire patrem, haberet fortassis post cogitationes de testamento patris: et ita forte totaliter retraheretur. Is. V, 18: *vae qui trahitis iniquitatem in funiculis vanitatis.* Unde hoc non fuit crudelitatis. Ut si videamus aliquem affectum nimis de morte patris, prohibetur a funere propter periculum, ut habetur Eccli. XXX, 25: *multos occidit tristitia.* Sed dicit *mortuos* in plurali, quia mortuus erat duplici morte, scilicet morte infidelitatis, et morte corporis. Unde mortuus erat et in corpore et in anima.

Unde dat quatuor documenta.

- Primum scilicet ut qui vocatus est ad statum perfectionis, non cognoscat patrem carnalem per affectionem inordinatam; infra XXIII, 9: *unus est enim pater vester qui in caelis est.*

said to him, "*Follow me...*" Lord, let me first go and bury my father. There is a great difference between this one and the other. He calls him Lord, the other called him Master. The first revealed deceit, the other piety because of the commandment to honor one's father; hence he begged for a delay. Something similar is found in 1 Kings (19:20) concerning Elijah.

(22) The reproof follows: *Follow me*, for one who wishes to follow Christ must not postpone it for some temporal matter; hence Ps 45 (v. 10): "Forget your people and your father's house." He commanded this, because there were others who could bury him. Consequently, he said, *Leave the dead to bury their own dead.* Furthermore, it often happens that one prevented by one matter soon runs into another, since one brings on another. Thus, if he had gone to bury his father, he might then have thoughts about the will; as a result he would possibly withdraw altogether: "Woe to you who draw iniquity with cords of falsehood" (Is 5:18). Hence there was no cruelty here. Thus, if we see someone over-affected by the death of his father, he is banned from the funeral on account of the danger suggested in Sirach (30:25): "Sorrow has killed many." But he says, *dead*, in the plural, because he was dead in two ways, namely, the death of unbelief and bodily death. Hence he was dead both in body and in soul.

Therefore, he gives four admonitions:

- first, that a person called to the state of perfection should not regard his father with excessive affection: "You have one Father, who is in heaven: (Mt 23:9).



- Secundum est quod inter fideles et infideles retrahitur germanitatis affectus. Unde Lc. XIV, v. 26: *si quis venit ad me, et non odit patrem suum, et matrem, et uxorem, et filios, et fratres, et sorores, adhuc et animam suam, non potest meus esse discipulus.* Et hoc verum est ubi pater et mater retrahunt a Deo.
- Tertium est, quod infidelium mortuorum non est facienda memoria apud sanctos.
- Quartum est, quod omnis qui vivit extra Christum, mortuus est, quia ipse est vita, secundum Gregorium.
- The second is that family affection be set aside: "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple" (Lk 14:26). This is true, when father and mother withdraw one from God.
- The third is that no commemoration of unbelievers be made by the saints.
- The fourth is that everyone living outside Christ is dead, according to Gregory.

*Et ascendente eo in naviculam.* Positum est praeceptum domini de transfretatione; hic ponitur executio praecepti. Erant enim manifestata miracula in terra, vult manifestare in aquis, ut ostendat se esse dominum terrae et maris. Per istam naviculam intelligitur Ecclesia, vel crux Christi; unde de ista potest dici illud Sap. XIV, 5: *exiguo ligno committunt animas suas.* Discipuli domini sequuntur eum in Ecclesia per obsequium mandatorum. Item sequuntur eum ascendentem in crucem. Ad Gal. VI, 14: *per quem mihi mundus crucifixus est, et ego mundo.*

(23) *And when he got into the boat...* We have mentioned the Lord's command to pass over to the other side. Here the execution of the command is mentioned. For his miracles on land had been seen; now he wishes to manifest himself on water, in order to show that he is Lord of earth and sea. By this boat is understood the Church, or the Cross of Christ; hence Wisdom (14:5) can be applied to it: "Men trust their lives even to the smallest piece of wood." The Lord's disciples follow him in the Church by submitting to the commandments. They also follow him ascending the Cross: "Through him the world has been crucified to me, and I to the world" (Gal 6:14).

Deinde subiungitur miraculum. Et primo ponitur periculum imminens; secundo discipulorum interpellatio, ibi *et accesserunt*; tertio eorum exauditio, ibi *et dicit eis Iesus*. Periculum tangitur ex procella, et Christi dormitione. *Et ecce motus factus est magnus.* Sicut

(24) Then the miracle is described: first, the impending danger; secondly, the disciples' pleading (v. 25); thirdly, the response. *There arose a great storm on the sea.* The saints say that the storm did not arise from the inclemency of the air, but by

sancti dicunt, non est facta tempestas ex intemperie aeris, sed ex divina ordinatione provenit. Et hoc factum est multiplici ratione.

- Primo ut discipuli, qui specialiter dilecti et vocati erant, humilia saperent, et non se extollerent: et hoc significabat futurum periculum, quod imminere debebat tempore passionis. Et post, ut ait Paulus apostolus II ad Cor. I, 8: *gravati sumus supra virtutem, ita ut nos taederet etiam vivere.*
- Item alia causa, ut scirent in periculis vivere, et vincere, ut habetur Rom. c. VIII, 37: *in omnibus his superamus propter eum qui dilexit nos.*
- Item Chrysostomus exponit, quia ipsi erant praedicaturi quae de Christo viderant; ideo ut magis in ipsis experti essent miraculis, et essent certiores, voluit dominus eos pati. Unde in Ps. LXV, 16: *venite, et narrabo opera domini.* Citius enim poterant recordari de huiusmodi quae sibi evenerunt.

Ipsa vero dormiebat: et hoc ut ostenderet se verum hominem; sic enim erat in omnibus, ut ubi volebat ostendere divinitatem, semper ostendebat aliquid humanitatis. Dormiebat, quia habitu inventus est ut homo, Phil. II, 7. Secundum enim divinitatem non dormiebat. Unde Ps. CXX, 4: *non dormitabit, neque dormiet qui custodit Israel.* Item dormiebat, ut constituerentur inter timorem et spem. Item ut ostenderet singularitatem, quia in tanta tempestate manebat securus; Prov. VIII, 28: *quando*

divine arrangement. And it happened for a number of reasons:

- first, in order that the disciples, who had been loved and selected in a special way, might experience something humiliating and not extol themselves. This signified the coming danger they would experience at the time of the Passion. After this, as Paul says in 2 Corinthians (1:8): "We were so utterly crushed, that we despaired of life itself."
- Secondly, in order that they might learn to live in danger and overcome: "In all these we overcome on account of him who loved us" (Rom 8:37).
- Thirdly, Chrysostom explains that they were destined to preach what they had witnessed about Christ; consequently, in order that they have more experience with miracles and be more certain, the Lord wished them to undergo this. Hence Psalm 66 (v. 5): "Come and see what God has done." For they could more easily recall things in which they were involved.

*But he was asleep.* This was in order to show that he was true man; in all cases where he wished to show that he was God, he also showed something of his humanity. He also slept, because "He was born in the likeness of man" (Phil 2:7). For he was not asleep in regard to his divinity: "He who keeps Israel will neither slumber nor sleep" (Ps 121:4). Also, he slept in order that they be placed between fear and hope. Another reason was that he might show his uniqueness, because he remained undisturbed in such a storm: "When he

*librabat fontes aquarum, quando circumdabat mari terminum suum, et legem ponebat aquis.*

established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command" (Pr 8:29).

*Sequitur interpellatio discipulorum accesserunt discipuli et cetera. Tantum enim erat ventus, quod oportuit eum evigilare: et totum istud dictum fuit in figura de Iona, quia Ionas in navi dormiebat, et nautae evigilaverunt eum ad interpellationem, isti vero ad salvandum; unde dicunt, domine, salva nos, perimus. Et primo confitentur potestatem eius dum dicunt, domine; Ps. LXXXVIII, 10: tu dominaris potestati maris, motum autem fluctuum eius tu mitigas. Item petunt auxilium, quia sciebant ipsum esse salvatorem; Is. XXXV, 4: ipse veniet, et salvabit nos. Item periculum terrenorum exprimunt. Et hic signatur mors Christi in dormitione, qui et excitatus est per resurrectionem. Vel dicitur dormire in tribulationis et tentationibus sanctorum: et tunc precibus sanctorum evigilat: unde dicitur Ps. XLIII, 23: exurge, quare obdormis, domine? Item dormit in pigris: unde excitandus est, ut admonet Paulus ad Eph. V, 14: exurge qui dormis, et exurge a mortuis, et illuminabit te Christus.*

(25) He continues with the disciples' pleading: *They went and woke him*. For the wind was so violent, that he should have been awakened. Now all this was said in a figure of Jonah, because Jonah was asleep on a boat and the sailors woke him to call on his God, but the disciples to save themselves. Hence they say, "*Save us, O Lord, we are perishing.*" First, they confess his power, when they say, *Lord*: "You rule the raging of the sea; when its waves rise, you still them" (Ps 89 (v. 9)). They seek help, because they know him to be the Savior: "He will come and save us" (Is 35:4). Likewise, they express the danger in earthly things. Here in Christ's sleep is signified his death, and he was roused by the resurrection. Or, he is said to be asleep during the trials and tribulations of the saints and is awakened by their prayers. Hence Psalm 41 (v. 10): "O Lord, be gracious to me, and raise me up." He is also asleep in the slothful; hence he must be roused, as Paul advises in Ephesians (5:14): "Awake, O sleeper, and arise from the dead, and Christ shall give you light."

*Sequitur quomodo subvenit quid timidi estis modicae fidei? Videtur quod non essent modicae fidei, quia dicebant, salva nos; sed vere modicae fidei fuerunt, quia non credebant quod etiam dormiens posset salvare. Vel modicae fidei, quia si ipsi haberent magnam fidem, ipsi possent imperare mari. Tunc surrexit et imperavit ventis: tempestas enim oritur ex ventis ut ex causa efficiente, ex aquis ut ex causa*

(26) Then he tells how he helped: *Why are you afraid, O men of little faith?* It seems that they were not men of little faith, because they said, *Save us*; but they really were of little faith, because they did not believe that he could save them even when sleeping. Or, *of little faith*, because if they had great faith, they could have commanded the sea. *Then he rose and rebuked the winds*; for a storm arises from winds as from an efficient cause, and from

materiali: et utrique imperavit; unde Ps. CVI, 25: *dixit, et stetit spiritus procellae*. Et hoc est quod dicitur *et facta est tranquillitas magna*. Sed consuetudo est quod quando fit tempestas, duobus diebus mare non sedatur totaliter. Ideo ut appareat perfectum miraculum, statim facta est tranquillitas magna, quia *Dei perfecta sunt opera*, Deut. XXXII, 4.

water as a material cause. And he commanded both: "He made the storm be still" (Ps 107:29). And that is what is stated here, *and there was a great calm*. But ordinarily, when there is a storm, the sea is not completely calm even after two days. Therefore, in order that the miracle appear perfect, the great calm occurred immediately, because "God's works are perfect" (Dt 32:4).

*Porro homines mirati sunt et cetera*. Hic ponitur effectus, scilicet admiratio turbarum. Quod dicit *homines*, non intelligatis apostolos, quia numquam apostoli sic appellantur; sed per homines intellige nautas. Vel, secundum Hieronymum, si etiam intelligas homines, idest apostolos, potest esse quod dubitare potuerunt ut homines, dicentes *qualis est hic*? Hic Chrysostomus addit homo; quia enim ipsum viderant dormientem, hominem vocabant; quia signum divinitatis viderant, ideo dubitabant. *Quia venti et mare obediunt ei*: quia omnis creatura suo creatori obedit; Ps. CXLVIII, 8: *ignis, grando, nix, glacies, spiritus procellarum, quae faciunt verbum eius* et cetera. Non quia animam rationalem habeant, sed quia ad modum obedientis se habent. Ut manus et membra animae obediunt, quia statim moventur ad eius nutum, sic omnia Deo obediunt.

(27) *And the men marveled...* Here is mentioned the effect, namely, the men's admiration. When he says, *men*, it does not mean the apostles, because they are never referred to in that manner, but it refers to the sailors. Or, according to Jerome, even if it refers to the apostles, it might be that they could doubt as the men did, saying, *What sort of man is this?* Chrysostom: "They say, *man*; for since they saw him sleeping, they called him a man, but because they saw a sign of his divinity, they were confused. *Even winds and sea obey him*, because every creature obeys its Creator: "Fire and hail, snow and frost, stormy wind fulfill his command" (Ps 148:8); not because they have a rational soul, but because they behave after the manner of one who is obedient, as the hands and bodily members obey the soul, for they are moved immediately at its pleasure, so all things obey God.

---

**Lectio 4**  
**Reportatio Leodegarii Bissuntini**

**8—4**  
**Mt 8:28-34**

28 καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν

28. And when he was come on the other side of the water, into the country of the Gerasens, there met him two that were possessed with devils, coming out of the

τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. 29 καὶ ἰδοὺ ἔκραξαν λέγοντες, τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; 30 ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. 31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες, εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. 32 καὶ εἶπεν αὐτοῖς, ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους; καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. 33 οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. 34 καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

sepulchres, exceeding fierce, so that none could pass by that way. 29. And behold they cried out, saying: What have we to do with thee, Jesus Son of God? art thou come hither to torment us before the time? 30. And there was, not far from them, a herd of many swine feeding. 31. And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine. 32. And he said to them: Go. But they going out went into the swine, and behold the whole herd ran violently down a steep place into the sea: and they perished in the waters. 33. And they that kept them fled: and coming into the city, told every thing, and concerning them that had been possessed by the devils. 34. And behold the whole city went out to meet Jesus, and when they saw him, they besought him that he would depart from their coast.

*Sequitur et cum venisset Iesus trans fretum. Quia posita sunt miracula, quibus dominus liberavit multos a periculis exterioribus; hic ponuntur miracula, quibus fit liberatio a periculis interioribus, sive spiritualibus. Et primo ponitur miraculum; secundo effectus, ibi at illi exeuntes abierunt in porcos. Et circa primum primo ostenditur malitia Daemonum quantum ad saevitiam quam in homines exercent; secundo quantum ad impatientiam, ibi et ecce clamaverunt etc.; tertio quantum ad nequitiam, quia animalibus brutis nocuerunt, ibi Daemones autem rogabant eum et cetera. Circa primum primo locus describitur; secundo saevitia Daemonum declaratur.*

(28) He continues: *And when he came to the other side...* Because mention has been made of miracles by which the Lord freed many from external dangers, here are mentioned miracles by which some are freed from internal or spiritual dangers. First, the miracle is mentioned; secondly, the effect (v. 32b). In regard to the first: first is shown the malice of the demons as to the fierceness they exercise against men; secondly, as to uneasiness (v. 29; thirdly, as to wickedness (v. 31). In regard to the first: the place is described; secondly, the ferocity of the demons.

Erat quaedam regio quae dicebatur regio Gerasenorum. Gerasa interpretatur colonum eiiciens vel advena appropinquans quia prope

The place was the region of the Gerasenes. "Gerass" means "ejecting the colonist" or "the approaching stranger", because it was near the gentiles. *Two*

gentiles. *Occurrerunt ei duo habentes Daemonia*. Ostenditur saevitia, primo quia opprimebant eos; secundo quia homines decipere nitebantur. Sed quaeritur quare alii Evangelistae non faciunt mentionem nisi de uno; iste de duobus. Dicendum quod sine dubio duo fuerunt; sed unus fuit magis famosus. Et erant saevi, quia nocebant non solum corporaliter, sed etiam spiritualiter. Unde in monumentis habitabant, ut inducerent hominibus terrorem. Unde error fuit, quem quidam posuerunt, quod Daemones aliquam animam reducerent in corpus mortuum, ut legitur de Simone mago; sed hoc nihil erat, sed fingeant Daemones ad homines decipiendum. Unde dicit Porphyrius, quod genus Daemonum est fallax. Unde isti magi maxime utuntur corporibus mortuorum: quare habitabant Daemones in sepulcris; Is. LXV, 4: *qui habitant in sepulcris, et in delubris idolorum dormiunt*. Erant enim tam saevi, ut nemo posset transire per viam illam: quia *in via hac qua ambulabam, absconderunt superbi laqueum mihi*, Ps. CXLI, 4, *superbi*, idest Daemones.

Sed ostenditur eorum impatientia, quia Christi praesentiam non ferebant; unde dicitur *clamaverunt*: et in hoc ostenditur impatientia; Is. LXV, 14: *clamabitis prae dolore cordis, et prae contritione spiritus ululabitis*. Item fatentur Dei potentiam dicentes *quid nobis et tibi, Iesu fili Dei?* Vere nihil, quia nulla convenientia Christi ad Belial. Sed quare hoc dicebant? Quia graviter puniebant homines: et audierant, quia Christus deberet eis potestatem amovere. Unde voluerunt dicere: et si aliis nocuimus, tibi non nocuimus, quare non debes nos gravare. Item confitentur filium Dei. Et in hoc confunduntur Ariani, quia si non sanctis credunt, saltem Daemonibus credant. Sed contra, quia videtur quod non cognoverunt

*demoniacs met him*. Ferocity is shown, first, because he oppressed them; secondly, because they tried to deceive men. But why do the other evangelists mention only one, but he two? The answer is that there were certainly two, but one was better known. And they were fierce, because they harmed not only in a bodily way but also spiritually. Hence they dwelt among the tombs, in order to strike men with terror. Hence the opinion was erroneous, that the demons could return a souls to a dead body, as we read of Simon Magus. But this was not so, because demons pretended in order to deceive men. Hence Porphyry says that the race of devils is fallacious. Therefore, those wizards generally use the bodies of the dead; hence the demons live in the tombs: "You live in tombs and sleep in the shrines of idols" (Is 35:4). For they were so fierce *that no one could pass that way*: "In the path where I walk the proud", i.e., the demons, "have hidden a trap for me" (Ps 142:3).

(29) Their uneasiness is shown, because they did not endure the presence of Christ; hence it is said that *they cried out*: "You shall cry out for pain of heart, and shall wail for anguish of spirit" (Is 65:14). Then they admit God's power, saying, *What have you to do with us, Son of God?* Absolutely nothing, because there is no conformity between God and Belial. But why did they say this? Because they were seriously afflicting men, and they had heard that Christ would take their power from them. Hence they were really saying: Although we have harmed others, we have done you no harm; therefore, you should not molest us. Again, they were confessing him Son of God. In this the Arians are

eum: quia I ad Cor. II, 8: *si cognovissent, numquam regem gloriae crucifixissent* et cetera. Sed dicendum, quod quando dominus volebat, humanitatem ostendebat, ita quod se eis occultabat.

embarrassed, because if they do not believe the saints, they might at least believe the demons. But it seems that they did not know him, because 1 Corinthians (2:8) says that "if they had known, they would never have crucified the king of glory." The answer is that when the Lord wished, he showed his humanity, but in a way that concealed it from them.

*Quare venisti ante tempus torquere nos?* Sciunt Daemones quod in die iudicii Daemones debent suscipere maius tormentum cum dicetur *ite maledicti, in ignem aeternum*. Item credunt aliqui quod Daemones usque in diem iudicii non patiuntur poenam sensus, sed poenam damni: et hoc pro isto verbo *quia venisti ante tempus*. Sed contra hoc est quod dicit Damascenus: hoc hominibus mors, quod Angelis casus. Sed homines cum moriuntur, statim recipiunt poenam sensus, sic Angeli qui ceciderunt. Quidam dicunt quod ignem suum semper secum portant. Sed quomodo potest hoc fieri, quia iste ignis corporeus est? Dicendum, quod licet hic ignis sit corporalis, habet tamen aliquid spirituale: unde cruciat per modum cuiusdam alligationis; spiritus enim excedit naturam corporis, sed Deus alligat spiritus corporibus; sicut cum alligatur anima corpori, dat corpori ut moveatur secundum voluntatem animae: sicut si datur aliqua praelatura alicui in aliqua Ecclesia, ipso non existente in eadem; sic licet iste ignis sit corporeus, ratione spiritualitatis potest agere. *Torquere nos* et cetera. Magnum tormentum reputant quod non possint hominibus nocere. Sed si essent in Inferno, non possent ita nocere; et ita tormentum eis magnum est intrare in Infernum.

*Have you come here to torment us before the time?* The demons know that on the day of judgment they must undergo greater torment; when it is said: "Depart you accursed into eternal fire" (Mt 25:41). Some also believe that until the day of judgment the demons do not suffer the punishment of sense but the punishment of damnation. They believe this on account of that phrase, *before the time*. But Damascene does not accept this: "What death is for men, the fall is for the demons. But when men die, they receive the punishment of sense at once; so also the angels who fall." Some say that the devils always carry their own fire with them. But how can this be, for that fire is corporeal? The answer is that although the fire is corporeal, it possesses something spiritual; hence it tortures them after the manner of something that fetters. For the spirit exceeds the nature of a body; but God binds spirits to bodies, as when the soul is bound to a body, it confers on that body the ability to be moved in accordance with the will of the soul. Just as if a prelacy is given to someone in some church, but he does not reside in it; so, although this fire is corporeal, it can act by reason of something spiritual. *To torment us...* They regard it as great torment not to be able to harm men. But if they were in hell, they would not be

able to harm them thus; and so it is a great torment for them to enter hell.

*Erat autem non longe ab eis grex multorum porcorum pascens. Hic tangitur malitia, quia non solum hominibus nocent, sed et brutis. Grex porcorum: unde patet quod hoc non erat in Iudaea, quia Iudaei non utuntur porcis.*

(30) *Now a herd of many swine was feeding at some distance from them.* Here he touches on their malice, because they harm not only men but animals as well. Hence it is clear that this did not take place in Judea, because the Jews do not use swine.

*Si eiicis nos, mitte nos in porcos. Sed quare non petierunt quod mitteret eos in homines? Quia ipsi videbant eum sollicitum circa curam hominum. Sed quare in greges porcorum? Quia erant magis vicini. Item quia est animal valde immundum. Unde ad designandam immunditiam permisit intrare in porcos: et hoc videtur significari Iob XL, 22: numquid multiplicabit ad te preces, aut loquetur tibi mollia?*

(31) *If you cast us out, send us out into the swine.* But why did they not ask that he send them into men? Because they saw that he was solicitous about caring for men. But why into the herd of swine? Because they were close by. Also because it is a very unclean animal. So, to designate uncleanness, he permits them to enter the swine. And this seems to be signified in Job (41)3: "Will he multiply supplications to you? Will he speak soft words to you?"

Sequitur Christi concessio *et ait illis: ite et cetera.* Sed videtur dominus audisse Daemones. Dicendum quod non audivit; sed ex sua sapientia sic fieri permisit, et ordinavit, ut ostendatur malitia Daemonum, quia nisi dominus cohiberet, ita ruerent in homines, sicut ruerunt in porcos. Sed quando dominus permittit aliquid Daemonibus, non totaliter permittit sed imponit eis fraenum, ut in Iob II, 6. Unde ad hoc designandum permisit eos ruere in porcos. Item ad designandum quod nihil possunt nisi ex Dei permissione. Item ut homo suam dignitatem cognosceret, cum ad salutem unius hominis tot millia porcorum permiserit interfici.

(32) Christ's concession follows: *And he said to them, "Go."* But the Lord seems to have heard the demons. It should be said that he did not hear, but in his wisdom he permitted what happened, to show the malice of the demons; because if the Lord had not restrained them, they would have rushed into men as they rushed into the swine. But when the Lord permitted some demons, he did not permit entirely; for he put a restriction on them as in Job (2:6). Hence to designate this he permitted them to enter the swine. Also, to show that they could do nothing without God's permission; again, so that man might recognize his own dignity, since he permitted so many swine to be killed for the welfare of one man.



Sequitur executio mandati *et magno impetu abiit totus grex per praeceps in mare*; in quo denotatur quod nullus a Diabolo totaliter potest extinguere, nisi porcum se exhibeat, idest totaliter immundum. Unde habetur Apoc. XVIII, 21: *hoc impetu mittetur Babylon civitas illa magna*; II Petri II, 13: *hi velut irrationabilia pecora peribunt, percipientes mercedem iniustitiae* et cetera.

The execution of the command follows: *And the whole herd rushed down the steep bank into the sea*. In this is signified that no one can be entirely destroyed by the devil, unless he presents himself as swine, i.e., entirely unclean. Hence Revelation (18:21): "So shall Babylon, the great city, be thrown down with violence"; "But these, like irrational animals, receiving the reward of their unrighteousness" (2 Pt 2:13).

Sequitur pastorum admiratio; unde *pastores fugerunt* et nuntiaverunt haec omnia. Unde profecti nuntiaverunt triste et laetum: triste de porcis; sed laetum de daemoniaco curato. Per istos pastores signantur principes synagogae, qui propter temporalia, quantumcumque possunt, contradicunt Christo.

(33) He continues with the amazement of the swineherds: *Hence the herdsmen fled* and told everything. They told something sad and something joyful: sad about the swine, but joyful about the cured demoniac. By those herdsmen are signified the synagogue rulers, who for the sake of temporal things contradict Christ as much as they can.

Consequenter sequitur totius populi admiratio *et ecce tota civitas exiit obviam Iesu, et viso eo rogabant eum ut transiret a finibus eorum*. Et quare? Quia multa damna eis fecerat, ideo timebant, quod si plus ibi moraretur quod plura eis faceret damna. Sic aliqui propter detrimentum temporale timent esse cum Christo, ut habetur Is. XXX, 11: *declinate a me semitam: cesset a facie nostra sanctus Israel*. Vel aliter. Quia non ex malitia, sed ex devotione, quia indignos se reputabant. Simile dixit Petrus: *recede a me, quia homo peccator sum*.

(34) Then he mentions the amazement of the entire populace, *and the whole city went out to meet Jesus; and when they saw him, they begged him to leave their neighborhood*. But why? Because he had caused them a great loss. Therefore, they feared that if he stayed there longer, he would cause more. In the same way some fear to be with Christ on account of temporal loss, as Isaiah (30:11) says: "Leave the way, turn aside from the path, let us hear no more of the holy one of Israel." Or, another way: they acted not from malice but from devotion, because they regarded themselves unworthy. Peter says something similar: "Depart from me, because I am a sinful man" (Lk 5:8).

---

**Caput 9**  
**Lectio 1**  
**Reportatio Leodegarii Bissuntini**

**9—1**  
**Mt 9:1-8**

1 καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. 2 καὶ ἰδὼν προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, θάρσει, τέκνον· ἀφίενταί σου αἱ ἁμαρτίαι. 3 καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς, οὗτος βλασφημεῖ. 4 καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, ἵνατί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; 5 τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, ἔγειρε καὶ περιπάτει; 6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας — τότε λέγει τῷ παραλυτικῷ, ἐγερθεὶς ἄρον σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου. 7 καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 8 ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

1. And entering into a boat, he passed over the water and came into his own city. 2. And behold they brought to him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. 3. And behold some of the scribes said within themselves: He blasphemeth. 4. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? 5. Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise, and walk? 6. But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house. 7. And he arose, and went into his house. 8. And the multitude seeing it, feared, and glorified God that gave such power to men.

Supra posuit miracula contra pericula corporalia; hic ponit miracula contra pericula spiritualia: et secundum hoc duo facit. Primo ostendit quomodo subvenit sibi occurrentibus; secundo quomodo inquit quos salvet, ibi *et circuibat Iesus omnes civitates et castella*.

The miracles recounted above were against temporal dangers; here he mentions ones against spiritual dangers. He does two things: first, he shows how he helps those who come to him; secondly, how he searches out those he heals (v. 35).

Circa primum primo ponit remedium contra peccatum; secundo contra mortem, ibi *haec illo loquente ad eos* et cetera.

In regard to the first: first, he presents the remedy against sin; secondly, against death (v. 18).

Circa primum primo ponit remedium contra peccatum remittendo; secundo peccatores ad se trahendo, ibi *et factum est discumbente eo in domo* et cetera.

In regard to the first: first, he presents the remedy against sin by forgiving; secondly, by drawing sinners to himself (v. 10).

Et primo ponit quaedam praeambula ad beneficium; secundo ponit beneficium ipsum, ibi *ut autem sciatis* et cetera.

And first he draws the background to the favor; secondly, he mentions the favor itself (v. 4b).

Et primo ponitur locus; secundo devotio offerentium, ibi *et ecce offerebant ei paralyticum*.

First, the place is mentioned; secondly, the devotion of those presenting (v. 2).

Dicit ergo *ascendens Iesus in naviculam transfretavit*. Et continuatur haec pars, quia rogabant eum ut ab eis discederet, ideo ascendit navem. Unde dat intelligere quod si dicant aliqui, *recede a nobis, viam mandatorum tuorum nolumus*, Iob XXI, v. 14, statim recedit; unde *ascendit in naviculam*. Haec navicula significat crucem, vel Ecclesiam. *Et venit in civitatem suam*, scilicet in civitatem gentium, quae sibi datae sunt. Unde in Ps. II, 8: *postula a me, et dabo tibi gentes haereditatem tuam*. Sed est quaestio, quare Marcus et Lucas dicunt istud esse factum in Capharnaum; hic vero habetur quod in Nazareth, quae erat civitas sua. Dicendum quod quaedam erat civitas Christi ratione nativitatis: et haec erat Bethlehem; quaedam ratione educationis; et haec erat Nazareth; quaedam ratione conversationis et operationis miraculorum: et sic Capharnaum. Ideo bene dicitur *in civitatem suam*. Unde dicitur Lc. IV, 23: *quanta audivimus facta in Capharnaum, fac et hic in patria tua*. Augustinus aliter solvit, quia Capharnaum inter alias civitates Galilaeae erat magis famosa: unde erat quasi metropolis. Et sicut si aliquis esset de aliqua villa iuxta Parisius diceretur quod esset de Parisius propter notitiam loci; sic dominus, quia erat de finibus Capharnaum, dicebatur inde esse. Vel aliter, quia praetermittunt aliquid Evangelistae, unde aliquid potest addi, quod videlicet transivit per Nazareth, et venit in Capharnaum: et tunc obtulerunt ei.

(1) He says, therefore, *And getting into a boat, he crossed over*. This is connected with the preceding, because they begged him to leave; consequently, he entered a boat. Hence he gives to understand that if some say, "Depart from us, we do not desire the way of your commandments" (Jb 21:14), he departs at once. So, *he gets into a boat*. This boast signifies the Cross or the Church. *He came to his own city*, i.e., into the city of the pagans who had been given to him: "Ask of me and I will make the nations your heritage" (Ps 2:8). But why do Mark and Luke say that his was done in Capernaum, but Matthew says Nazareth, which was his city. The answer is that one city was Christ's by reason of birth, and this was Bethlehem; another by reason of upbringing, and this was Nazareth; another by reason of habitation and of working miracles, and this was Capernaum. Therefore, it is well said, *into his own city*. Hence Luke (4:23): "The things we have heard done in Capernaum, do also here in your own country." Augustine answers another way: Because Capernaum was the most famous city in Galilee, it was a kind of metropolis. And just as if someone were from a suburb of Paris, it would be said that he was from Paris on account of its being well-known, so the Lord, being from the boundaries of Capernaum, was said to be from there. Or, in another

way, because the evangelists omit something; hence something can be added, namely, that he passed through Nazareth and came to Capernaum. Then it was that they offered him.

*Ecce offerebant ei paralyticum.* Hic tangitur devotio offerentium: unde in Marco tangitur, quod quia non poterant transire, posuerunt per tegulas. Iste paralyticus significat peccatorem in peccato iacentem; unde sicut non potest paralyticus se movere, sic nec iste. Illi autem qui portant eum, sunt illi qui suis monitionibus portant eum ad Deum.

(2) *They brought a paralytic...* Here is suggested the devotion of those who brought him; hence in Mark (2:4) it says that because they could not get near him, they let him down through the opened roof. This paralytic signifies the sinner lying in sin; hence, as the paralytic cannot move himself, so neither the sinner. Those who carry him are the ones who by their urgings carry him to God.

*Videns autem Iesus fidem illorum et cetera.* Ponit beneficium: ubi possumus tria videre. Primo quid movit Iesum; secundo quid sit quod requiritur; tertio disceptationem contra beneficium. Curat aliquando dominus aliquem propter fidem suam, aliquando propter preces suas, et aliorum. *Videns ergo fidem illorum dixit*, unde dicitur Mc. XI, 24: *quicquid orantes petitis, credite quia accipietis, et fiet vobis. Confide, fili.* Quid ergo requiritur? Fides; Ps. CXXIV, 1: *qui confidunt in domino sicut mons Sion; non commovebitur in aeternum qui habitat in Ierusalem.* Et Act. XV, 9: *fide purificans corda eorum. Remittuntur tibi peccata tua.* Hic tangitur beneficium. Sed quid est quod iste petebat? Sanitatem corporis, et dominus dat sanitatem animae. Ratio est, quia peccatum erat causa aegritudinis, sicut in Ps. XV, 4: *propter iniquitates eorum multiplicatae sunt infirmitates eorum.* Unde fecit Deus sicut bonus medicus qui causam curat.

*When Jesus saw their faith...* He mentions the favor. Here we can see three things: first, what moved Jesus; secondly, what is required; thirdly, the complaint against the favor. Sometimes Jesus cures someone because of his faith, sometimes because of his prayers and those of others. Hence Mark (11:24): "Whatever you ask for in prayer, believe that you will receive, and it will be done to you." *Take heart [have faith]*. So what is required? Faith: "Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever" "Purifying their hearts by faith" (Acts 15:9). *Your sins are forgiven.* Here the favor is mentioned. But what had been his request? Bodily health, and the Lord gives health to his soul. The reason is that sin was the cause of the sickness, as in Psalm 16 (v. 4): "On account of their sins their infirmities were multiplied." Hence God acted as a good physician, who cures the cause.

Deinde ponit disceptationem contra beneficium, ibi *et cum cognovisset Iesus cogitationes eorum et cetera*. Dicit ergo *ecce quidam de Scribis dicebant intra se: hic blasphemat*. Et quare mirabantur? Quia videbant hominem, et non videbant Deum; solius autem Dei est dimittere peccata: ideo dicebant eum blasphemum, iuxta illud Iob XXXIV, 18: *qui dicit regi apostata, qui vocat duces impios et cetera*. *Et cum vidisset Iesus cogitationes eorum, dixit: ut quid cogitatis mala in cordibus vestris?* Hic confutat eos tripliciter: sua cognitione, verbo et facto; cognitione, quia sicut soli Deo pertinet dimittere peccata, sic cognoscere secreta cordis; Ps. VII, 10: *scrutans corda et renes Deus*.

*Cum vidisset*, quia solus scit cogitationes hominum. Et primo reprehendit eorum nequitiam, *ut quid cogitatis mala in cordibus vestris?* Quia blasphemum eum dicebant; Is. I, 16: *auferte mala de cogitationibus vestris*.

*Quid est facilius* et cetera. Hic ponit confutationem. Sed videtur male arguere dominus, quia arguit a minori affirmando: facilius enim videtur sanare corpus, quam sanare animam. Sed exponit sic Hieronymus: facilius est dicere quam facere; verum quantum ad factum, fortius est animam quam corpus sanare; sed quantum ad potestatem, eadem est potestas utrobique. Sed si ad dictum referatur, videmus quod mendaces cito mentiuntur, ubi non possunt deprehendi: in his enim quae apparent, deprehendi possunt, sed non in his quae latent. Unde in his audacter loquuntur ubi deprehendi non possunt. Facilius est ergo dicere, si non possitis cognoscere.

(3) Then he mentions the complaint against the favor. He says, therefore, *Some of the scribes said within themselves, "This man is blaspheming."* Why? Because they saw the man and did not see God. But only God can forgive sins; therefore, the called him a blasphemer: Job (34:18): "Who says to a king, 'Worthless one', and to nobles, 'Wicked man'." *But Jesus, knowing their thoughts said, "Why do you think evil in your hearts?"* Here he refutes them in three ways: by his knowledge, by a word and by a deed. By knowledge, because, as it belongs to God alone to forgive sins, so also to know the secrets of the heart: "God sees minds and hearts" (Ps 7:9).

(4) *Knowing their thoughts*, because he alone knows man's thoughts. First, he reprehends their villainy: *Why do you think evil thoughts in your hearts?* For they called him a blasphemer: "Remove the evil from your thoughts" (Is 1:16).

(5) *Which is easier?*... Here the disproof is given. But the Lord seems to argue incorrectly, because he argues from the lesser by affirming, for it seems easier to heal the body than the soul. But Jerome explains it thus: It is easier to say than to do; but as to doing, it is greater to heal the soul than the body; and as to power, it is the same power for both. But if it refers to words, we see that liars are quick to lie, when they cannot be caught. For in matters that are public, they can be caught, but not in those that are hidden. Hence in those cases they speak boldly, when they cannot be caught. Therefore, it is easier to say, if you could not know.

Ideo *ut autem sciatis quia filius hominis habet potestatem in terra dimittendi peccata*. Ostendit facto. Et primo ponitur finis operationis; secundo modus; tertio efficientia.

Unde dicit. Et propter hoc *ut sciatis quia filius hominis habet potestatem in terra dimittendi peccata; tunc ait paralytico: surge, tolle lectum tuum, et vade in domum tuam*. Per hoc manifestat se Deum. Supra I, 21. *Ipse enim est qui salvum faciet populum suum a peccatis eorum*. Dicit *quod filius hominis*, et dicit *in terra*, et elidit duplicem errorem, scilicet Nestorii et Photini. Dicebat Nestorius quod filius hominis, et filius Dei erant duo supposita: nec poterat dici de uno quod dicitur de altero; unde non poterat dici: iste puer creavit stellas. Ideo dicit *hominis*; quia Dei est dimittere peccata. Item contra Photinum, qui dicebat, quod Christus acceperat initium de virgine Maria, et merito acquisivit divinitatem: et nitebatur super illud infra XXVIII, 18: *et data est mihi omnis potestas in caelo et in terra*; ideo dicit *in terra*. Unde Baruch III, 38 dicitur: *post haec in terris visus est, et cum hominibus conversatus est. Habet potestatem*.

Videtur quod per hoc non ostendatur, quia etiam ipsi apostoli habebant potestatem. Sed dicendum quod ipsi habebant per viam administrationis, non auctoritatis. Hoc autem quod dicitur *ut autem sciatis* etc. dupliciter potest legi: vel ut sint verba Evangelistae, et ita fuit narrativa; vel sint verba Christi dicentis *ut sciatis* etc., et sic oratio est imperfecta, quia ipsi dubitabant. Ideo, ut sciatis quia ego habeo potestatem dimittendi peccata, *ait paralytico: surge* et cetera. Unde verbo curavit, quod proprium est Dei, iuxta illud Ps. XXXII, 9: *dixit, et facta sunt*.

(6) Therefore, *that you may know that the Son of man has power on earth to forgive sins*. He shows it in deed: first, the end of the deed is mentioned; secondly, the method; thirdly, the efficacy.

Hence he says, *In order that you may know that the Son of man has power on earth to forgive sins, he says to the paralytic, "Rise, take up your bed and go home."* By this he manifests that he is God: "He will save his people from their sins" (Mt 1:21). He says, *the Son of man*, and *on earth*, thereby shattering two errors, namely, Nestorius' and Photinus'. Nestorius said that the Son of God and the Son of man were two suppositis [persons] and that something said of one could not be said of the other. Hence it could not be said: This child created the stars. Therefore, he says, *Son of man*, because it belongs to God to forgive sins. Likewise, against Photinus, who said that Christ received his origin from the Virgin Mary and acquired divinity by his merits. And he rested his belief on Matthew (18:18): "All power has been given to me on earth and in heaven." That is why he says, *on earth*. Hence it says in Baruch (3:38): "After this he was seen on earth and conversed with men." *Has the power*.

It seems that this does not prove anything, because the apostles themselves had the power. However, they had it as ministers, not as its authors.

The statement, *but that you may know...*, can be taken in two ways: either as the words of the evangelist, and then they are narrative; or as the words of Christ, and then the statement is left incomplete, because they

doubted. Therefore, that you may know that I have power to forgive sins, *he says to the paralytic: "Rise..."* Hence he cured with a word, as God alone does: "He spoke and they were made" (Ps 33:9).

Tria habebat infirmus: iacebat in lecto, portabatur ab aliis, ire non poterat. Quia ergo iacebat dixit *surge*; quia portabatur, praecepit ut portaret *tolle lectum tuum*; quia ire non poterat, dixit *et ambula*, *Dei enim perfecta sunt opera*, Deut. XXXII, 4. Similiter peccatori in peccato iacenti dicitur *surge*, a peccato per contritionem; *tolle lectum*, per satisfactionem; Michaeae VIII, 9: *iram domini portabo, quia peccavi ei. Et vade in domum tuam*, in domum aeternitatis, vel in conscientiam propriam; Sap. VIII, 16: *intrans in domum meam conquiescam in illa*.

Three things should be noted about the sick man: he lay on a pallet, he was carried by others, he could not move. Therefore, because he lay on a pallet, he said, *Rise*; because he was carried, he said, *take up your bed*; because he could not move, he said, *and walk*, for "God's works are perfect" (Dt 32:4). Similarly, to a sinner lying in sin it is said, *Rise* from sin by sorrow; *take up your bed* by satisfaction: "I will bear the Lord's anger, because I have sinned against him" (Mic 8:9); *and go home*, the home of eternity or this own conscience: "When I enter my house, I will find rest in her" (Wis 8:16).

Sequitur executio *surrexit, et abiit*. *Videntes autem turbae*, non Scribae, quia isti dedignabantur, *timuerunt*; Hab. III, 2: *domine, audiavi auditum tuum, et timui*. Sed quo timore? Quia *glorificaverunt Deum*, quia omnia in Deum retulerunt; Ps. CXIII, 1: *non nobis, domine, non nobis, sed nomini tuo da gloriam. Qui dedit potestatem talem hominibus*. Unde isti non contemnunt, sicut Scribae. Sed quia dicitur *hominibus*, ideo Hilarius exponit: *qui dedit talem potestatem hominibus* ut fiant filii Dei, ut in Io. I, 12: *dedit eis potestatem filios Dei fieri*.

(7-8) Then follows the execution of the commands: *He rose and went home*. *When the crowds*, not the scribes, because they were scornful, *saw it, they were afraid*: "O Lord, I have heard the report of you and I feared" (Hab 3:2). But with what fear? Because *they glorified God*, for they referred everything to God: "Not to us, O Lord, not to us, but to your name give the glory" (Ps 115:1). *Who had given such power to men*. Hence they are not scornful like the scribes. But because it says, *to men*, Hilary explains: "You gave such power to men, that they be made sons of God," as in John (1:12): "He gave them power to be made sons of God."

---

**Lectio 2**  
**Reportatio Leodegarii Bissuntini**

9 καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, μαθηαῖον λεγόμενον, καὶ λέγει αὐτῷ, ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. 10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. 11 καὶ ἰδόντες οἱ φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ, διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; 12 ὁ δὲ ἀκούσας εἶπεν, οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ ἀλλ' οἱ κακῶς ἔχοντες. 13 πορευθέντες δὲ μάθετε τί ἐστίν, ἔλεος θέλω καὶ οὐ θυσίαν: οὐ γὰρ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.

Hic ponitur, primo, conversio peccatorum; secundo disceptatio Phariseorum, ibi *et videntes Pharisei dicebant discipulis eius*.

Et primo dicit, qualiter quemdam vocavit ad discipulatum; secundo quomodo multos ad familiaritatem, ibi *et factum est discumbente eo in domo et cetera*.

Dicit ergo *cum transiret inde Iesus*. Quare transivit? Quia insidiabantur ei, ideo nolebat turbas, ut dicitur Eccli. VIII, 13: *non incendas carbones peccatorum*. Vidit hominem, vere hominem, quia peccatorem; Ps. LXXXI, 7: *vos autem sicut homines moriemini, et sicut unus de principibus cadetis*. Sedentem in telonio, telonio vectigalium. Unde erat locus ubi vectigalia recipiebantur: unde erat in quodam statu ubi vix homo vivere potest sine peccato. *Matthaeum nomine*. Alii appellant eum levi, ad servandum honorem eius, ut non

**9—2**  
**Mt 9:9-13**

9. And when Jesus passed on from thence, he saw a man sitting in the custom house, named Matthew; and he saith to him: Follow me. And he arose up and followed him. 10. And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples. 11. And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans and sinners? 12. But Jesus hearing it, said: They that are in health need not a physician, but they that are ill. 13. Go then and learn what this meaneth, I will have mercy and not sacrifice. For I am not come to call the just, but sinners.

Here two things are mentioned: first, the conversion of sinners; secondly, the complaint of the Pharisees (v. 11).

First, he tells how he called a certain man to discipleship; secondly, how he called many to intimacy (v. 10).

(9) He says, therefore, *As Jesus passed on from there...* Why did he pass on? Because they were lying in wait for him, he avoided the crowds, as it says in Sirach (8:3): "Do not heap wood on the fire of sinners." *He saw a man*, a man, indeed; because he was a sinner: "You shall die like men and fall like any prince" (Ps 82:7). *Sitting at the tax office*. Hence he was pursuing a vocation which one can scarcely follow without sin. *By the*



noscatur ille esse peccator; sed ipse vocat se Matthaeum, quia iustus in principio accusator est sui, dans intelligere quod dominus non est acceptator personarum. *Et dixit ei: sequere me.* Et hoc magnum est quod moveat dominus ad sequelam. *Et surgens secutus est eum.* Unde potuit dicere illud Iob XXIII, 11: *vestigia eius secutus est pes meus, viam eius custodivi, et non declinavi ab ea.*

Sed obiicitur, quod hoc non potest esse quod ad unum verbum iste secutus est eum. Et dicendum quod fama Iesu ita divulgata erat, quod iam beatum se reputabat qui sequebatur eum; ideo ad unum verbum iste secutus est eum. Unde ostenditur obedientia, quia statim secutus est eum. Sed quare non statim vocavit a principio? Dicendum quod iste sapiens erat sapientia saeculi. Tardavit autem dominus vocare eum, donec miracula provocarent. Vel dicendum quod istud dictum est per reiterationem, quia iste fuit in praedicatione domini in monte. Sed quare ergo sic ponit Matthaeus? Dico ratione humilitatis: quia enim miraculum reputavit vocationem eius, ideo inter miracula recitavit. Sed quare plus fit mentio de vocatione Petri, et Andreae, et Matthaei, quam aliorum? Dicendum quod inter viliores homines fuerunt piscatores. Item inter peccatores, illi maxime qui vectigal recipiebant. Et ideo specialiter fit mentio, ad cognoscendum quod Deus non est personarum acceptator.

*name of Matthew.* Others call him Levi, to save his honor and keep him from being known as a sinner. But he calls himself Matthew, because a just man in the beginning accuses himself; giving us to understand that the Lord is not an acceptor of persons. *And he said to him: "Follow me."* It is a great thing that the Lord moves him to follow. *And he rose and followed him.* Hence he could say from Job (23:11): "My foot has held fast to his steps; I have kept his way and have not turned aside."

But it is objected that it cannot be that at one word he followed him. The answer is that Jesus' fame had been so widespread, that anyone who followed him considered himself blessed; therefore, at one word he followed him. Hence obedience is shown, because he followed at once. But why did he not call him from the very beginning? The answer is that this wise person was the wisdom of the world. But the Lord waited before calling him, until he roused him by his miracles. Or, all this was said as a repetition, because he was present at the Lord's preaching on the mount. Then why does Matthew mention his call in this way? I say by reason of humility; for since he regarded his call as a miracle, he mentioned it among the miracles. But why was more mention made of the call of Peter and Andrew and Matthew than of the others? I answer that among the lowlier men were fishermen. Likewise among sinners, the worst were those who collected taxes. Therefore, special mention is made of them to show that God is not an acceptor of persons.

Sequitur *et factum est, eo discumbente in domo, ecce multi publicani et peccatores venientes discumbebant cum Iesu et discipulis eius*. Hic tangitur quomodo multos vocavit ad familiaritatem. Unde dicit *et factum est* et cetera. Alii dicunt quod fecit ei convivium; iste vero tacet. Et verum est quod fecit; unde invitavit multos, ut ad Deum traherentur, quia *cortina cortinam trahit*, Ex. XXXVI. Unde signum est quod aliquis firmiter conversus est ad dominum, quando alios trahit, quos magis diligit. Unde dicit, quod *multi publicani discumbebant et peccatores cum Iesu*, quia, *si quis aperuerit mihi, intrabo, et caenabo cum eo, et ipse mecum*, Apoc. III, 20.

*Et videntes Pharisei et cetera*. Dictum est qualiter dominus peccatores invitat ad sequelam, et ad convivium recipit; hic ponitur disceptatio: primo de societate; secundo de convivio, ibi *tunc accesserunt ad eum discipuli Ioannis*.

Circa primum primo ponitur quaestio; secundo responsio, ibi *ait Iesus* et cetera.

Dicit ergo *et videntes Pharisei dicebant discipulis eius*. Notandum quod isti Pharisei erant malitiosi; unde volebant schisma ponere inter discipulos et Iesum; unde discipulis Iesum accusabant, et discipulos Iesu. Unde volentes erga discipulos accusare Iesum, dicunt *quare cum publicanis et peccatoribus manducat magister vester?* Isti sunt de numero illorum de quibus habetur Prov. VI, 16: *sex sunt quae odit dominus, et septimum detestatur anima eius, scilicet qui seminat inter fratres discordias*. Sed quaeritur quare Lucas dicit istud esse dictum de discipulis. Et

(10) He continues: *As he was at table in the house, many tax collectors and sinners came and sat down with Jesus and his disciples*. Here he shows how many were called to intimacy. Hence he says, *As he sat at table...* Others say that he gave him a banquet, but Matthew is silent. But it is true that he did; hence he invited many, so that they would be drawn to the Lord, because "curtain draws curtain" (Ex c. 36). Therefore, it is a sign that one is firmly converted to the Lord, when he draws others, whom he loves more. Hence he says, *many tax collectors and sinners came and sat down with Jesus*, because "if anyone opens to me, I will enter and dine with him and he with me" (Rev 3:20).

(11) *When the Pharisees saw this...* We have seen how Jesus calls sinners to follow him and accepts them at the banquet. Here the complaint is mentioned: first, about the company; secondly, about the banquet (v. 14).

In regard to the first, the question is put; secondly, the response (v. 12).

Therefore, *when the Pharisees saw this, they said to his disciples*. It should be noted that those Pharisees were malicious; hence they wished to effect a rupture between the disciples and Jesus. So they complained about Jesus to the disciples, and about the disciples to Jesus. Therefore, wishing to complain to the disciples about Jesus, they ask: *Why does your teacher eat with tax collectors and sinners?* They belong to that group mentioned in Proverbs (6:16): "There

respondet Augustinus, quod eadem est sententia utrobique, licet verba differant, quia totum imputabant doctrinae magistri: unde Lucas refert ad verba, sed Matthaeus ad sententiam. Sed videtur quod isti recte arguebant, quia sunt vitanda peccatorum consortia.

- Sed notandum, quod aliquando sunt vitanda peccatorum consortia propter superbiam et contemptum, ut isti sicut habetur Is. LXV, 5: *non appropinques mihi, quia immundus es.*
- Alii vero vitant consortia propter peccatorum utilitatem, ut erubescant, et sic convertantur; et sic ut dicit Paulus I ad Cor. VI, 5: *ad verecundiam vestram dico, sic non est inter vos sapiens quisquam.*
- Item aliquis vitat propter cautelam sui timens ne pervertatur; Eccli. XIII, v. 1: *qui tangit picem, coinquinabitur ab ea.* Et in Ps. XVII, 27: *cum perverso perverteris.*

E contrario similiter aliqui commorantur cum peccatoribus ad sui probationem: unde tentatio est sui probatio, ut habetur Eccli. XXVII, 6: et II Petri II, 8: *aspectu enim et auditu iustus erat*

are six things which the Lord hates, and a seventh which his soul detests," namely, "the man who sows discord among brothers." But why does Luke say that this was said about the disciples? Augustine answers that the sentiment of both is the same, although the words are different, because they imputed it all to the teaching of the Master. Hence Luke refers to the words, Matthew to the sentiment. But it seems that they were right, because association with sinners should be avoided.

- However, it should be noted that association with sinners must be avoided sometimes on account of pride and contempt, as those in Isaiah (65:5): "Keep to yourself, do not come near me, because you are unclean."
- But others avoid the company of sinners for the welfare of the sinners, so that they will be ashamed and be converted; thus it is that Paul says in 1 Corinthians (6:5): "I say this to your shame. Is there no man among you wise enough to decide?"
- Likewise, others avoid them as a precaution, fearing that they be defiled: "Whoever touches pitch will be defiled" (Sir 13:11); "With the crooked you show yourself perverse" (Ps 18:26).

On the other hand, some mingle with sinners to prove themselves; hence temptation is a test of oneself, as it says in Sirach (27:6); and 2 Peter (2:8)

*habitans apud eos. Et Cant. II, 2: sicut lilium inter spinas, sic amica mea inter filias.* Et ibi dicit Glossa: non fuit bonus, qui malos tolerare non potuit. Item aliqui inter malos commorantur propter conversionem, ut Paulus dicit I Cor. IX, 19: *omnibus omnia factus sum, ut omnes lucrifacerem.* Sed differentia est, quia peccatoribus perseverantibus et poenitere nolentibus non oportet communicare; de illis vero, de quibus speratur, distinguendum est ex parte illius qui habitat, quia aut est firmus, aut infirmus: si infirmus, habitare cum eis non debet; si firmus, competens est ut cum eis habitet, ut eos ad Deum convertat. Item Iesus medicus erat certus; ideo cum esset cum eis, periculum non timebat; ideo et cetera.

Sed sequitur Iesu responsio. Et ponit rationes tres. Primo ex similitudine dicit *at Iesus audiens dixit: non est opus valentibus medicus.* Et vocat se dominus medicum: et bene; Ps. CII, 3: *qui sanat omnes infirmitates tuas*, scilicet tam animae, quam corporis; ideo tangit infirmitates et animae, et corporis; unde dicit *non est opus valentibus medicus* et cetera. Valentes dicuntur qui ex superbia reputant se valere, de quibus Apoc. III, 17 dicitur: *dicis: dives sum, et locupletatus, et nullius egeo, et nescis, quia tu es miser, et miserabilis, pauper, caecus, et nudus.* Et talibus non est opus medicus, *sed male habentibus*, idest peccatum recognoscentibus: sicut dicebat David, Ps. I, v. 5: *iniquitatem meam ego cognosco* et cetera.

says: "By what the just man saw and heard as he lived among them, he was vexed in his righteous soul"; and Song of Songs (2:2): "As a lily among thorns, so is my love among maidens." And a Gloss: "He was not good who could not endure evil men." Some also mingle with evil men to convert them: "I have become all things to all men, that I might gain all" (1 Cor 9:9). But there is a difference, because it is not fitting to communicate with persistent sinners and those who refuse to repent. But in regard to those about whom there is hope, we must distinguish on the part of the one mingling with sinners whether he is strong or weak. If he is weak, he should not mingle with them; if he is strong, it is suitable for him to remain in order to convert them to God. Furthermore, Jesus the Physician was certain; consequently, while he was with them, there was no danger to fear...

(12) Then follows Jesus' response, wherein he gives three reasons. First, he uses a comparison: *But when Jesus heard it, he said: "Those who are well have no need of a physician."* The Lord calls himself a physician; and correctly so: "He heals all your diseases" (Ps 103:3), namely, of soul and body. Therefore, he refers to infirmities of body and soul; hence he says, *those who are well have no need of a physician.* The well are those who from pride consider themselves well; concerning these Revelation 3:17): "You say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind and naked." Such persons do not need a physician, *but those who are*

weak, i.e., acknowledge their sin, as David: "For I know my transgression" (Ps 51:3).

Secundo inducit auctoritatem dicens *euntes autem discite quid est*; quasi dicat: vos non intelligitis Scripturas, sed ite, et discite quid est, *misericordiam volo, et non sacrificium*. Hoc scribitur Osee VI, 6. Et dupliciter exponitur.

- Primo ita quod intelligatur unum alii praeferrere, quia magis volo misericordiam quam iudicium: unde praefertur sacrificium sacrificio. Sacrificium est agnus, item misericordia: talibus enim hostiis miseretur Deus. Quid ergo istorum melius? Prov. XXI, 3: *facere misericordiam et iudicium magis placet Deo quam victimae*.
- Vel ita quod unum approbetur, reliquum vero reprobetur; misericordiam volo, sed non sacrificium, quod facitis. Unde Is. I, 15: holocausta nolui, quia *manus vestrae sanguine plenae sunt*.
- Vel aliter. *Misericordiam volo, et non sacrificium*. Illud enim dicitur aliquis velle, quod vult propter se, et non propter aliud, sicut si medicus diceret: volo sanitatem; et sic in operibus quae offerimus Deo, quaedam offerimus propter se, ut diligere Deum et proximum; alia vero propter ista; Michaeae c. VI, 8: *indicabo tibi, homo, quid sit bonum, et quid dominus requirat a te. Utique facere iudicium, et diligere misericordiam*.
- Tertio inducit dominus aliam rationem ex suo officio, ut si aliquis legatus missus esset, et uteretur suo officio, si prohiberetur ab alio, diceret: stultus es, quia prohibes quod ad me pertinet. Venerat dominus ad salvandum

(13) Secondly, he cites a scriptural text, saying, "*Go and learn what this means...*" As if to say: You do not understand the Scripture, but go and learn what this means: "*I desire mercy and not sacrifice*." This is written in Hosea (6:6). And it is explained in two ways:

- first, so that one is understood to be preferred to the other, because I desire mercy more than sacrifice; hence one sacrifice is preferred to another. A lamb is a sacrifice and so is mercy; for by such offerings God shows mercy. Therefore, which of these is better? "To show mercy and judgment is more acceptable to the Lord than victims" (Pr 21:3).
- Or secondly, so that one is approved and the rest rejected: I desire mercy, but not the sacrifice you make. Hence Isaiah (1:15): "I do not desire holocausts, because your hands are filled with blood."
- Or, another way: *I desire mercy and not sacrifice*. For one is said to desire that which he wants for its own sake and not for the sake of something else. It is as though a physician said: "I desire health," and so among the works we offer God, we offer some for their own sake, as loving God and neighbor; others for the sake of these: "I

peccatores; unde dictum est: *et vocabis nomen eius Iesum: hic enim salvum faciet populum suum a peccatis eorum*. Et ideo dicit *non veni vocare iustos, sed peccatores*. Lucas addit, *ad poenitentiam*. Et iusta est haec additio, quia non venit vocare peccatores, ut remanerent in peccatis, sed ut amoveantur ab eis. Sed potest quaeri de iustis, quia nullus iustus, nisi solus Deus, quia omnes sumus peccatores. Item videtur falsum quod dicit, quia Ioannes iustus fuit, Simeon iustus, Zacharias iustus; et tamen eos vocavit.

Dicendum quod distinguendum est de iustitia; quia iustus aliquis dicitur qui peccato non est obnoxius; et sic non est iustus quisquam, quia omnes vel mortali, vel veniali, vel originali sunt obnoxii, saltem quantum ad reatum; et istud penitus delevit, quia, Io. V, v. 40, *ipse venit ut vitam habeant*. Unde non venit vocare iustos, inquantum iustos, sed inquantum peccatores. Item dicitur iustus, qui non est obnoxius peccato mortali: unde non veni vocare iustos ad poenitentiam, sed ad maiorem iustitiam. Vel sic. *Non veni vocare iustos*, idest qui de sua iustitia confidunt sed *peccatores*, qui poenitent ignorantes suam iustitiam.

will show you, O man, what is good; and what the Lord requires of you. Indeed, to do justice and to love mercy" (Mic 6:8).

- Thirdly, the Lord gives another reason, based on his mission. It is as though an emissary, if he were prevented from exercising his office, should say: "You are foolish, because you are preventing what pertains to me." The Lord had come to save sinners; hence it was said above (1:21): "And you shall call his name Jesus, for he will save his people from their sins." Therefore, he says, *I have come to call not the just, but sinners*. Luke adds, to repentance". And this addition is proper, for he did not come to call sinners and let them remain in their sins, but that they be removed from them.

But we might inquire about the just, because no one is just but God alone, and we are all sinners. Likewise, it seems that what he says is false, because John was just, and Simeon and Zechariah were just; yet he called them. For an answer we must make a distinction about justice, because one is called just for not being subject to sin. In this sense no one is just, because all are subject to mortal or venial or original sin, at least as far as the debt is concerned. This he totally blotted out: "He came that they might have life" (Jn 5:40). Hence he did not come to call the just, as just, but the just, in so far as they are sinners.

Likewise, one is called just who is not subject to mortal sin; hence he came not to call these just to repentance, but to greater justice. Or, in this way: *I came not to call the just*, i.e., who put trust in their own justice, *but sinners*, who repent, not knowing their justice.

---

**Lectio 3**  
**Reportatio Leodegarii Bissuntini**

**9—3**  
**Mt 9:14-17**

14 τότε προσέρχονται αὐτῷ οἱ μαθηταὶ ἰωάννου λέγοντες, διὰ τί ἡμεῖς καὶ οἱ φαρισαῖοι νηστεύομεν [πολλά], οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν; 15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, μὴ δύναται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. 16 οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χειρόν σχίσμα γίνεται. 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότεροι συντηροῦνται.

14. Then came to him the disciples of John, saying: Why do we and the Pharisees, fast often, but thy disciples do not fast? 15. And Jesus said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast. 16. And nobody putteth a piece of raw cloth unto an old garment. For it taketh away the fulness thereof from the garment, and there is made a greater rent. 17. Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserved.

Hic ponitur quaestio de convivio: et sequitur responsio, ibi *et ait Iesus*. Sed tunc est hic quaestio litteralis, quare Mc. II, 18 et Lc. V, 29 videtur quod ab aliis facta fuerit quaestio: ubi dicitur Mc. II, 18: *quare discipuli Ioannis et Pharisaeorum ieiunant, tui autem discipuli non ieiunant?* Ergo discipuli non dixerunt. Augustinus solvit. Ita erat quod Pharisaei insidiabantur Christo: unde aliquando secum Herodianos traxerunt, modo vero assumpserunt discipulos Ioannis. Unde potuit et ab aliis,

(14) Here arises a question about banqueting, followed by the answer. But then there is the textual question as to why it seems from Mark (2:18) and Luke (5:29) that the question was proposed by others; for it says in Mark (2:18): "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" Therefore, the disciples did not put the question. Augustine answers that the Pharisees lay in wait for Christ; hence they sometimes

et a discipulis peti. Sed unde hoc quod ieiunabant? Respondetur hic ex traditionibus suis, vel ex lege, sicut habetur quod in die propitiationis tenebantur ieiunare. Et Zac. VIII, 19: *ieiunium quarti, et ieiunium quinti, et ieiunium septimi, et ieiunium decimi erit domui Iuda in gaudium, et laetitiam, et in solemnitates praeclaras*. Item discipuli Ioannis ieiunabant exemplo magistri sui, qui magnae fuit austeritatis; discipuli vero Christi non ieiunabant. *Et ait illis Iesus*.

drew the Herodians with them. But on this occasion they took John's disciples. Hence he could be asked both by others and by the disciples. But why did they fast? The answer is that it was due to their traditions or to the Law; as, for example, on the day of propitiation they were bound to fast: "The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah seasons of joy and gladness, and cheerful feasts" (Zech 8:18). Likewise, John's disciples fasted because of the example of their master, who was a man of great austerity; but Christ's disciples did not fast.

Hic respondet Iesus, et subtiliter. Primo assignat causam a parte sua, deinde a parte discipulorum.

(15) *And Jesus said to them...* Here Jesus answers in a subtle way: first, he assigns a cause on his part; secondly, on the part of the disciples (v. 16).

Circa primum duo facit. Primo determinat tempus epulandi; secundo ieiunandi, ibi *venient autem dies cum auferetur ab eis sponsus; et tunc ieiunabunt*.

In regard to the first he does two things: first, he determines the time for feasting; secondly, of fasting (v. 15b).

Dicit ergo numquid possunt filii sponsi lugere quamdiu cum illis est sponsus? Ubi iste dicit *lugere*, alius dicit *ieiunare*; licet enim ieiunium quamdam habeat laetitiam spiritualem, tamen, ut habetur Hebr. XII, 11, *omnis disciplina in praesenti quidem videtur esse non gaudii, sed moeroris*. Unde est ieiunium spiritualis laetitiae, ut habetur Dan. IX, v. 3: *posui faciem meam ad dominum Deum meum deprecari, et rogare in ieiunio, sacco et cinere*. Item est luctuosum et afflictionis, ut quando propter dolores.

He says, therefore: *Can the wedding guests [children of the bridegroom] mourn, as long as the bridegroom is with them?* Where he says *mourn*, another says "fast"; for although a fast involves some joy, yet as it says in Hebrews (12:11): "For the moment all discipline seems painful rather than pleasant." Hence there is a fast of spiritual joy, as it says in Daniel (9:3): "Then I turned my face to the Lord, seeking him by prayer and fasting and sackcloth and ashes." Likewise, it is mournful and afflictive, as when it involves pain.



Respondet dominus de utroque. Sponsus Christus enim est: qui habet sponsam sponsus est. Ipse enim est sponsus totalis Ecclesiae, et primordium. Aliud habuit primordium lex vetus, et aliud lex nova; lex enim vetus primordium habuit in timore; lex nova in amore; unde Rom. VIII, 15: *non enim accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum Dei*. Et Hebr. XII, 22: *accessistis ad montem Sion, et civitatem Dei viventis Ierusalem*. Quia igitur primordium novae legis fuit in amore, ideo discipulos suos nutrire debuit in amore quodam: ideo se sponsum nominat, et discipulos filios, quia ista sunt nomina amoris. Unde bonum est quod conservem eos; et ideo nolo aliquid grave eis imponere ne abhorreant, et sic retrocedant. Et ideo qui in religionibus sunt novi, non sunt gravandi. Unde Ambrosius in Lib. de Simil. reprehendit eos qui novitios graviter onerant. Et hoc est quod Christus dicit: *numquid possunt filii sponsi lugere?* etc., quasi dicat: non oportet quod ieiunent, sed magis in quadam dulcedine vivere et amore; ut sic legem meam recipiant in amore, ut habetur ad Rom. VI, 4: *quomodo surrexit Christus a mortuis per gloriam patris, ita et nos in novitate vitae ambulemus*. Unde a Pascha usque ad Pentecosten non fiunt ieiunia, quia tunc recolit Ecclesia novitatem legis. *Venient autem dies* et cetera. Et hoc ad litteram.

*Venient dies*, quando scilicet vobis procurantibus auferetur ab eis sponsus; et tunc ieiunabunt. Et hoc praedixit eis dicens, Io. XVI, 20: *vos plorabitis, mundus autem gaudebit*. Illi enim qui ante Christum fuerunt, desideraverunt Christi praesentiam, ut Abraham, et Isaias, et alii prophetae. Item

The Lord answers concerning both. For the bridegroom is Christ; the one who has the bride is the bridegroom. For he is the bridegroom of the entire Church and is its source. The Old Law has one source; the New, another. For the Old Law had its beginning in fear; the New, in love: "You did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship" (Rom 8:13); "You have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem (Heb 12:22). The origin of the New Law was in love; consequently, he should nourish his disciples in love. Hence he calls himself a bridegroom and the disciples children, because they exist in the name of love. Hence it is good that I preserve them; consequently, I do not want to impose anything burdensome on them, lest they detest it and thus withdraw. Therefore, those who are new in the religious life should not be burdened. Hence Ambrose in a book scolds those who lay great burdens on novices. And this is what Christ says: *Can the children of the bridegroom mourn?* As if to say: It is not fitting that they fast, but that they live in a gentle atmosphere and in love, so that they may accept my law in love, as it says in Romans (6:4): "As Christ was raised from the dead by the glory of the Father, we too may walk in newness of life." Hence from Easter to Pentecost are not fasts, because the Church is then celebrating the newness of life.

*The days will come*, namely, when you succeed in achieving it, *when the bridegroom will be taken away, and then they will fast*. And he foretold this to them, saying: "You will weep, but the world will rejoice" (Jn 16:20). Those who lived before Christ, as Abraham

post mortem eius desiderata fuit ab apostolis: unde Petrus quasi in continuo dolore erat propter absentiam Christi; et Paulus dicebat, *cupio dissolvi, et esse cum Christo*. Unde tunc erat tempus ieiunandi. Alia ratio quare in praesentia non tenentur ieiunare, quia ieiunium eligendum est inquantum castigat carnem, ne contra spiritum invalescat; sed cum erat praesens, custodiebat eos ab excessu; ideo non oportebat eos ieiunare; unde in Io. XVII, 12: *pater, cum eram cum eis, conservabam eos*. Sed Ioannes Baptista non habebat hanc virtutem, ideo ieiunare debebant eius discipuli. Sed quando Christus ablatus fuit, eos oportuit ieiunare. Unde Paulus dicit I Cor. IX, 27: *castigo corpus meum et in servitutem redigo et cetera*.

and Isaiah and the other prophets, and desired the presence of Christ. Likewise, after his death his presence was desired by the apostles; hence Peter suffered continual grief on account of Christ's absence, and Paul said: "I desire to be dissolved and to be with Christ" (Phil 1:23). Hence this was the time for fasting. Another reason why they were not bound to fast in the time of Christ was that a fast should be undertaken as taming the flesh, so that it does not prevail against the spirit. But when he was present, he guarded them from excesses; therefore, it was not fitting that they fast. Hence John (17:12): "Father, while I was with them I have guarded them." But John the Baptist did not have this power; consequently, his disciples were expected to fast. Hence Paul says in 1 Corinthians (9:27): "I chastise my body and bring it under subjection."

*Nemo autem mittit commissuram panni rudis in vestimentum vetus*. Hic ponit aliam rationem a parte discipulorum, et ponit duo exempla. Unum secundum Augustinum, aliud secundum Hieronymum. Unde secundum Augustinum vult dicere: dictum est quod in praesentia Christi non debebant ieiunare discipuli, nec etiam ex conditione sua, quia imperfectis gravia iniungi non debent. Igitur cum isti sint imperfecti, eis ieiunium iniungi non debet. Ut istud ergo significet, tangit sub metaphora panni et vini. Quia iustitia consistit in operibus exterioribus, et in novitate affectionis, ideo duo exempla ponit. Dicit ergo *nemo mittit* etc., ut si vellet iungere novum pannum, non ponet *commissuram*, idest depetiaturam, *panni rudis*, idest novi in vestimentum vetus, quia tolleretur eius pulchritudinem; sic si aliquis imperfectus habet aliquam consuetudinem vitae suae, si

(16) *No one puts a piece of unshrunk cloth on an old garment*. Here he presents the other argument, the one on the part of the disciples. He gives two examples; one is explained by Augustine and the other by Jerome. According to Augustine he means to say: While Christ is present, the disciples were not to fast on account of their condition, because heavy burdens should not be imposed on the imperfect. Therefore, since they are imperfect, they should not be commanded to fast. So in order to stress this he touches upon it in metaphors dealing with cloth and wine. Because righteousness consists in external works and in newness of affection, he gives two examples. He says, therefore, *No one puts...*, i.e., if he wanted to add the new cloth, he would not sew a piece of new cloth on the old

vis imponere ei aliud iugum, recedit ab eo quod consueverat, *et efficitur peior scissura*, ut habetur infra.

*Neque mittunt vinum novum in utres veteres.* Ponit hic aliud exemplum de vino; quasi dicat: discipuli mei sunt quasi utres veteres. Vinum novum est lex nova ratione novitatis: unde cum recepissent spiritum sanctum, dixerunt eos musto madere, Act. II, v. 13. Unde *neque mittunt vinum novum in utres veteres: alioquin rumpuntur utres.* Unde si homini veteri, qui aliquando habet aliquam consuetudinem, imponis novum vivendi modum, rumpitur cor per intolerantiam. Item *effunditur vinum*, idest non custoditur, *et utres pereunt*: quia conculcaverunt mandata Dei; et ideo pereunt. *Sed vinum novum in utres novos mittunt*, doctrinam spiritualem innovans per affectum, ut dicit apostolus I Cor. c. II, 13: *spiritualibus spiritualia comparantes.* Prov. II, 10: *si introierit sapientia cor tuum, et scientia animae tuae placuerit, custodiet te, et prudentia servabit te, ut eruaris a via mala, et ab homine qui perversa loquitur et cetera.*

Hieronymus aliter exponit: quia institutum Pharisaeorum vocat vestimentum vetus, novum doctrinam evangelicam; quasi dicat, non est bonum ut servent documenta vestra, quia sic facerent scissuras veteres, et sic novam doctrinam recipere non possent, sicut videmus quod facilius recipit doctrinam suam, qui non est imbutus

garment, because it would take away from the beauty; so, if someone imperfect has certain customs in his life, and you impose a burden on him, he abandons what he is accustomed to *and a worse tear is made*, as is indicated below.

(17) *Neither is new wine put into old wineskins.* Here he presents the example about wine. As if to say: My disciples are like old wineskins. The new wine is the New Law by reason of newness; hence when they receive the Holy Spirit, they are said to be filled with new wine (Acts 2:13). Therefore, *neither is new wine put into old wineskins; if it is, the skins burst.* Hence if you impose a new manner of live on an old man who has certain ways of acting, his heart bursts, because he cannot stand it. Likewise, *the wine is expelled*, i.e., is not preserved, *and the skins are destroyed*; because they violate God's commands and, therefore, perish. *But new wine is put into fresh wineskins*, renewing spiritual teaching by love as the Apostle says (1 Cor 2:13): "Interpreting spiritual truths to the spiritual," and Proverbs (2:10): "For wisdom will come into your heart, and knowledge will be pleasant to your soul; discretion will watch over you; understanding will guard you, delivering you from the way of evil and from men of perverted speech."

Jerome explains it another way: For he calls the Pharisaic sect the old garment, the followers of the gospel the new. As if to say: It is not good to preserve old teachings, because that would make old tears; and so they could not accept the new teaching as we see that one more easily clings to his own doctrine, if he is

contraria doctrina, quam qui est imbutus. Et ideo non est bonum quod vestra imbuantur doctrina.

not imbued with a contrary doctrine, than if he is imbed. Therefore, it is not good for them to be imbued with your [Pharisaic] doctrine.

---

**Lectio 4**  
**Reportatio Leodegarii Bissuntini**

18 ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἷς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χειρὰ σου ἐπ' αὐτήν, καὶ ζήσεται. 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 20 καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὀπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· 21 ἔλεγεν γὰρ ἐν ἑαυτῇ, ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι. 22 ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτήν εἶπεν, θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. 23 καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον 24 ἔλεγεν, ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. 25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. 26 καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

Posuit miracula quibus adhibentur remedia contra pericula peccati, hic ponit illa quibus adhibentur remedia contra pericula mortis. Et dividitur in partes duas: quia primo narrat quo modo vitam restituit; secundo, quomodo opera vitae, ibi *et transeunte inde Iesu*.

**9—4**  
**Mt 9:18-26**

18. As he was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. 19. And Jesus rising up followed him, with his disciples. 20. And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. 21. For she said within herself: If I shall touch only his garment, I shall be healed. 22. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. 23. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, 24. He said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn. 25. And when the multitude was put forth, he went in, and took her by the hand. And the maid arose. 26. And the fame hereof went abroad into all that country.

He mentioned the miracles by which remedies are applied against the dangers of sin; here he mentions those by which remedies are applied against the dangers of death. This is divided into two parts: first, he tells how he

restored a life; secondly, how he restored that life's actions (v. 23).

Circa primum primo ponitur invitatio ad miraculum peragendum; secundo indicium, ibi *et ecce mulier* etc.; tertio miraculi praeparatio, ibi *et cum eiecta esset turba*.

In regard to the first: first, the invitation to perform the miracle is presented; secondly, and indication; thirdly the preparation for the miracle (v. 25).

Circa primum quatuor facit. Primo describitur tempus invitationis; secundo persona invitans; tertio invitatio; quarto admissio invitationis.

In regard to the first he does four things: first, the time of the invitation is described; secondly, the person inviting; thirdly, the invitation; fourthly, the acceptance of the invitation (v. 19).

Dicit ergo *haec illo loquente*, scilicet in domo Matthaei. Sed est obiectio: quia Marcus et Lucas alio ordine recitant, scilicet quod iste accessit ad Iesum postquam transfretaverat. Augustinus solvit quod quando ponitur in Evangelistis aliquid ad tempus pertinens, si statim ponitur, repraesentatur tunc ordo historiae; et ideo cum dicitur hic *haec eo loquente*, significatur ordo historiae; sed in Marco et Luca refertur ad ordinem memoriae suae. Vel potest dici quod fuit aliquis locus medius ubi istud accidit. Aliquando enim non dicunt utrum statim, post, vel quando factum quid sit.

(18) He says, therefore, *While he was thus speaking to them*, namely, in Matthew's house. But there is an objection: for Mark and Luke present a different sequence, namely, that he approached Jesus after the crossing. Augustine answers that when something pertaining to time is recounted, if it is mentioned immediately, then the historical sequence is being followed. Therefore, when it says, *While he was thus speaking*, the order of history is signified. But in Mark and Luke it is referred to the order of recollection. Or it can be said that this happened at an intermediate place; for sometimes they do not state whether something occurred immediately, after or when.

Sequitur *ecce princeps*. Hic ponitur persona invitans, scilicet princeps synagogae, et dicitur Iairus illuminans vel illuminatus. In Gen. XXIII, 6: *princeps Dei est apud nos*. Sequitur invitatio: et duo facit. Primo exhibuit reverentiam, quia personaliter *accessit*. Item *adoravit*. Item potestatem confitetur, quia dicit *domine*. Iste princeps significat antiquos patres, quia isti

He continues, *behold a ruler*... Here is presented the person inviting, namely, the ruler of the synagogue, and he is named Jairus, illuminating or illuminated: "A might ruler is among us" (Gen 23:6). —The invitation follow and he does tow things: first, he shows reverence, because he *came* in person. *And adored him*. Likewise, he

accesserunt per desiderium, et credentes Christum venturum adoraverunt; Ps. CXXXI, 7: *adorabimus in loco ubi steterunt pedes eius*. Item confitebantur. *Scitote quoniam dominus ipse est Deus*. Ps. XCIX, 3. Sequitur periculum *filia mea modo defuncta est*. Contrarium habetur in Luca VIII, 41 et in Marco V, 22 quia ibi dicitur: *filia mea in extremis est*. Et cum essent in via occurrerunt ei famuli, et cetera. Solvit Augustinus: quia quando iste Iairus recessit, iam erat in extremis, et credebatur quod eam non inveniret vivam; ideo magis petebat ut veniret, et resuscitaret eam, quam ut curaret; unde dicit *filia mea modo defuncta est* etc., quasi dicat: credo quod iam mortua sit. Alii igitur dixerunt secundum quod fuit; sed Matthaeus ad intentionem retulit. Ideo Augustinus dat bonum documentum, quod non est necessarium quod eadem verba referantur; sed sufficit quod solum intentio dicatur.

confesses his power, because he says, *Lord*. This ruler signifies the fathers of old; because they approached by desire, and believing, they adored the Christ to come: "Let us worship in the place where his feet stood" (Ps 132:7). They also confessed: "Know that the Lord is God" (Ps 100:3). Then he continues: *My daughter has just died*. The contrary is stated in Luke (8:40) and in Mark (5:22), because it says there, "My daughter is dying." "And while he was still speaking, there came from the ruler's house some who said, 'Your daughter is dead'" (Mk 5:35). Augustine answers that when Jairus left his house, she was dying and believed that he would not find her alive; therefore, he was begging more that he revive her than cure her. That is why he says, *My daughter is already dead*. As if to say: I believe that she is dead by now. The others, therefore, recounted it as it was; but Matthew referred to the intention. Therefore, Augustine gives a good argument that it is not necessary to relate the same words; but it is enough if the mere intent is stated.

Sed quare dixerunt famuli: *noli vexare magistrum*? Videtur hoc fuisse incredulitatis. Dicendum quod hoc verum esset, si hoc dicerent ex intentione domini; sed ipsi nesciebant eius intentionem. Chrysostomus sic exponit: consuetudo est aliquorum quando volunt movere ad pietatem, quod exaggerant malum; ideo ut magis moveret eum, dixit *defuncta est*. Ista filia est synagoga, quae filia est principis, scilicet Moysi, quae mortua est per infidelitatem; Luc. XIX, 42: *nunc autem abscondita est ab oculis tuis* et cetera. Sed videtur esse in isto fides infidelitati coniuncta, quia quod credebatur quod

But why did the servants say: "Do not bother the master?" This seems to indicate unbelief. The answer is that this would be true, if they were saying this according to their lord's intention; but they did not know his intention. Chrysostom explains it this way: Some have the custom, when they want to arouse piety, to exaggerate evil; therefore, in order to influence him better, he said, *she is dead*. —This daughter is the synagogue, the daughter of the ruler, namely, of Moses, and it died from unbelief: "But now it is hidden from your eyes..." (Lk 19:42).

resuscitaret erat fidei; sed quod credebatur quod absens non posset, hoc erat infidelitatis. Unde iste videtur similis Naaman, qui dixit: *putabam quod egrederetur ad me, et stans invocaret nomen domini Dei sui, et tangeret manu sua locum leprae, et curaret me* et cetera. IV Reg. V, 11. *Sed veni, impone manum tuam super eam, et vivet.* Mystice hic significatur appetitus patrum de venturo Christo; unde dicebant: *veni, impone manum tuam*, idest Christum, ut in Ps. CXLIII, 7: *emitte manum tuam de alto.*

*Et surgens Iesus secutus est eum.* Surgens, scilicet a prandio. Hic habetur documentum misericordiae Christi, quia ad petitionem illius statim ivit, ut habetur Is. XXX, v. 19: *statim ut audierit, respondit tibi dominus.* Item dat exemplum praelatis de sollicitudine, quod statim solliciti sint ad subveniendum peccatis. Item dat documentum obediendi, quia discipulos secum duxit, ut habetur Hebr. XIII, 17: *obedite praepositis vestris.* Sed non duxit Matthaeum, quia adhuc infirmus erat.

*Et ecce mulier.* Dat exemplum virtutis: et tria facit. Primo describitur eius infirmitas; secundum commendatio mulieris, ibi dicebat enim intra se etc.; tertio benignitas Christi sanantis, ibi at Iesus conversus et cetera. Dicit ergo et ecce mulier. Ut habetur Lev. XII, mulier quae patiebatur fluxum sanguinis, immunda erat, et non habitabat cum hominibus; ideo non accessit in domo, sed in via. Et haec

But there seems to be faith joined with unbelief in the ruler; because there was faith in believing that he could revive her, but unbelief in supposing that he could not do this when absent. Hence he seems to be like Naaman, who said: "I thought he would surely come out to me, and stand, and call on the name of the Lord id God, and wave his hand over the place, and cure me" (2 Kg 5:11). *But come and lay your hand on her, and she will live.* Mystically this signifies the patriarchs' desire for Christ to come; hence they said: "Come, stretch forth your hand," i.e., Christ, "on us," as in Psalm 144 (v. 7): "Stretch forth your hand from on high."

(19) *And Jesus rose and followed him.* He rose, namely, from the meal. Here we have evidence of Christ's mercy, because after the request he went at once, as it says in Isaiah (30:19): "As soon as he hears your cry, he will answer you." Likewise, he gives an example of solicitude to prelates, that they should be solicitous about helping sinners quickly. He also gives an example of obedience, because he took disciples with him: "Obey your prelates" (Heb 13:17).?But he did not bring Matthew, because he was still weak.

(20) *And behold, a woman...* In Lev (c. 12) it is laid down that a woman who suffered a flow of blood was unclean and did not live with men; therefore, she did not come to him in the house but on the road. And she signifies the gentiles, who had entered into the Jews' fullness, as it says in Romans (11:25): "A blindness has come upon a part of Israel, until the full number of the

significat gentilitatem, quae ingressa est in plenitudinem Iudaeorum, ut habetur ad Rom. XI, 25: *caecitas ex parte contigit in Israel, donec plenitudo gentium intraret*. Haec, scilicet synagoga, habet fluxum sanguinis, scilicet errorem immolatitii sanguinis. Vel potest retorqueri ad peccata carnalia; unde *caro et sanguis regnum Dei non possidebunt*, I Cor. XV, 50. Haec mulier *patiebatur duodecim annis*, et filia principis erat duodecim annorum; unde haec incepit pati, quando filia principis nata fuit.

*Accessit retro et tetigit fimbriam vestimenti eius*. Hic ponitur commendatio ipsius mulieris ex ipsius humilitate, et ex fide quae maxima est ad impetrandum. *Accessit, et tetigit fimbriam a retro*. Quare a retro? Quia immunda reputabatur; unde quicquid tangebatur, immundum erat secundum legem, ideo timebat ne repudiaret eam. Item non est ausa tangere nisi fimbriam. Praecipiebatur in lege quod in quatuor angulis vestis portarent fimbrias, et ibi habebant tympana ad memoriam mandatorum Dei, et ut sic ab aliis dignoscerentur; et hanc vestem Christus habebat. Mystice hoc significat gentilitatem, quae accessit per fidem. Sed retro, quia non ipso vivente. Item tetigit vestimentum, scilicet humanitatem, et solum fimbriam, quia per apostolos tantum.

*Dicebat enim intra se: si tetigero tantum vestimentum eius, salva ero*. Hilarius dicit: multa est virtus Christi, quia non solum in anima, sed ex anima in corpus, et ex corpore in vestes redundat. Et sic omnia quae

gentiles come in." She, namely, the synagogue, had a flow of blood, i.e., the terror of immolated blood. Or it can be referred to sins of the flesh; hence "flesh and blood shall not possess the kingdom of God" (1 Cor 15:50). This woman *suffered for twelve years*, and the ruler's daughter was twelve years of age; hence she began her suffering, when the ruler's daughter was born.

*She came up behind him and touched the fringe of his garment*. Here the woman is commended for her humility and for her faith, which was of the highest order for obtaining. *She came up behind him*. Why behind him? Because she was considered unclean; hence whatever she touched was unclean according to the Law. Therefore, she feared that he might rebuff her. Also she dared to touch only the fringe. In the Law it was commanded that at the four corners of a garment they have fringes, and there they carried tympana as a reminder of God's commandments, and so that they could thus be distinguished from others; and Christ had such a garment. Mystically, this signifies the gentiles, who approached with faith. But from behind, because not while he was living. Likewise, they touched the garment, namely, the humanity, and only the fringe, because they touch him only through the apostles.

(21) *For she said within herself, "If I only touch his garment, I shall be made well*. Hilary says: "The power of Christ is great, because it was not only in the soul, but it flowed into the body and



tetigerunt Christi corpus, habere debemus in reverentiam; Ps. CXXXII, 2: *sicut unguentum in capite quod descendit in barbam, barbam Aaron, quod descendit in oram vestimenti eius* et cetera. Quod descendit in barbam, idest divinitas in carnes: et in oram vestimenti, idest in apostolos. *Salva ero*. Sic si fecerimus, et ei adhaeserimus, salvi erimus. *Omnis enim qui invocaverit nomen domini, salvus erit*.

At Iesus conversus, et videns eam, dixit: confide, filia. Hic ponitur Christi benignitas. Et primo ostenditur facto, quia *conversus ad eam*. Et quare? Ne diffideret: quia enim furtive accesserat, non credebat quia converteretur ad eam. Item ut traheretur ad exemplum fides istius. Item ut se Deum ostenderet: unde conversus est conversione misericordiae, et vidit eam oculo pietatis; Zach. I, v. 3: *convertimini ad me, et ego convertar ad vos*. Item ostenditur eius benignitas verbo, cum dicit *confide*: quia timens accessit, ideo blande eam alloquitur; Is. XXX, 15: *si revertimini, et quiescatis, salvi eritis*. Item vocat eam filiam, ne diffidat; Io. I, 12: *dedit eis potestatem filios Dei fieri*. Item dat spem *fides tua te salvam fecit*. Unde *nostra salus ex fide est*, ut habetur ad Rom. III. Et sequitur effectus *et salva facta est mulier ex illa hora*; et non ex hora qua Christus dixit, sed ex hora qua tetigit.

from the body into his garments." And so we should hold in reverence everything Christ's body douched: "It is like precious oil upon the head, running down upon the beard, the beard of Aaron, running down on the collar of his robes" (Ps 133:2). Which runs down upon the beard, i.e., the divinity into the flesh; and on the collar of his robes, i.e., on the apostles. *I will be made well*. If we do the same and cling to him, we will be made well: "Everyone who calls upon the name of the Lord will be delivered" (Jl 2:32).

(22) *Jesus turned, and seeing her, he said, "Take heart, daughter*. Here is shown Christ's kindness. First, it is shown by an action, because *he turned* toward her. Why? So she would not lose confidence; for since she had come furtively, she did not think he would turn toward her. Also that her faith be shown as an example. Likewise, to show that he was God; hence he turned with mercy and saw her with the eye of piety: "Turn to me, and I will turn to you" (Zech 1:3). His kindness is also shown in word, when he says, *Take heart*, because she came with fear, he addressed her gently: "In returning and in rest you shall be saved" (Is 30:15). Likewise, he calls her, *daughter*, to bolster her confidence: "He gave them power to become sons of God" (Jn 1:12). He also produces hope: *"Your faith has made you well."* Hence "our salvation is from faith" (Rom c. 3). And the effect follows: *And the woman was made well from that hour*. It was not from the hour that Christ spoke, but from the hour she touched him.

*Et cum venisset Iesus in domum principis, et vidisset tibicines et cetera. Hic ponitur resuscitatio: et quatuor facit. Primo mortis indicia describuntur; secundo datur spes, ibi recedite etc.; tertio ponitur resuscitatio; quarto ponitur effectus; dicit ergo cum venisset (...) et vidisset et cetera. Et quare venerunt tibicines? Turba venit sicut solet fieri etiam de mortuis modo; sed tibicines, quia fuit consuetudo quod veniebant tibicines, et cantabant lugubria, ut alios excitarent ad fletum, ut habetur Ier. IX, 17: *contemplamini, et vocate lamentatrices, et veniant*. Hi tibicines sunt falsi doctores: *lingua enim eorum et adinventiones eorum contra dominum, ut provocarent oculos maiestatis eius*. Turba autem populus Iudaicus; Ex. XXIII, 2: *non sequeris turbam ad faciendum malum*. Hanc suscitavit dominus in domo: tres enim mortuos suscitavit dominus: puellam in domo, iuvenem in porta, Lazarum in sepulcro. Quidam enim peccato moriuntur; sed non extra feruntur, et hoc est per consensum in peccatum; sed non exeunt ad extra per opera. Quidam autem extra fertur ad actum; et hic significatur per eum quem suscitavit in porta. Quidam vero ex consuetudine iacet in sepulcro, qui significatur per Lazarum. Haec igitur puella significat peccatorem, qui est in peccato occulto, scilicet in mente. Tibicines sunt qui fovant eum in peccato; Ps. X, v. 3: *laudatur peccator in desideriis animae suae*. Turba est cogitationes: et hanc sanat dominus.*

Unde dicit *recedite non est mortua*. Hic dat spem *non est mortua*, scilicet sibi; *sed dormit*, quia est ita sibi facile resuscitare, sicut alicui aliquem excitare a somno. Simile habetur Io. XI, 11: *Lazarus amicus noster*

(23) *And when Jesus came to the ruler's house and saw the flute players...* Here the revival is described, and he does four things: first, the indications of death are described; secondly, hope is given; thirdly, the girl is revived; fourthly, the effect is mentioned. He says, therefore, *When he came... and saw...* Why did the flute players come? The crowd came as is customary even now, when there is a death; but the flute players came to sing dirges and to move others to mourn, as it says in Jeremiah (9:17): "Consider, and call for the mourning women to come." These flute players are false teachers: "Their speech and their deeds are against the Lord, defying his glorious presence" (Is 3:8). The crowd is the Jewish people: "You shall not follow a multitude to do evil" (Ex 23:2). The Lord revived the girl in a house. For the Lord revived three persons: the girl in her house, the young man at the gate, Lazarus in the tomb. For some are dead by sin, but they are not carried without; and this is by consent to sin, but they do not proceed without by works. Some are carried without by action, and this is signified by the one revived at the gate. Finally, some lie in the tomb from habit, which is signified by Lazarus. Therefore, this girl signifies the sinner who is in secret sin, namely, in the mind. The flute players are those who encourage them in sin: "The sinner is praised in the desires of his heart" (Ps 10:3). The crowd is thoughts; and the lord heals her.

(24) Hence he says, *Depart, for the girl is not dead*. He gives hope: *She is not dead*, namely, to himself; *but sleeping*, because it is as easy for him to restore life as for someone to wake another

*dormit et cetera. Non est mortua.* Et quare dixit hoc modo? Quia *deridebant eum*. Sed quare voluit derideri? Hoc fuit ut non possent contra miraculum dicere. Unde primo adversarios faciebat confiteri, ut post contradicere non possent.

from sleep. Something similar is stated in John (11:11): "Lazarus, our friend, is asleep..." *She is not dead*. Why did he say it this way. Because *they laughed at him*. But why did he wish to be laughed at? So that they could not deny the miracle; hence he first made his adversaries acknowledge the death, so that later they could not contradict.

*Et cum eiecta esset turba, intravit.* Et quare eiecta fuit turba? Quia videre non fuit digna. Turba sunt Iudaei qui non convertuntur. Et moraliter ad hoc quod anima suscitetur, oportet quod turba cogitationum expellatur; et tunc intrat dominus. *Intravit et tenuit manum eius* et cetera. Ps. CXVII, 16: *dextera domini fecit virtutem*. Tenet manum peccatoris, quando adiutorium ei praebet. *Et surrexit puella*, scilicet ad vitam; sic nos per Dei adiutorium a peccato. Sequitur divulgatio in omnem terram.

(25) *And when the crowd had been put out, he went in.* The crowd is the Jews, who are not converted. And morally, in order that the soul be restored, it is required that the crowd of thoughts be expelled. Then the Lord enters — *He went in and took her by the hand...* "The right hand of the Lord has shown power" (Ps 11:16), He takes the hand of the sinner, when he offers him help. *And the girl arose*, namely, to life; and so do we from sin by God's help. Then followed the report of this throughout all that district.

---

**Lectio 5**  
**Reportatio Leodegarii Bissuntini**

**9—5**  
**Mt 9:27-34**

27 καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν [αὐτῷ] δύο τυφλοὶ κράζοντες καὶ λέγοντες, ἐλέησον ἡμᾶς, υἱὸς δαυίδ. 28 ἐλθόντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, ναί, κύριε. 29 τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων, κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. 30 καὶ ἠνεώχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων, ὁρᾶτε μηδεὶς γινωσκέτω. 31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. 32 αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν

27. And as Jesus passed from thence, there followed him two blind men crying out and saying, Have mercy on us, O Son of David. 28. And when he was come to the house, the blind men came to him. And Jesus saith to them, Do you believe, that I can do this unto you? They say to him, Yea, Lord. 29. Then he touched their eyes, saying, According to your faith, be it done unto you. 30. And their eyes were opened, and Jesus strictly charged them, saying, See that no man know this. 31. But they going out, spread his fame abroad in all

αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον: 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες, οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. 34 οἱ δὲ φαρισαῖοι ἔλεγον, ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

that country. 32. And when they were gone out, behold they brought him a dumb man, possessed with a devil. 33. And after the devil was cast out, the dumb man spoke, and the multitudes wondered, saying, Never was the like seen in Israel. 34. But the Pharisees said, By the prince of devils he casteth out devils.

Supra ostensum est qualiter vitam restituit, hic tangitur quomodo dedit officia vitae. Et primo tangitur quomodo visum restituit; secundo quomodo loquelam, ibi *egressis autem illis et cetera*.

After showing how he restored life, he now shows how he restored the functions of life. First, how he restored sight; secondly, speech (v. 32).

Et primo quatuor facit. Primo ponitur petitio caecorum; secundo examinatio credentium, ibi *et dicit eis Iesus* etc.; tertio exauditio, ibi *tunc tetigit oculos eorum*; quarto instructio illuminatorum, ibi *et comminatus est*.

In regard to the first, four things are done: first, the request of the blind men; secondly, they are questioned (v. 28b); thirdly, they are heard (v. 29); fourthly, the charge given to the cured (v. 30b).

Circa petitionem istorum quinque notare possumus, quae faciunt petitionem exaudibilem.

In regard to their petition we can note five things that make a petition likely to be heard.

Primo, quia congruum tempus elegerunt ad petendum, quia *transeunte eo*: et in hoc significatur tempus incarnationis, quod est tempus miserendi; unde in Ps. ci, 14: *quia venit tempus miserendi eius*. Et ideo melius exauditi fuerunt, ut habetur Hebr. V, 7: *exauditus est pro reverentia sua*. Item ad hoc ut impetrarent *secuti sunt eum*: qui enim Deum non sequuntur obediendo, non impetrant. *Duo caeci*. Isti duo caeci sunt duo populi, scilicet Iudaeorum, et gentilium: caeci enim sunt qui fidem non habent; de talibus dicitur Is. LIX, 10: *palpavimus sicut caeci parietem*. Item requiritur fervor devotionis, cum dicitur *clamantes*, ut habetur in Ps. CXIX,

(27) First, they chose a suitable time for asking, because *as they were going away*. In this is signified the time of the Incarnation, a time of mercy: "It is time to show mercy" (Ps 102:13). Therefore, they were heard more readily, as it says in Hebrews (5:7): "He was heard for his reverence." Likewise, in order to obtain it, *they followed him*; for those who do not follow God by obeying do not obtain. *Two blind men*. Those two blind men are the two peoples, namely, the Jews and the gentiles, for those who do not have faith are blind. Of these Isaiah (59:10): "We grope for the wall like the blind." Furthermore, fervent devotion is

v. 1: *ad dominum cum tribularer clamavi, et exaudivit me.* Item humilitas petentium, cum dicitur *dicentes fili David, miserere nostri*, ut habetur Dan. IX, 17: *exaudi, Deus noster, orationem servi tui.* Item tangitur fides eorum, quia filium David nominant, et haec est necessaria, ut habetur Iac. I, 6: *postulet in fide, et nihil haesitans.*

Deinde petentes examinat. Primo facto, differendo exauditionem eorum. Tunc enim firma fides ostenditur, quando statim non impetratur; Hab. II, 3: *si moram fecerit, expecta eum, quia veniet.* Unde duxit eos usque ad domum. *Cum autem venisset domum* et cetera. Per domum istam intelligitur Ecclesia, quia ista est domus Dei vel caelum; Ps. CXIII, 16: *caelum caeli domino.* Item examinavit eos verbo *credit* *quia hoc possum facere vobis?* Et hoc non petit quasi ignorans, sed ut meritum eorum augeatur; Rom. X, 10: *corde creditur ad iustitiam, ore autem confessio fit ad salutem.* Item petit ut ostendatur fides aliis, ut sciant quia iuste illuminavit. Item petit ut ad maiora promoveat: magnum enim professi erant, quia filium David. Sed non sufficebat, ideo magis ab eis petit. *Creditis, quia possum hoc facere?* Scilicet propria potestate, quod solius Dei est. *Dicunt ei: utique, domine.* Unde modo dominum vocant, quod est proprium solius Dei.

Sequitur exauditio. Et primo ponitur curatio; secundo curationis effectus, ibi *et aperti sunt oculi eorum.*

required, when it says, *crying aloud*: "In my distress I cried to the Lord" (Ps 120:1). Likewise, humility, when it says, "*Have mercy on us, son of David*": "Hearken to the prayer of your servant, O Lord" (Dan 9:17). Finally, their faith is mentioned, because they called him son of David; and this is necessary, as it says in James (1:6): "Let him ask in faith, with no doubting."

(28) Then he tests the petitioners. First, in deed, by delaying to hear them. For faith is shown to be firm, when a request is not obtained at once: "If it seem slow, wait for it; it will surely come and will not delay" (Hab 2:3). Hence he led them, until he came to the house. *When he entered the house..* By that house is signified the Church, because it is God's house or heaven: "The heavens are the Lord's heavens" (Ps 115:16). Then he tests them by word: "*Do you believe I am able to do this?*" He does not ask this as though he did not know, but to increase their merit: "Man believes with his heart, and he confesses with his lips, and so is saved" (Rom 10:10). Likewise, he questions them, that their faith be shown and that they know they were justly given sight. He also questions them in order to move them to greater things, for it was a great thing to confess that he was the son of David. But it was not enough; consequently, he asks more of them: *Do you believe I can do this?*, namely, by my own power, i.e., something only God can do? *They said to him: "Yes, Lord."* So now they call him Lord, which is proper to God alone.

(29) Then the granting of the request: first, the cure is mentioned; secondly, the effect of the cure (v. 30).

Ponitur curatio, cum *tetigit oculos eorum, dicens*; unde tetigit, et dixit. Utrumque tamen per se sufficebat; tamen utrumque fecit, ut significaretur quod caecitas per verbum incarnatum illuminatur; Io. I, 14: *verbum caro factum est, et habitavit in nobis, et vidimus gloriam eius*. Unde dicit *secundum fidem vestram fiat vobis*, quia merito fidei illuminantur qui sine fide sunt caeci. Sequitur effectus *et aperti sunt oculi eorum*. Primo ergo dat lumen; et ita implevit illud: *et vita erat lux hominum*. Is. XXXV, 4: *ipse veniet et salvabit nos*.

Sequitur instructio; unde dicit *et comminatus est*. Et quare hoc? Alibi enim dicitur: *vade ad tuos, et annuntia regnum Dei*. Chrysostomus: in bonis nostris duo possumus considerare: quod Dei est, et quod nostri: quod nostri est, debemus latere; quod Dei est, debemus manifestare, ut Paulus Philipp. II. *Quaerentes non quae nostra sunt, sed quae Iesu Christi*. Supra V, 16: *ut videant opera vestra bona, et glorificent patrem vestrum, qui in caelis est*. Unde dicit *videte ne quis sciat*, ut doceat vitare vanam gloriam.

Illi autem, non immemores beneficii accepti exeuntes diffamaverunt eum, ut habetur Is. LXIII, 7: *miserationum domini recordabor*. Sed numquid peccaverunt isti, quia contra praeceptum domini fecerunt? Dico quod non, quia bona fide fecerunt, et ut ostenderent quantum sanctitatis exhibeat dominus.

The cure occurred when *he touched their eyes, saying...*, hence he touched and spoke. Either would have been enough; yet he did both to signify that blindness is taken away by the word of God: "The Word was made flesh and dwelt among us, and we have seen his glory" (Jn 1:14). So he says, *According to your faith be it done to you*, because those who without faith are blind become illumined by the merit of faith. Then the effect: *and their eyes were opened*. First, therefore, he gives light, and so is fulfilled what is said in John (1:4): "And the life was the light of men," and Isaiah (35:4): "He will come and save us."

(30) Finally the charge: *And Jesus sternly charged them*. Why this? for elsewhere (Lk 8:39): "Return to your home, and declare how much God has done for you." Chrysostom: We can consider two things in regard to what is good in us: what is of God and what is of ourselves. What is of ourselves we should conceal; what is of God we should publicize, as Paul in Philippians (2:21): "Not looking after our own interests but those of Jesus Christ"; and in Matthew (5:16): "That they may see your good works and glorify your Father in heaven." Hence he says, *See that no one knows this*, teaching us to avoid vainglory.

(31) But they, not unmindful of the gift received, went about and published it, as it says in Isaiah (63:7): "I will recount the Lord's mercies." But did they sin by acting contrary to the Lord's command? I say that they did not, because they acted in good faith and in order to show how much holiness the Lord displayed.

*Egressis illis, ecce obtulerunt ei hominem mutum. Supra dominus restituit visum caeco; nunc muto restituit loquelam. Et sufficienter iunguntur ista, quia locutio est signum visionis interioris; Is. XXXV, 4: ipse veniet, et salvabit nos. Et tunc aperientur oculi caecorum, et aures surdorum patebunt. Et in hoc tria facit. Primo describitur infirmus; secundo tangitur curatio, ibi et eiecto Daemonio, locutus est mutus; tertio curationis effectus, ibi et miratae sunt turbae.*

Dicit ergo *egressis autem illis* et cetera. Ab isto non quaeritur fides, sicut a praecedentibus, quia iste erat obsessus a Daemonio; ideo non erat compos mentis: et ideo non quaesivit de fide eius. Et iste significat gentilem populum, qui mutus est ad laudem; Ps. LXXVIII, 6: *effunde iram tuam in gentes, quae te non noverunt*. Item habent Daemonium, quia Daemonibus immolant; Ps. XCV, 5: *omnes dii gentium Daemonia*. Primo ergo ut bonus medicus curavit causam, secundo morbum, quia primo eiectit Daemonium, et sic *eiecto Daemonio, locutus est mutus*. Sic gentilis dum liberatus est ab idolorum servitute *locutus est mutus*, scilicet laudem Dei; *ut omnis lingua confiteatur, quia dominus Iesus Christus in gloria est Dei patris* et cetera. Phil. II, 11.

Sequitur effectus *et miratae sunt turbae*. Unde mirabantur super his quae videbant. Et quia mirabantur, ideo dicebant. *Numquam apparuit sic in Israel*. Verum est quod Moyses fecit miracula, et alii; sed talis non fuerat, scilicet qui tot faceret. Item qui solo tactu. Item qui statim;

(32) *As they were going away, a dumb demoniac was brought up to him*. After restoring sight to the blind, he now restores speech to a dumb man. Those two incidents are fittingly joined, because speech is the sign of inward sight: "He will come and save you. Then the eyes of the blind shall be opened, and the ear of the deaf unstopped" (Is 30:45). Here he does three things: first, the infirm man is described; secondly, the cure (v. 33); thirdly, the effect of the cure (v. 33b).

He says, therefore, *As they were going away...* Faith is not asked of him as of the others, because he was possessed by a devil; therefore, he was not in control of his mental faculties. That is why he was not tested about his faith. And he signifies the gentiles, who are mute in regard to praise: "Pour out your anger on the nations which do not know you" (Ps 79:6). Furthermore, they have a devil, because they sacrificed to devils: "All the gods of the nations are devils" (Ps 96:5). First, therefore, as a good physician he cured the cause and then the disease, because he cast out the devil first. Then *when the demon had been cast out, the dumb man spoke*. So the gentile, when freed from serving idols, spoke, namely, God's praise: "That every tongue confess that the Lord Jesus Christ is in the glory of the Father..." (Phil 2:11).

The effect follows: *And the crowds marveled* at what they saw. And because they marveled, they said: *Never was anything like this seen in Israel*. Now it is true that Moses and others worked miracles; but no one had worked so many or by a mere touch or as quickly

ita quod ei conveniat: *quis similis tui in fortibus, domine, quis similis tui?* Ut habetur Ex. XV, 11; et Io. X, 25: *opera quae ego facio, testimonium perhibent de me.* Item curat per fidem, quod lex non poterat facere, ut habetur ad Rom. VIII, 2: *lex enim spiritus vitae in Christo Iesu liberavit me a lege peccati et mortis, quod impossibile est legi. Pharisei autem dicebant.* Pharisei, idest divisi, quia perverse interpretabantur, ut Eccli. XI, 33: *bona in malum vertent.* Unde dicebant in *principe Daemoniorum eiicit Daemones.* Hic dicit Augustinus quod est notandum, quod Christus idem miraculum bis fecit. Et hoc patet, quia diversimode dicunt Evangelistae. Unde cum invenimus quasi contraria, possumus referre ad unum, vel ad aliud, dicendo aliud esse miraculum.

as he: "Who is like you, O Lord, among the gods?" (Ex 15:11); "The works I do in my Father's name, they bear witness to me" (Jn 10:25). He also cures by faith, which the Law could not do, as it says in Romans (8:2): "the For the Law of the Spirit of life in Christ Jesus has set me free from the law of sin and death," which was impossible for the Law. *But the Pharisees said...* The Pharisees, i.e., the separated, because they interpreted in a perverse way: "They turned good into evil" (Sir 11:31). Hence they said: *He casts out devils by the prince of devils.* Here Augustine tells us to note that Christ performed the same miracle twice. This is evident, because the evangelists say different things. Hence, when they seem to be contrary, we can refer to one or to another by saying that it was another miracle.

---

**Lectio 6**  
**Reportatio Leodegarii Bissuntini**

**9—6**  
**Mt 9:35-38**

35 καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. 36 ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσकुλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. 37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ, ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. 38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

35. And Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity. 36. And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd. 37. Then he saith to his disciples, The harvest indeed is great, but the labourers are few. 38. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.



Ostensum est qualiter subvenerat occurrentibus, hic tangit quod ad eos ibat: et hic duo tangit. Primo qualiter impendit quibusdam effectum; secundo quomodo affectum, ibi *videns autem turbas, misertus est eis*.

It has been shown that he helped those who came to him; here he tells how he went to others. He does two things: first, how he bestowed effects on some; secondly, affects (v. 36).

Et circa primum primo ostendit ubi impendit auxilium; secundo quod docuit; tertio quod fecit.

In regard to the first he shows where he confers help; secondly, what he taught; thirdly, what he did.

Dicit ergo *et circuibat Iesus omnes civitates et castella*. In quo datur praedicatoribus exemplum, quod non sint contenti praedicare in uno loco tantum; Io. XV, v. 16: *posui vos, ut eatis, et fructum afferatis* et cetera. *Omnes civitates et castella*. Et bene illud ordinatur cum praecedentibus. Quia dixerant quod in principe Daemoniorum eiiciebat Daemonia; ideo manifestat se non habere Daemonium, ut ei conveniat, Ps. CXIX, 7: *cum his qui oderunt pacem eram pacificus, dum loquebar illis, impugnabant me gratis*.

(35) He says, therefore, *And Jesus went about all the cities and villages*. In this an example is given to preachers not to be content with preaching only in one place: "I have appointed you that you should go and bear fruit" (Jn 15:16). *All the cities and villages*. It is fitting that this be connected with the preceding events. Since they had said that he cast out devils by the prince of devils, he shows that he does not have a devil: "I am for peace; but when I speak, they are for war" (Ps 120:7).

Sequitur quid annuntiabat; duo enim faciebat, quia *in synagogis* erat *docens et praedicans*. *Docens* quae ad fidem *praedicans* quae ad mores. Item coram multis, quia *in synagogis*; in Ps. XXXIX, 10: *annuntiavi iustitiam tuam in Ecclesia magna*: in quo etiam differt a doctrina haereticorum, quae est in occulto. Secus doctrina Christi; Io. XVIII, 20: *nihil in occulto locutus sum vobis*. Item tangit quae docet, quia *Evangelium regni*; Io. XVIII, 37: *in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati* et cetera. Unde caelestia docebat; Is. XLVIII, 17: *ego dominus docens te utilia*. Postea ostenditur facto quid fecit *curans omnem languorem*

Then he tells what he announced. For he did two things, because *he was preaching and teaching in their synagogues*. He taught matters pertaining to faith and preached about morals. He did this in the presence of many, because *in the synagogues*: "I have told of your justice in the great congregation" (Ps 40:9). In this he differs from heretics, who teach in secret. But

*et omnem infirmitatem. Languores, quoad graves infirmitates; infirmitates, quoad leves; in Ps. CII, 3: qui propitiatur omnibus iniquitatibus tuis, qui sanat omnes infirmitates tuas. Et quare hoc? Ut confirmaret miraculo quod dicebat verbo, ut in Mc. ult., 20: domino cooperante, et sermonem confirmante sequentibus signis. Item ut ostenderet exemplum praedicatoribus ut facerent et docerent; Act. I, 1: coepit Iesus facere et docere.*

Christ's teaching was otherwise: "I have said nothing in secret" (Jn 18:20). He also touches on what he taught, namely, *the gospel of the kingdom*: "For this I was born, and for this have I come into the world, to bear witness to the truth" (Jn 18:37). Hence he taught heavenly things: "I, the Lord, teach you what is profitable" (Is 48:17). Then he shows what he did in deed, *healing every disease and every infirmity. Diseases, to serious ailments; infirmities, as to light ones*: "Who forgives all our iniquities, who heals all our diseases" (Ps 103:3). And why did he do this? In order to confirm by miracles what he had spoken by word, as in Mark (16:20): "The Lord worked with them and confirmed the message by the signs that accompanied it." He also gives to preachers the example that they should do and teach: "Jesus began to do and to teach" (Acts 1:1).

*Videns autem Iesus turbas, misertus est illis. Hic ostendit qualiter dominus quibusdam impendit affectum; et hoc contra quosdam; opinio enim fuit quod nullus sufficebat affectus, sed requirebatur effectus; sed hic dicit videns Iesus turbas, misertus est illis. Et primo tangit quomodo miserebatur; secundo ponit exemplum.*

(36) *When he saw the crowds, he had compassion for them.* Here he shows how Jesus showed affection toward some. This is contrary to those who held that no affection was sufficient, but that effects were required; but here he says, *When he saw the crowds, he had compassion on them.* First, he mentions how he had compassion; secondly, he presents an example.

Et primo ponit misericordiam Christi; secundo causam.

Dicit ergo *videns* etc. scilicet pia consideratione, *misertus est eis*, quia proprium est ei misereri; Ps. CXLIV, 9: *miserationes eius super omnia opera eius*. Istud visum desiderabat David, dicens Ps. XXIV, 16: *respice in me, et miserere mei*.

Et quibus misertus est, quia *vexati*, a Daemonibus, item *iacentes*, scilicet prostrati ab infirmitatibus. Vel *vexati* erroribus, *iacentes* peccatis, *sicut oves non habentes pastorem*. Unde Prov. XI, 14: *ubi non est gubernator, populus corruiet* et cetera. Et Ez. c. XXXIV, 5: *dispersae sunt oves meae, eo quod non esset eis pastor*; et in eodem: *vae pastoribus Israel qui pascebant semetipsos*. Ut Zac. XI, 17: *o pastor et idolum derelinquens gregem*.

Tunc dicit discipulis suis. Hic inducit aliquos ad miserendum, et primo assignat causam; secundo inducit ad effectum, ibi *rogate ergo dominum messis ut mittat operarios in messem suam*.

Et ponit duas causas. Primo multitudinem tendentium ad bonum; secundo paucitatem doctorum, ibi *operarii autem pauci*.

Then he mentions Christ's mercy; secondly, the cause.

He says, therefore, *When he saw the crowds*, namely, by a pious consideration, *he had compassion on them*, because it belongs to him to have compassion: "His compassion is over all his works" (Ps 145:9). This is what David desired to experience: "Turn to me and be gracious to me" (Ps 25:16).

And toward whom did he show compassion? *To those who were harassed* by devils *and lying down*, i.e., helpless in their infirmities. Or *harassed* by errors, *lying down* in their sins, *like sheep without a shepherd*. Hence Proverbs (11:14): "Where there is no guidance, the people falls"; "My sheep were scattered, because there was no shepherd" Ezekiel (34:5); and in the same (v. 2): "Woe to the shepherds of Israel who fed themselves; and Zechariah (11:12): "Woe to my worthless shepherd, who deserts the flock!"

(37) *Then he said to his disciples*. Here he induces others to compassion: first, he assigns the cause; secondly, he persuades to the effect (v. 38).

He presents two causes: first, the multitude of those striving

Multi convenerant; ideo dicit *messis quidem multa*. Messis non dicitur quando frumentum florescit, vel cum est in spica, sed tunc quando iam dispositum est ut colligatur; sic homines iam dispositi erant ad credendum per effectum praedicatorum: simile habetur Io. IV, 35: *levate oculos vestros, et videte regiones, quoniam albae sunt iam ad messem. Et operarii pauci*, scilicet boni; unde apostolus, I Cor. III, 9: *Dei enim adiutores sumus*. Impendentes ergo quod vestrum est.

Et quid? *Rogate dominum messis ut mittat operarios in messem suam*. Quando habemus defectum, debemus recurrere ad Deum, cum officium praedicationis non nisi precibus impetretur: qui enim mittit operarios, est dominus, unde dicitur; *ego misi vos*. Et rogat ut rogetur, ut nobis accumulet meritum, dum pro salute aliorum oramus. Item talem ordinem posuit, ut sanctitas aliorum aliis prosit, ut I Petr. IV, 10: *unusquisque ut accepit gratiam in alterutrum illam administrantes, sicut boni dispensatores multiformis gratiae Dei* et cetera. Unde vult ut quicquid gratiae et sanctitatis receperunt, aliis impendant, et ipse rogatus exaudit. Rogat enim ut ipse rogetur ut eos mittat; Rom. X, 15: *quomodo praedicabunt nisi mittantur?* Acquiritur enim auctoritas; item gratia, unde: *caritas Christi urget nos*. Item, *rogate dominum messis ut mittat operarios*, non quaestuarios qui corrumpunt malo exemplo, *in messem suam*, scilicet in messem Dei. Quaestuarii enim non mittuntur in messem Dei, sed in messem suam, quia non quaerunt gloriam Dei, sed commodum suum.

toward good; secondly, the scarcity of teachers (v. 37b).

Many had assembled; therefore, he says, *The harvest is plentiful*. It is not a harvest when the grain begins to blossom, or when the grains appear, but when it is ready to be gathered; so men are disposed to believe as a result of preaching. Something like this is said in John (4:35): "Lift up your eyes, and see how the fields are already ripe for harvest." *But the laborers are few*, namely, goodness; hence the Apostle says: "We are God's helpers" (1 Cor 3:9). So confer what is in your power.

(38) And what? *Pray the Lord of the harvest to send laborers into his harvest*. When we have a deficiency, we should have recourse to God, since the office of preaching is obtained only by prayers. For the one who sends laborers is the Lord. Hence he says in John (4:38): "I have sent you." And he asks that he be asked, so that merit be accumulated by us, as we pray for the salvation of others. Likewise, he ordained it this way in order that the holiness of others may benefit still others, as it says in 1 Peter (4:10): "As each has received his gift, employ it for one another, as good stewards of God's varied grace." Hence he wishes that whatever grace and holiness they have

received, they confer on others; and he, being asked, hears. For he asks that he be asked to send them: "How will they preach, unless they are sent?" (Rom 10:15). For the authority is acquired, as well as the grace; hence 2 Corinthians (5:13): "For the charity of Christ presses us." Again, *Pray the Lord of the harvest to send laborers*, not mercenaries, who cause harm by bad example, *into his harvest*, i.e., God's harvest. Mercenaries are not sent into God's harvest, but into their own; because they do not seek God's glory, but their own profit.

---

**Caput 10**  
**Lectio 1**  
**Reportatio Leodegarii Bissuntini**

**10—1**  
**Mt 10:1-15**

1 καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. 2 τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα: πρῶτος σίμων ὁ λεγόμενος πέτρος καὶ ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ ἰάκωβος ὁ τοῦ ζεβεδαίου καὶ ἰωάννης ὁ ἀδελφὸς αὐτοῦ, 3 φίλιππος καὶ βαρθολομαῖος, θωμᾶς καὶ μαθθαῖος ὁ τελώνης, ἰάκωβος ὁ τοῦ ἀλφαίου καὶ θαδδαῖος, 4 σίμων ὁ καναναῖος καὶ Ἰούδας ὁ ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν. 5 τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων, εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν σαμαριτῶν μὴ εἰσέλθῃτε: 6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. 7

1. And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities. 2. And the names of the twelve Apostles are these: The first, Simon who is called Peter, and Andrew his brother, 3. James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James the son of Alpheus, and Thaddeus, 4. Simon the Cananean, and Judas Iscariot, who also betrayed him. 5. These twelve Jesus sent: commanding them, saying: Go ye not into the way of the Gentiles, and into the city of the Samaritans enter ye not. 6. But go ye

πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν. 8 ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε: δωρεὰν ἐλάβετε, δωρεὰν δότε. 9 μὴ κτήσθησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10 μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον: ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. 11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν: κἀκεῖ μέναιτε ἕως ἂν ἐξέλθῃτε. 12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν: 13 καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἁγία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν: ἐὰν δὲ μὴ ᾗ ἁγία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. 14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. 15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ σοδόμων καὶ γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

Supra proposuerat doctrinam suam, hic ministros instituit. Et describuntur numero, potestate et nominum positione.

Numero, unde dicit *convocatis duodecim*. Et quare dicit *duodecim*? Ut ostenderetur conformitas novi et veteris testamenti, quia in veteri duodecim patriarchae: et isti similiter duodecim. Secunda ratio, ut ostenderetur virtus et effectus futurus per eos: iste enim numerus ex partibus quatuor et tribus in se ductis componitur, ut quater ter, vel ter quater. Per trinarium Trinitas designatur: per quaternarium mundus. Ideo signatur quod in totum mundum debebat eorum praedicatio extendi; unde dominus Mc. ult., 15: *euntes in mundum universum*

rather to the lost sheep of the house of Israel. 7. And going, preach, saying: The kingdom of heaven is at hand. 8. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give. 9. Do not possess gold, nor silver, nor money in your purses: 10. Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. 11. And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence. 12. And when you come into the house, salute it, saying: Peace be to this house. 13. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. 14. And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet. 15. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Having presented his doctrine, he now appoints ministers, who are described by number, power and listing of their names.

(1) By number: hence he says, *he called to him his twelve disciples*. Why twelve? In order to show the conformity between the New and the Old Testaments, because in the Old there were twelve patriarchs; and the disciples were also twelve. The second reason was to show the power and effects accomplished through them. For this number is composed by multiplying three by four, i.e., four three times or three four times. By the three the Trinity is signified; by the four

*praedicate Evangelium omni creaturae et cetera. Item ad signandum perfectionem, quia duodenarius consistit ex duplicitate senarii: senarius enim perfectus est numerus, quia ex omnibus partibus aliquotis: consurgit enim per unum, duo et tria, et istae partes simul iunctae sunt sex. Unde tot vocavit ad signandum perfectionem. Supra, V, 48: estote perfecti, sicut et pater vester perfectus est.*

Sequitur de potestate eorum: quia *dedit eis potestatem* etc., scilicet ut ipsi faciant, vel facere possint, sicut ipse fecit. Et non solum quae fecit, sed maiora, Io. XIV, 12. Non est enim scriptum quod ad umbram Christi curarentur infirmi, sicut scriptum est quod ad umbram Petri multi curabantur; Act. V, 15. *Immundorum spirituum ut eiicerent eos.* Unde noluit quod ipsi eiicerent, sicut ipse; sed ipse vero proprio, ipsi vero in nomine Christi: unde Mc. ult., 17: *in nomine meo Daemonia eiicient* et cetera. Et non solum ut Daemonia eiicerent, sed ut *omnem languorem curarent*, ut habetur Mc. ult., 18: *super aegros manus imponent, et bene habebunt.* Sed si quaeras, quare modo praedicatoribus non datur ista potestas, respondet Augustinus, quia in promptu est maximum miraculum, scilicet quod totus mundus conversus est. Aut ergo facta sunt miracula, et sic habeo propositum; si non, hoc est maximum: quia per duodecim vilissimos homines piscatores totus mundus conversus est.

the world. Therefore, it expresses that their preachers should be spread over the whole world; hence Mark (16:15): "Go into the whole world and preach the gospel to every creature." Also to denote perfection, because twelve consists of two sixes; but six is a perfect number, because its parts are few. For it is made from one, two and three, and those parts added together make six. Hence he called that many to denote perfection: "Be perfect, as your heavenly Father is perfect" (Mt 5:48).

He follows with their power, because *he gave them power...*, namely, to do or be able to do as he did. And not only what he did but greater (Jn 14:12). For there is no record that the sick were cured by Christ's shadow, as is recorded of the many cured by Peter's shadow falling on them (Acts 5:15). *Power over unclean spirits, to cast them out.* Hence he did not will that they cast them out as he did; but he did it by his word, but they in the name of Christ. Hence Mark (16:17): "In my name they shall cast our demons..." And not only the power to cast our demons, but *to heal every disease and every infirmity*: They will lay their hands on the sick and they will recover" (Mk 16:18). But if you ask why that power is not given to preachers now, Augustine answers that already visible is the greatest miracle, namely, that the entire world has been converted. Therefore, either there were miracles performed, and then I have proved my point; or if there were not, that is the greatest, because the entire world has been converted by fishermen, the lowliest of men.

Sequitur nominum positio. Et quare? Ne si veniret aliquis pseudopropheta, qui diceret se esse apostolum, crederetur ei; et propter hoc reprobata est epistola fundamenti, scilicet Manichaei. Et notandum quod iste semper binos combinat. Et quare? Quia numerus binarius est numerus caritatis. Item ubicumque ponit aliquem qui duobus nominibus vocatur, ponit aliquid per quod notetur differentia. Item sciendum quod non servat ordinem dignitatis; tamen Petrus semper ponitur primus, qui etiam dicitur *Simon*, idest obediens; unde dicitur Prov. XXI, 28: *vir obediens loquetur victoriam*. *Petrus* a *petra* dicitur propter eius firmitatem; et *Cephas*, quod Syrum nomen est, non Hebraeum. *Andreas* virile; unde dicitur Ps. XXVI, 14: *viriliter age, et confortetur cor tuum*. Item *Philippus*, os lampadis; talis debet esse praedicator. Ps. CXVIII, v. 140: *ignitum eloquium tuum vehementer*. *Bartholomaeus*, filius suspendentis aquas; et iste dicitur Christus, de quo Iob XXVI, 8: *qui ligat aquas in nubibus suis*. Item *Iacobus Zebedaei*, qui occisus est ab Herode, qui supplantator dicitur. Et *Ioannes*, qui gratia dicitur; I Cor. XV, 10: *gratia Dei sum id quod sum*. Iste non sequitur ordinem dignitatis, sicut Marcus. Item *Thomas et Matthaeus*. Alii non ponunt *publicanus*; sed iste posuit causa humilitatis. Item alii praeponunt Matthaeum Thomae: iste e contrario. *Thomas* abyssus dicitur, propter profunditatem fidei. *Matthaeus*, donatus, ut habetur ad Eph. IV, v. 32: *donantes invicem, sicut et Christus donavit nobis*. *Iacobus Alphaei*, ad differentiam alterius. Iste frater domini dicitur, quia consobrinus. Et *Thadaeus*, frater Iacobi. Et dicitur Iudas qui scripsit epistolam, et interpretatur cor; Prov. IV, 23: *omni custodia serva cor tuum*. Item *Simon Chananaeus* a Cana villa. Et *Iudas Scariotis*, ad differentiam alterius Iudae; et dicitur vel a villa, vel a stirpe de

(2) The list of their names is presented. Why? So that if a false prophet arose and claimed to be an apostle, he would not be believed. For this reason the letter of the foundation, i.e., of Manicheus, was rejected. And it should be noted that he always lists them by two's, because it is the number for charity. Also, wherever he mentions any with the same name, he indicates something by which they are distinguished. It should also be noted that he does not follow the order of rank, although Peter is always mentioned first. He is also called Simon, i.e., obedient; hence it says in Proverbs (16:20): "The obedient man shall speak of victory." *Peter* is named rock on account of solidity; and *Cephas*, which is a Syrian, not Hebraic name. *Andrew*, virile; hence it says in Psalm 27 (v. 14): "Be strong and let your heart take courage." (3) *Philip, the mouth of the lamp; such a one should be a preacher*: "Your word is well tried with fire" (Ps 119:140). *Bartholomew*, the son of him who curbs the waters. This is what Christ is called: "He binds up the waters in thick clouds" (Jb 26:8). Then *James, the son of Zebedee*, who was killed by Herod, who is called the supplanter. And *John*, who is called grace: "By the grace of God I am what I am: (1 Cor 15:10). — He does not follow the order of rank as Mark does. &8212; Then *Thomas and Matthew*. The others do not say, "tax collector," but he mentions it out of humility. Again, the others place Matthew before Thomas; but he does the opposite. *Thomas* means abyss, on account of the depth of faith. *Matthew* means forgiving, as in Ephesians (4:32): "Forgiving one another, as Christ forgave you." *James*



tribu Issachar; qui mors dicitur. *Qui tradidit eum*. Et quare posuit? Ut daret documentum, quod dignitas status non sanctificat hominem. Item est alia ratio, ad notandum quod vix contingit quin in multa congregatione sit aliquis malus; et ideo ita ponitur, ut ostendatur quod boni aliquando non sunt sine malis; Cant. II, 2: *sicut lilium inter spinas, sic amica mea inter filias*. Et Augustinus: non est domus mea melior quam domus domini.

*the son of Alpheus*, to distinguish him from the other. He is called a brother of the Lord, because he was a cousin. *Thaddeus*, the brother of James. He is called Jude, who wrote an epistle, and means heart: "Keep your heart with all vigilance" (Pr 4:23). (4) Then *Simon the Cananaean*, from the village of Cana. And *Judas Iscariot*, to distinguish him from the other Jude; and it is taken either from the village or from the stock of the tribe of Issachar, who is called death. *Who betrayed him*. Why is he listed? To give an example that dignity of rank does not make a person holy. Another reason is to remind us that it scarcely happens that in a large group someone is not evil. Therefore, he is listed to show that good persons are sometimes not without wicked ones: "As a lily among thorns, so is my love among the daughters" (S of S 2:2). Augustine: "My house is not better than the Lord's house."

*Hos duodecim* elegit Deus, et posuit divulgatores sacrae Scripturae. *Praecipiens eis, et dicens* et cetera. Hic ponit eorum instructionem. Et primo instruit eos verbo; secundo exemplo, ibi *et factum est cum consummasset Iesus* et cetera. Verbo tripliciter. Primo de officio suo; secundo de sumptibus; tertio de periculis. Secundo, ibi *nolite possidere aurum neque argentum*; tertio, ibi *ecce ego mitto vos sicut oves in medio luporum*. Circa officium quatuor mandat. Primo quo vadant; secundo quid dicant, ibi *euntes autem praedicare* etc.; tertio quid faciant, ibi *infirmos curate* etc.; quarto quo fine, ibi *gratis accepistis, gratis date*. Et primo dicit quo non vadant; secundo quo vadant, ibi *sed potius ite ad oves quae perierunt domus Israel*. Et circa primum duo dicit. Primo *in viam gentium ne abieritis et in civitatem Samaritanorum ne intraveritis*.

(5) *These twelve* Jesus chose and appointed propagators of Sacred Scripture, *charging them...* Here he mentions their instruction: first, he instructs them by word; secondly, by deed (c. 11). By word on three matters: first, on their office; secondly, on money for expenses (v. 9); thirdly, on the dangers (v. 16). In regard to their office he command four things: first, where to go; secondly, what to say (v. 7); thirdly, what to do (v. 8); fourthly, for what purpose (v. 8b). First, he tells where they should not go, secondly, where they should go (v. 6). In regard to the first he says two things: first, *Go nowhere among the gentiles, and enter no town of the Samaritans*. The latter were midway between the gentiles and the Jews and were mentioned in 2

Isti erant medii inter gentiles et Iudaeos, de quibus habetur Lib. IV Reg. XVII, 24 ss., et isti retinuerunt partim ritum Iudaeorum, partim gentilium, et isti multum erant contrarii Iudaeis. Unde prohibet ne vadant ad simpliciter gentiles, nec ad mediocres istos. Sed contrarium videtur quod dixit *ite, docete omnes gentes*. Et Is. XL, 5: *et videbit omnis caro pariter quod os domini locutum est*. Quid ergo dicit *in viam gentium ne abieritis*? Dicendum, quod missi sunt ad utrosque: sed ordo debebat observari. Quia primo Iudaeis. Et una ratio est, quia primo fieri debet quod iustitia exigit, quam quod ex misericordia provenit; sed iustitia erat quod primo Iudaeis praedicarent: quia istud ex promissione habebant, ut habetur Rom. XV, 8: *dico autem Christum Iesum ministrum fuisse circumcisionis propter veritatem ad confirmandas promissiones patrum*. Gentibus autem tenebatur ex misericordia; ut enim habetur Rom. XI, 17, gentiles oleastri sunt ab oliva recepti, scilicet a fide antiquorum patrum: unde ibi dicitur, *tu autem cum oleaster esses, insertus es in illis, et socius radices, et pinguedinis olivae factus es*. Primo ergo oliva nutrienda erat, ut aliquid acciperet ab ea, postmodum oleaster inserendus, Rom. XI, 17. Item volens fideles in fidem patrum introducere, primo voluit Iudaeis praedicari fidem.

Secunda ratio fuit, quia dominus infundit omnibus id ad quod sunt dispositi; sed multi Iudaeorum erant iam dispositi per fidem. Et sicut ignis primo agit in ea, quae sunt prope, sic dominus ex caritate primo voluit in his, qui prope erant. Unde dicitur Is. LVII, 19: *venient ut annuntient pacem his qui prope, et pacem his qui longe sunt*. Item si ad gentiles primo ivisset, Iudaei, qui multum habebant gentiles odio, reprobassent eum ex indignatione; ideo in Act. XIII, v. 46: *vobis primo oportuit praedicari regnum Dei*. Unde

Kings (24 ff). They followed the Jewish rite in part and in part the rite of the gentiles. They were quite contrary to the Jews; hence he forbade them to go to those strictly gentile and those partly gentile. But this seems opposed to what he said below (28:19): "Go, teach all nations," and to Isaiah (40:5): "And all flesh shall see together that the mouth of the Lord has spoken." The answer is that they were sent to both; but due order had to be observed, because first to the Jews. And one reason is that the first thing to be done is what justice demands rather than what arises from mercy; but justice required that they preach first to the Jews, because they had the promises: "I tell you that Christ became a servant to the circumcised to confirm the promises given to the patriarchs" (Rom 15:8). But they were bound to the gentiles out of mercy, for it says in Romans (11:17) that the gentiles were wild shoots received into the olive tree, namely, by the faith of the patriarchs: "You, a wild olive shoot, were grafted in their place to share the root and richness of the olive tree." Furthermore, in his desire to introduce believers to the faith of the fathers, he commanded that the faith be preached first to the Jews.

The second reason is that the Lord infused into everyone whatever they were disposed for; but many of the Jews were already disposed by faith. And just as fire first kindles things near it, so the Lord out of charity desired the welfare of those who were near. hence it says in Isaiah (57:19): "Peace to the far and peace to the near, says the Lord." Furthermore, if he had gone first to the gentiles, the Jews, who very much hated the gentiles, would have

dicit *in viam gentium ne abieritis*, idest ne appropinquetis ad viam, quae ducit ad gentes, ut non loquantur de vobis. Sed non dicit *in viam Samaritanorum*. Et mystice: qui sunt discipuli Dei, non debent ire in viam gentium, nec haereticorum; unde Ier. II, 18: *quid tibi vis in via Aegypti, ut bibas aquam turbidam?*

*Sed potius ite ad oves quae perierunt domus Israel*. Et quare oves? Quia magis perierunt ex culpa Pharisaeorum, quam ex culpa ipsorum. Unde Ps. XCIX, 3: *nos autem populus eius, et oves pascuae eius*. Et I Petr. c. II, 25: *eratis sicut oves errantes; sed conversi estis ad pastorem et episcopum et cetera*. Sed quid facient discurrentes? *Euntes autem praedicate*. Io. XV, 16: *posui vos ut eatis, et fructum afferatis, et fructus vester maneat et cetera*.

Et mittit eos, sicut ipse missus est, scilicet ad praedicandum. Unde *agite poenitentiam*, et cetera. Et sicut Iesus inceperat, *agite poenitentiam*, sic praecepit eis. Inceperat, *agite poenitentiam, appropinquabit enim regnum caelorum*; Ps. CXVIII, 155: *longe enim a peccatoribus salus*; sed modo est prope per passionem Christi; Hebr. IX, 12: *per proprium sanguinem introivit semel in sancta, aeterna redemptione inventa*. Unde dicit *appropinquabit*, scilicet per passionem meam; unde in eis fundatur per participationem gratiae: *totum enim regnum Dei intra vos est*.

rejected him out of indignation; therefore, in Acts (13:46): "It was necessary for the kingdom of God to be preached to you first." Hence he says, *Go nowhere among the gentiles*, i.e., do not go near the roads that lead to the gentiles, lest they talk about you. But he does not say, "the roads of the Samaritans." Mystically: God's disciples should not go anywhere among the gentiles or the heretics; hence Jeremiah (2:18): "What do you gain by going to Egypt to drink muddy waters?"

(6) *But go rather to the lost sheep of the house of Israel*. Why sheep? Because they were lost more by the fault of the Pharisees than by their own. Hence Psalm 90 (v. 3): "We are his people and the sheep of his pasture" and 1 Peter (2:25): "You were straying like sheep, but now have returned to the shepherd and guardian of your souls." But what will they do, as they go about? *Preach as you go*: "I have appointed you to go and bear fruit, fruit that remains" (Jn 15:16).

(7) So he sends them as he was sent, to preach. Hence *Do penance...* and as Jesus had begun (above 4:17): "Do penance," so he commands them. He had begun: "Do penance, for the kingdom of heaven is at hand"; "For salvation is far from sinners" (Ps 119:155), but now it is near through the passion of Christ: "With his own blood he entered once into the holy place, thus securing an eternal redemption" (Eeb 9:12). Hence he says, *is at hand*, namely, through my passion. So it is established in them by partaking of

grace: "The whole kingdom of God is within you" (Lk 17:21).

Sed possent dicere: quomodo confirmabimus quae dicemus? Certe miraculis, sicut ipse fecit. Unde dicit *infirmos curate* et cetera. Sed si quis diceret: quare non facit modo miracula Ecclesia? Dicendum, quod miracula facta sunt ad probationem fidei; sed iam fides approbata est. Et ideo sicut qui faceret unam demonstrationem ad probandum aliquam conclusionem, non esset alia probatio necessaria, sic ibi. Unde maximum miraculum est conversio totius mundi: ideo non oportet quod fiant alia; et sicut facta fuerunt alia miracula corporalia, ita fiunt quotidie spiritualia, quia infirmi spiritualiter curantur. Infirmi enim sunt qui peccato agitantur, qui prони sunt ad peccatum, Rom. XIV, 1: *infirmum autem in fide assumite*: et isti a domino sanantur. Qui autem consentiunt, mortui sunt, quia separantur a Deo: et isti resuscitantur a domino, ut Eph. V, 14: *surge qui dormis, et exurge a mortuis*. Item leprosi mundantur; leprosi enim dicuntur qui sunt infectivi aliorum, quia lepra est morbus contagiosus: et isti aliquando curantur. IV Reg. V, 27, dicitur quod lepra Naam adhaesit Giezi. Item Daemones eiiciuntur: Daemones enim sunt quorum peccatum iam transiit ad effectum, de quibus dicitur Prov. II, 14: *laetantur cum male fecerint, et exultant in rebus pessimis*. Et, ut habetur de Iuda Io. XIII, 27, quod *intravit in eum Satan* et cetera. Et isti aliquando curantur.

(8) But they could say: How shall we confirm what we say? Certainly by miracles as he did. So he says, *Heal the sick...* But if someone asks why the Church does not work miracles now, the answer is given that miracles were preformed to prove the faith, but now the faith has even been approved. Therefore, just as a person who formulated one demonstration to prove some conclusion would have no need for another one, so here. Hence the greatest miracle is the conversion of the whole world, so there is no need for other ones. But just as the other miracles were bodily, so every day spiritual miracles are performed, because the spiritually infirm are cured. For the infirm are those tossed about by sin and those prone to sin: "Welcome the man who is weak in faith" (Rom 14:1), and they are healed by the Lord. But those who consent are dead, because separated from God, as it says in Ephesians (5:14): "Awake, you sleeper, and arise from the dead." Likewise, lepers are cleansed; for lepers are those who infect others, because leprosy is a contagious disease, and sometimes they are cured. In 2 Kings (5:27) it is recorded that the leprosy of Naaman cleaved to Gehazi. Furthermore, devils are cast out; for devils are ones who have already committed sin: "They rejoice in doing evil and delight in the perverseness of evil"(Pr 2:14), and as is said of Judas (Jn 13:27): "Satan entered into him." And these are sometimes cured.

Et quia possent dicere apostoli: modo erimus divites; si facimus miracula habebimus multa, et de hac causa voluit Simon magus facere miracula: hanc causam excludit dominus dicens *gratis accepistis, gratis date*. Magnum est facere miracula, sed maius est virtuose vivere. Unde amovet ab eis superbiam, quia potest superbia accidere duobus modis: vel ex cupiditate, vel ex meritis. Una enim est maxima superbia, quando aliquis bonum quod habuit, sibi adscribit. Ideo excludit, quia *accepistis*; I ad Cor. IV, 7: *quid habes quod non accepisti?* Item, non debetis superbire, quia non ex meritis, sed *gratis*. Qui enim ex meritis, non gratis recipit. Item cupiditatem excludit, *gratis date*, idest non propter aliquod temporale. Pretium enim rei vel maius est, vel aequale. Illum enim quod per pretium tradis, non est ita in corde tuo fixum, sicut pretium quod recipis. Nihil autem est dono Dei aequale, vel maius; Sap. VII, 9: *comparavi illi lapidem pretiosum, quoniam omne aurum in comparatione illius arena est exigua*.

*Nolite possidere aurum* et cetera. Quia possent dicere: unde ergo vivemus? Ideo de sumptibus instruit illos. Et primo prohibet ne sumptus deferant; secundo docet a quibus accipiant, ibi *in quamcumque autem civitatem aut castellum intraveritis* et cetera. Dicit ergo *nolite possidere aurum*. Et notanda sunt verba quae sequuntur, quia dicit iste *nec calceamenta*; Marcus dicit: *calceatos sandaliis*. Item dicit *nec virgam*; Marcus dicit, quod *virgam*: ideo haec verba sunt dubia et difficilia. Quod

But because the apostles could say: "Now we shall be rich; if we perform miracles, we shall have much." This was the reason Simon Magus wanted to perform miracles. But the Lord excludes this, saying, *You received without pay, give without pay*. It is great to perform miracles, but it is greater to live virtuously. Hence he removes pride from them, because pride can happen in two ways: either from cupidity or from deserts. For the highest form of pride appears when a person ascribes to himself the good he has. Therefore he excludes this, because *you have received*: "What do you have that you have not received?" (1 Cor 4:7). Furthermore, you should be proud, because these things are not from your merits but are freely given. For one who obtains from merit does not receive as freely given. He also excludes cupidity: *give without pay*, i.e., not for something temporal. For the price of a thing is either more or equal. For that which you hand over for a price is not as fixed in your heart as the price you receive. But nothing is equal to God's gift, or greater: "Neither did I liken to her any precious gem, because all gold is but a little compared to her" (Wis 7:9).

(9) *Take no gold...*, because they could say: On what are we to live. So he instructs them about expenses: first, he forbids them to carry anything for expenses; secondly, he teaches from whom to accept hospitality (v. 11). He says, therefore, *Take no gold*. But note the words that follow: *nor sandals*, whereas Mark (6:9) says: "Wear sandals." Matthew says, *nor a staff*; Mark says: "Take nothing... but a staff." Consequently, these words engender

enim dicit *nolite* etc. aut est praeceptum, aut est consilium. Sed istud certum est quod est praeceptum, quia ita dicitur *Iesus praecipiens eis* et cetera. Sed apostoli et fuerunt apostoli, et fuerunt fideles. Aut ergo fuit eis praeceptum, inquantum fideles, aut inquantum apostoli. Si inquantum fideles: ergo ad hoc tenentur omnes fideles; et haec fuit quaedam haeresis, ut ait Augustinus, quae dicebat quod nullus posset salvari, nisi hi qui nihil possident. Et haec fuit haeresis apostolicorum. Item alia haeresis fuit, quod nullus salvaretur, nisi discalceatus pergens et hae fuerunt haereses, non quia malum praeciperent, sed quia non observantibus praecludebant viam salutis. Si autem praecipitur eis inquantum apostolis, tunc omnes praelati, qui sunt successores apostolorum, ad haec tenentur.

Sed esto quod isti non male fecerunt, nonne Paulus male fecit qui portabat, et accipiebat a quibusdam, ut aliis daret? Ideo difficultatem habent haec verba. Et ideo dicendum, quod fuit una via secundum Hieronymum, exponendo ad litteram, quod praecipit aliquid propter officium apostolatus, et non quod sit de necessitate simpliciter, sed secundum illud tempus. Unde ante passionem praecipit nihil ferre. In passione autem, Lc. XXII, 35: *quando misi vos sine baculo et pera, numquid aliquid defuit vobis?* Et sequitur: *sed nunc qui habet sacculum, emat similiter et peram. Et qui non habet, vendat tunicam, et emat gladium.* Unde ante passionem missi sunt ad Iudaeos; apud Iudaeos autem erat consuetudo, quod suis debebant providere magistris. Ideo nihil ferre praecipit cum mitteret eos ad Iudaeos. Sed ista non erat consuetudo in gentibus; ideo cum missi sunt ad gentes, data est eis licentia portandi sumptus. Portabant igitur

doubt and difficulty, for the saying, *take no gold...* is either a precept or a counsel. But it is certainly a precept, because it says that *Iesus charged them...* But the apostles were both apostles and believers. Therefore, it was a precept for them either as believers or as apostles. If as believers, then all believers are bound to this; and this was a heresy, as Augustine says, which taught that no one can be saved except those who possess nothing. Again, there was another heresy that no one would be saved, unless he went about without shoes. These were heresies, not because they commanded something evil, but because they denied that non-observers were on the path to salvation. But if they were commanded in as much as they were apostles, then all prelates, who are successors of the apostles, are bound to these things.

But granted that they did not act wickedly, did not Paul act wickedly by carrying money and accepting it from some to give to others. Therefore, these words bristle with difficulties. So it must be said, according to Jerome, that he commanded something on account of their office as apostles, and not that it is necessary absolutely, but for that time. Hence before the Passion he charged them to carry nothing, but at the time of the Passion he says in Luke (22:35): "When I sent you out with no purse or bag or sandals, did you lack anything? They said, 'Nothing'." Then he continues: "But now, let him who has a purse take it, and likewise a bag. And let him who has no sword sell his mantle and buy one." Hence before the Passion they were sent to the Jews, among whom it was the custom to provide for their teachers. That is why

quando praedicabant aliis quam Iudaeis. Et quia quaedam sunt ad necessitatem, alia quibus emuntur necessaria: et hoc est quod dicitur, quod quaedam sunt divitiae artificiales, ut vestes et calceamenta, ideo utrumque prohibet. Dicit ergo *nolite*, et cetera. Quia omnis pecunia vel est de auro, vel de argento, vel de aere; ideo prohibet ne possideant aurum, nec argentum; unde dicebat Petrus: *argentum et aurum non est mihi; quod autem habeo, hoc tibi do*. Et quare hoc Deus praecepit? Una ratio est, quia dominus mittebat pauperes ad praedicandum; ideo posset aliquis credere quod non praedicarent, nisi propter quaestum. Ut igitur ista suspicio amoveatur, ideo praecepit nihil portare. Item ad tollendum sollicitudinem: quia si essent circa hoc nimis solliciti, impediretur verbum Dei. Item prohibet divitias, quae subveniunt in necessitate.

Et quia possent dicere: non feremus aurum, non argentum, sed peram possumus, ubi portabimus ova et panem, quae sunt necessaria ad victum? Et istud prohibet *non peram in via*. Et quare hoc prohibuit? Dicit Chrysostomus, ut ostenderet eis virtutem suam: quia sine his poterat eos mittere; unde in Lc. XXII, 35: *quando misi vos sine baculo et pera, numquid aliquid defuit vobis?* Ergo fecit ut ostenderet virtutem suam. Item quantum ad vestimentum *neque duas tunicas*: non quod non haberent nisi unam tunicam, sed quod non haberent duo paria vestimentorum, ita quod unum reconderent, et aliud induerent. Unde nomine unius tunicae intelligit unum vestimentum; Lc. III,

he commanded them to carry nothing, when he sent them to the Jews. But that was not the custom among the gentiles; therefore, when they were sent to the gentiles, they were permitted to carry living expenses. Hence they carried them when they preached to others than the Jews. And because some things are for tour needs and others for purchasing what we need, that is what is said, namely, that some riches are made by art, such as clothing and shoes; therefore, he forbids both types. So he says, *take no gold...*, because money is made of gold or silver or brass. Hence Peter said: "Gold and silver I have none, but what I have I give to you" (Acts 3:6). But why did the Lord give this command? Because he sent poor men to preach; therefore, some could not believe that they preached only for the income. So in order to remove that suspicion, he ordered them to carry nothing. He also did it in order to leave no room for worry; for if they were too concerned about this, the word of God would be impeded. He likewise forbids riches which help in case of need.

(10) And because they could say, "We shall not take gold or silver, but we can take a bag for eggs and bread, which are necessary for food," he even forbids this. *No bag for your journey*. But why did he forbid even this? Chrysostom says that it was in order to manifest his power to them, because he was able to send them off without these things. Hence Luke (22:35): "When I sent you without staff and bag, did you lack anything?" Therefore, he did it to show his power. Again, as to clothing, *nor two tunics*: not that they should possess only one tunic, but that they should not have two sets of clothing, such that they

v. 11: *qui habet duas tunicas, det unam non habenti. Neque calceamenta. Et quare prohibuit?*

- Duplex est causa, eadem ratione qua aurum et argentum. Dominus mittebat eos, ut apud omnes, pauperes reputarentur. Unde apostolus, I Cor. I, 26: *non multum potentes elegit Deus*. Ideo voluit quod abiecti essent: pauperes enim in partibus orientis vadunt discalceati; utuntur tamen quibusdam quae sandalia dicuntur, et fiunt de paleis. Ideo volebat ut irent sicut pauperes illius patriae. Alia ratio, quia sicut docuit Plato quod homines non multum cooperirent nec pedes, nec caput ut firmaret eos ut magis robusti essent ad sustinendum, praecepit eos ire discalceatos. Sed *neque virgam*. Et quae est ratio? Aliqui enim equis utuntur, alii vero virga sustentantur: ideo illud minimum etiam prohibuit, ut in ipso totaliter confiderent, secundum illud Ps. XXII, 4: *virga tua, et baculus tuus ipsa me consolata sunt*. Unde quod dicit aliter, quod virgam portent, non fuit praeceptum, nisi pro loco et tempore observandum.
- Augustinus per aliam viam vadit dicens, quod haec non sunt praecepta, nec consilia, sed sunt permissiones, ita quod abstinere magis est consilium quam implere. Unde sensus est *nolite* etc., idest, non est negotium, ut alia calceamenta possideatis praeter haec quibus estis calceati. *Neque virgam*, idest nihil, sicut dicitur, neque festucam. Et quare? *Dignus est enim operarius mercede sua* et cetera. Quia vos habetis potestatem accipiendi ab aliis, et ideo non est

would sore one and wear the other. Hence by "one tunic" is understood one set of clothing: "He that has two coats, let him give to him that has none" (Lk 3:11). *Nor sandals*. Why did he forbid these?

- There are two causes with the same reason as for the gold and silver. The Lord sent them in such a way that they would be regarded as poor by all. Hence the Apostle in 1 Corinthians (1:26): "God called not many that were powerful." Therefore he wanted them to be lowly; for in the East the poor go about without shoes, although they do use footwear made of straw. Accordingly, he wanted them to go about as the poor of that country. And another reason — as Plato taught that men should not much cover their feet or head — in order to condition them in endurance he commanded that they go barefooted. *Nor a staff*. What is the reason? For some use horses, while others are kept upright with a staff. But he forbids even that slight thing, in order that they put their entire trust in him: "Your rod and your staff comfort me" (Ps 23:4). Hence what he says elsewhere, that they should carry a staff, was not a command but something to observe for the place and the time.
- Augustine follows another path, saying that these are not precepts or counsels, but permissions, so that to abstain is more a counsel than to fulfill.



necessarium, ut portetis. Unde quando aliquid est permissum, si non fiat, non est peccatum; quicquid autem plus fit, supererogationis est. Unde et Paulus, quamvis posset ab aliis recipere, nihil accipiebat, et istud erat supererogatio, ut dicit Augustinus, quia permissis non uti, est supererogationis. Unde Paulus, I ad Cor. IX, v. 15: *melius est mihi mori, quam evacuare gloriam meam*. Et quare? Quia non utebatur isto permisso: *dignus est enim mercenarius* et cetera. Sed quid est quod aliter dicit, quod ferant virgam? Dicit Augustinus, quod non est inconueniens quod quaedam aliquando dicantur mystice, aliquando ad litteram. Unde quod hic dicit Matthaeus, dicit ad litteram, quod virgam non ferant; quod vero Marcus dicit, mystice intelligitur, quod scilicet non ferant temporalia, sed habeant potestatem accipiendi ab aliis. Unde *dignus est enim operarius cibo suo*. Istud enim non est ibi casuale. Isti operarii sunt de quibus dictum est supra: *rogate dominum messis, ut mittat operarios in messem suam*.

- Tertia expositio est *nolite possidere aurum*, idest saecularem sapientiam, *argentum*, eloquentiam saecularem, non *peram*, idest sollicitudinem, *nec duas tunicas*, idest duplicitatem, *nec calceamenta*, idest terrenorum affectionem; fiunt enim calceamenta de pellibus animalium mortuorum.

Hence the sense is *take no...*, i.e., it is not necessary to own any shoes but those you are wearing. *Nor a staff*, i.e., nothing, as it is said, "not a speck." And why? *For the laborer is worthy of his hire...*; since you have the power to receive from others, it is not necessary to carry these things. Hence when something is permitted, if it is not done, it is not a sin; whatever is over and above is of supererogation. Hence even Paul, although he could receive from others, accepted nothing; and that was supererogation, as Augustine says, because not to use things permitted is of supererogation. Hence Paul says: "It is better for me to die than to shed my glory" (1 Cor 9:15). And why? Because he did not make use of that permission, *the laborer is worthy of his hire*. But what about the statement elsewhere, that they may carry a staff? Augustine says that it is not out of place for things to be said mystically sometimes and literally at other times. Hence what he says here in Matthew, namely, that they should not take a bag, he says literally; but what Mark says is understood mystically, namely, that they should not carry temporal things but have the power to accept them from others. Hence *for the laborer is worthy of his hire*. The "for" in this sentence is not causal. The workers are those mentioned above: "Pray

the Lord of the harvest to send laborers into his harvest."

- The third explanation is *take [possess] no gold*, i.e., worldly wisdom, *silver*, worldly eloquence, or *a bag*, i.e., anxiety, or *two tunics*, i.e., duplicity, or *sandals*, i.e., love of material things, for sandals are made from the hides of dead animals.

*In quamcumque civitatem aut castellum intraveritis* et cetera. Supra dominus ordinavit quod apostoli victualia secum non deferrent: et ratione probavit quia *dignus est operarius mercede sua*, nunc determinat modum qualiter accipere debent; et primo dat modum, quia debent a volentibus dare accipere; secundo quid fiat volentibus.

(11) *And whatever town or village you enter...* Above the Lord ordained that the apostles take no sustenance with them, and the reason he gave is that *the laborer is worthy of his hire*; now he declares how they should accept. First, he gives the way, because they should accept from those willing to give; secondly, what should be done in regard to those not willing (v. 14).

Circa primum tria facit. Primo docet eligere hospitem; secundo prohibet mutare hospitium; mandat, tertio, quod hospes salutetur.

In regard to the first he does three things: first, he teaches them to select a host; secondly, he forbids them to change lodgings (v. 11b); thirdly, he tells them to salute the host (v.12).

Dicit ergo: dictum est quod *dignus est operarius cibo suo*, ut sciatis a quo debetis accipere, ne credatis quod domus cuiuslibet vobis sit concessa; ideo *in quamcumque civitatem aut castellum intraveritis, interrogate quis in ea dignus sit*. Et hoc ne propter infamiam hospitis vestra praedicatio contemnatur, ut habetur I ad Tim. III, 7: *oportet autem illum testimonium habere bonum ab his qui foris sunt*. Secunda ratio, quia si bonus aliquis fuerit, facilius vobis necessaria ministrabit. Et in hoc providet eis. Tertia ratio est, ut excludatur suspicio quaestus: quia cum viderent homines tales

He says, therefore: "It has been said that *the laborer is worthy of his hire*, in order that you know from whom you should receive, and lest you suppose that anyone's house be granted to you. Therefore, *whatever town or village you enter, find out who is worthy in it*, lest the host's bad reputation cause your preaching to be despised: "He must be well thought of by outsiders" (1 Tim 3:6). The second reason is that if he is a good person, he will more readily minister what you need. And in this he provides for them. The third reason is to

pauperes non accipientes nisi a bonis, signum erat eis, quod propter quaestum non praedicabant. Ista duas expositiones ultimas ponit Chrysostomus; primam Hieronymus. Et hoc dicit apostolus, I Thess. II, 5: *neque enim aliquando fuimus in sermone adulationis, neque in occasione avaritiae.*

Item dicit *quis in ea sit dignus*, et hoc est, quia magnum ei reputatur, qui tales hospites recipit. Unde Abrahae magnum reputatum est quod hospites recepit, ut habetur ad Hebr. ult., 2: *hospitalitatem nolite oblivisci: per hanc enim quidam placuerunt, Angelis hospitio receptis. Et ibi manete.* Hic docet de stabilitate hospitii. *Ibi manete*, idest non transite de hospitio in hospitium. Et quare? Ne sit tristitia hospiti; et si dignus sit, recipiet vos libenter, et ita cum tristitia dimittet; Ier. c. XVIII, 20: *numquid redditur pro bono malum?* Secunda ratio est, ne incurrant notam levitatis, quae non convenit praedicatori. *In populo gravi laudabo te*, Ps. XXXIV, 15. Item ut evadant notam gulae, quia si dimitterent malum hospitium pro bono, imputaretur gulae. Ideo dominus dicit, quod antequam intrent, petant quis fuerit in ea dignus.

*Intrantes autem domum salutate eam.* Hic notatur salutatio hospitis. Et primo ponit salutationem; secundo effectum, *ibi et si quidem fuerit domus illa digna, veniet pax vestra super eam.* Oportebat enim quod eis qui temporalia ministrabant, spiritualia ministrarent, et non solum spiritualia, sed quae sunt necessaria ad salutem, dicendo *pax huic domui* et cetera. Et iste erat modus salutandi congruus, quia mundus erat

exclude suspicion of profit; because when people saw such poor men not taking anything except from the good, it was a sign to them that they were not preaching for gain. The last two explanations are Chrysostom's; the first is Jerome's. And the Apostle says this: "We used neither words nor flattery as a cloak for greed" (1 Th 2:5).

He says, *who is worthy in it*, because it is regarded a great thing for one who receives such guests, as it says in Hebrews (13:2): "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares." *And stay with him.* Here he teaches about stability of hospitality: *stay with him*. Why? So as not to cause the host sorrow. If he is worthy, he will receive you gladly and be sorry when you must go: "Is evil a payment for good" (Jer 18:20). The second reason is that they not be considered fickle, which does not befit a preacher: "In the serious throng I will praise you" (Ps 35:18). Also that they might avoid the mark of gluttony, because if they left poor hospitality for a good one, it would be charged to gluttony. Therefore, the Lord says that before they enter, they should inquire who in it is worthy.

(12) *As you enter the house, salute it.* Here he speaks of saluting the host: first, he mentions the salutation; secondly, the effect (v. 13). For it was fitting that they minister spiritual things to those who ministered temporal things, and not only spiritual things but things necessary for salvation by saying, *Peace be to this house*. And this was a suitable greeting, because the

in guerra; in Christo autem mundus est reconciliatus: isti enim legati erant domini, et ad quid? Certe ad pacem; ideo congrua erat haec salutatio.

world was in conflict; but in Christ the world was reconciled. For they were the Lord's legates, and to what end? Certainly for peace; therefore, this greeting was suitable.

Sequitur effectus quo ad bonos, et quo ad malos. *Et si quidem fuerit domus illa digna* et cetera. Possumus dicere quod domus illa habebit inde quamdam vim benedictionis. Unde apostoli sive episcopi in prima versione ad populum dicunt *pax vobis*. Unde dicitur Num. VI, 27: *invocabunt nomen meum super filios Israel, et ego benedicam eis* et cetera. *Si autem non fuerit digna, pax vestra revertetur ad vos*. Sed quid est quod dicit? Nonne dixerat quod primo interrogarent? Ideo ostendit quod in talibus inquisitionibus falluntur homines: *homo enim videt quae patent, dominus autem intuetur cor*, ut habetur I Reg. XVI, 7. Non enim adhuc ita perfecti erant quod possent cognoscere quis esset dignus. *Pax vestra revertetur ad vos*; et hoc est quod aliquis aliquando orat, et laborat pro salute alterius, et tamen effectum non consequitur; et tamen quod facit, non amittit, sed in ipsum redit. Unde *revertetur ad vos*, idest fructus referetur ad vos.

(13) Then he continues with the effect both on the good and on the wicked. *And if the house is worthy...* We can say that such a house will obtain a blessing. Hence the apostles or bishops in first turning toward the people say, "Peace be to you." So it says in Numbers (6:27): "They shall invoke my name upon the people of Israel, and I shall bless them." *But if it is not worthy, your peace will return to you*. Why does he say this? Did he not say that they should first inquire? Therefore, he shows that in such inquiries men make mistakes: "Man looks on the outward appearance, but the Lord looks on the heart" (1 Sm 16:7). For they were not yet perfect enough to know who was worthy. *Your peace will return to you*. This shows that sometimes someone prays and labors for the salvation of another, and yet he does not obtain the effect. Nevertheless, he does not lose what he did, but it redounds to him. Hence *it will return to you*, i.e., the fruit will be referred to you.

*Et quicumque non receperit vos*. Hic agitur de his qui non recipiunt. Et primo docet eos quid facere debeant; secundo quid a Deo recipient. Dicit ergo *et quicumque non receperit vos*. Et ponit duas culpas. Unam quod eos non receperant; aliam, quia missi erant ad praedicandum, quia verbum Dei non audiebant. Ideo *exeuntes foras de domo, vel civitate*, quia aliquando recipiebantur in civitate, sed non in domo; aliquando vero

(14) *And if anyone will not receive you...* Here he speaks of those who do not receive: first, he teaches them what to do; secondly, what those will receive from God (v. 15). He says, therefore, *if anyone will not receive you*. He mentions two offenses: one is that they had not received them; the other is that they had not listened to the word of God which they had been sent to preach.

nec in civitate; sicut habetur in actibus apostolorum. Quid ergo faciendum? *Excutite pulverem de pedibus vestris*. Et hoc leguntur Paulus et Barnabas fecisse ad litteram, ut habetur Act. c. XIV, 51. Et quare hoc mandat dominus? Pulvis enim adhaeret pedibus, unde hoc praecepit ad ostendendum quod laborem itineris incassum fecerant. Et hoc erat eis in poenam; quasi dicat: inde estis damnabiles. Tamen dicit apostolus Phil. II, 16: *non in vacuum laboravi*. Item alia ratio est, quia minimum quod potest haberi, est pulvis; ideo voluit, ut excuterent, in signum quod nihil haberent de eis. Tertia ratio est, quia per pulverem significantur temporalia, per pedes affectus, ad significandum quod in affectibus eorum nihil debet remanere temporale. Quarta causa est mystica. Pedes sunt affectus eorum: quantumcumque enim sunt sancti praedicatores, oportet quod aliquo pulvere affectus eorum moveatur, vel ex aliqua vanagloria etc., ut habetur Io. c. XIII, ubi dicitur quod dominus lavit pedes discipulorum, et dixit: *qui mundus est, non indiget nisi ut pedes lavet, et est mundus totus*. Unde indigebant lotionem quod ad venialia. Et quare hoc praecepit dominus? Ad ostendendum quod praedicator committit se periculo. Unde si non credunt ei, hoc in damnationem eorum revertitur.

Therefore, *as you leave that house or town*, because sometimes they were received in the town but not in any house, and sometimes not even in the town, as is recorded in the Acts of the Apostles. What, therefore, is to be done? *Shake off the dust from your feet*. This is exactly what Paul and Barnabas did (Acts 14:51). But why does the Lord command this? For dust clings to the feet; hence he ordered this to show them that they had made the labor of the journey useless. And this was to be punishment for them. As if to say: because of this you are deserving of damnation. Yet the Apostle says (Phil 2:16): "I have not labored in vain." Another reason is that the least one can have is dust; therefore, he wanted them to shake it off to signify that they would have nothing from them. The third reason is that by dust is signified temporal things, by the feet, affects, to signify that nothing temporal should remain in their affections. The fourth reason is mystical. The feet are their affections; for no matter how holy preachers are, it happens that their affections are stirred by some dust, either by vain glory, as it says in John (c. 13) that Jesus washed the disciples' feet and that he said: "He that is clean needs only to wash his feet, and he is wholly clean." Hence they needed to be washed for venial sins. And why did the Lord command this? To show that the preacher commits himself to danger. Hence if they do not believe him, it redounds to their damnation.

Sed quid est? Nonne habebunt peius? Immo dico vobis: *tolerabilius erit terrae Sodomorum et Gomorraeorum in die iudicii quam illi civitati*. Quia, sicut habetur Io. XV, 22: *si non venissem, et locutus non*

(15) But what is this? Will they not fare worse? *Truly, I say to you, it shall be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that city*, because, as it says in

*fuissem eis, peccatum non haberent.* Magis enim peccant qui audiunt, et non implent, quam qui numquam audierunt. Ideo forte quod isti Sodomitae non audierunt, ideo tolerabilius erit eis. Item isti licet immundi, hospitales tamen erant. Unde quantum ad hoc tolerabilius erit eis. Sed contrarium habetur Gen. XIX, quod peccatum Sodomorum est gravissimum peccatum, ut patet ex poena. Et dicendum quod in genere peccatorum carnalium illud est gravissimum. Istud autem, quod immediate est contra Deum, sicut idololatria, illo est gravius. Vel dicendum quod non comparat peccatum ad peccatum, sed ad circumstantiam; quia peccabant isti, quibus fuerat praedicatum, illis vero non. Item redarguit quosdam haereticos qui dicebant quod omnia peccata erant paria, et omnes poenae, et merita omnia, et omnia praemia. Ideo hoc excludit cum dicit *tolerabilius* etc., quia quibusdam peccatoribus erit deterius.

John (15:22): "If I had not come and spoken to them, they would have no sin." For they sin more who hear and do not, than those who have never heard. Therefore, perhaps those people from Sodom had not heard, so it will be more tolerable for them. Again, although they were unclean, they offered hospitality. Hence for this reason it will be more tolerable for them. But the opposite is stated in Genesis (c. 19), namely, that the sin of Sodom is the gravest sin, as is clear from the punishment. I answer that it is the gravest in the class of carnal sins. But as in directly against god, such as idolatry, is graver. Or you might answer that he is not comparing sin with sin but with circumstances, because those to whom they preached sinned, which was not true of the others. Likewise it refutes certain heretics who said that all sins are equal, and all punishments, and all merits, and all rewards. Therefore, he excludes this, when he says, *more tolerable...*, because it will be worse for certain sinners.

---

**Lectio 2**  
**Reportatio Leodegarii Bissuntini**

**10—2**  
**Mt 10:16-37**

16 ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί. 17 προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 19 ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε· 20 οὐ γὰρ ὑμεῖς ἐστε οἱ

16. Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. 17. But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. 18. And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the Gentiles: 19. But when they shall deliver you up, take no thought how or what to speak: for it shall be given you

λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν  
τὸ λαλοῦν ἐν ὑμῖν. 21 παραδώσει δὲ  
ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ  
τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ  
γονεῖς καὶ θανατώσουσιν αὐτούς. 22 καὶ  
ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ  
ὄνομά μου: ὁ δὲ ὑπομείνας εἰς τέλος οὗτος  
σωθήσεται. 23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ  
πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν: ἀμὴν  
γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις  
τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ  
ἀνθρώπου. 24 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν  
διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον  
αὐτοῦ. 25 ἄρκετὸν τῷ μαθητῇ ἵνα γένηται  
ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ  
κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην  
βεελζεβούλ ἐπεκάλεσαν, πόσω μᾶλλον τοὺς  
οἰκιακοὺς αὐτοῦ. 26 μὴ οὖν φοβηθῆτε  
αὐτούς: οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ  
οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ  
γνωσθήσεται. 27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ,  
εἵπατε ἐν τῷ φωτί: καὶ ὃ εἰς τὸ οὐκ ἀκούετε,  
κηρύξατε ἐπὶ τῶν δωματίων. 28 καὶ μὴ  
φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα,  
τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι:  
φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ  
ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. 29  
οὐχὶ δύο στρουθία ἄσσαντος πωλεῖται; καὶ  
ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ  
τοῦ πατρὸς ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες  
τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσίν. 31  
μὴ οὖν φοβεῖσθε: πολλῶν στρουθίων  
διαφέρετε ὑμεῖς. 32 πᾶς οὖν ὅστις  
ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν  
ἀνθρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ  
ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς]  
οὐρανοῖς: 33 ὅστις δ' ἂν ἀρνήσῃται με  
ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι  
καὶ ἐγὼ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ  
ἐν [τοῖς] οὐρανοῖς. 34 μὴ νομίσητε ὅτι  
ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν: οὐκ  
ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. 35  
ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ  
πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς  
μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς

in that hour what to speak: 20. For it is  
not you that speak, but the spirit of your  
Father that speaketh in you. 21. The  
brother also shall deliver up the brother  
to death, and the father the son; and the  
children shall rise up against their  
parents, and shall put them to death. 22.  
And you shall be hated by all men for  
my name's sake: but he that shall  
persevere unto the end, he shall be  
saved. 23. And when they shall  
persecute you in this city, flee into  
another. Amen I say to you, you shall  
not finish all the cities of Israel, till the  
Son of man come. 24. The disciple is not  
above the master, nor the servant above  
his lord. 25. It is enough for the disciple  
that he be as his master, and the servant  
as his lord. If they have called the good  
man of the house Beelzebub, how much  
more them of his household? 26.  
Therefore fear them not. For nothing is  
covered that shall not be revealed: nor  
hid, that shall not be known. 27. That  
which I tell you in the dark, speak ye in  
the light: and that which you hear in the  
ear, preach ye upon the housetops. 28.  
And fear ye not them that kill the body,  
and are not able to kill the soul: but  
rather fear him that can destroy both  
soul and body in hell. 29. Are not two  
sparrows sold for a farthing? and not  
one of them shall fall on the ground  
without your Father. 30. But the very  
hairs of your head are all numbered. 31.  
Fear not therefore: better are you than  
many sparrows. 32. Every one therefore  
that shall confess me before men, I will  
also confess him before my Father who  
is in heaven. 33. But he that shall deny  
me before men, I will also deny him  
before my Father who is in heaven. 34.  
Do not think that I came to send peace  
upon earth: I came not to send peace, but  
the sword. 35. For I came to set a man at

πενθερᾶς αὐτῆς, 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. 37 ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος; καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος:

variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36. And a man's enemies shall be they of his own household. 37. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

Supra instruxit dominus de officio suo, et de necessariis ad victum, modo vero instruit de periculis imminentibus: et circa hoc duo facit. Primo ponitur instructio in figura; secundo exponit illam figuram, ibi *cavete autem ab hominibus*.

Above the Lord instructed them about their office and the necessities of life; here he instructs them about imminent dangers. In regard to this he does two things: first, he instructs them with a figure of speech; secondly, he explains it (v. 17).

Circa primum primo praeannuntiat pericula; secundo quomodo in periculis se habere debent, ibi *estote ergo prudentes sicut serpentes, et simplices sicut columbae*.

In regard to the first: first, he foretells the dangers; secondly, how they should behave amidst dangers (v. 16b).

Dicit ergo *ecce ego mitto vos*. Quia dixerat *in quamcumque civitatem intraveritis* etc., et tunc quod *dignus est operarius cibo suo*: possent credere quod omnes deberent eos recipere, ideo istud excludit; quasi dicat, non sic erit. *Ecce ego mitto vos sicut oves in medio luporum*, unde mitto vos ad pericula. Et hoc dicit propter duo, ne imputaretur eius ignorantiae, vel impotentiae, quod non posset eos tueri. Item dixit eis, ne putarent se deceptos. Et comparat eos ovibus propter mansuetudinem, persecutores vero lupis propter rapacitatem; ipse enim Christus ovis fuit, de quo Is. LIII, 7: *quasi ovis ad occisionem ducetur*. Et discipuli oves; Ps. XCIV, 7: *nos autem populus eius, et oves pascuae eius*. Sed ut non credatis quod hoc non sit ex mea voluntate *mitto vos in medio luporum*; Io. XX, 21: *sicut misit me pater, ego mitto vos*. Et quare voluit sic Deus

(16) He says, therefore: *Behold, I send you...* Because he had said, *and whatsoever town or village you enter*, and then, *the laborer is worthy of his food*, they could have thought that all should receive them; but he rejects this. As if to say: It will not be so. *Behold, I send you as sheep in the midst of wolves*; hence I am sending you into dangers. He says this on two counts, namely, so that it will not be charges to his ignorance or weakness, as though he could not keep them safe; secondly, so that they would not consider themselves deceived. He compares them to sheep on account of meekness, but to persecutors to wolves on account of their rapacity. For Christ himself was a sheep: "He will be led as a sheep to the slaughter" (Is 53:7), and the disciples were sheep: "We are his people and the seep of his pasture" (Ps



mittere ad pericula? Hoc fuit ad manifestationem suae virtutis, quia si misisset aliquos armatos, illud imputaretur violentiae eius, non virtuti Dei; ideo pauperes misit. Magnum enim fuit quod per pauperes, et despectos, et inermes, tot fuerint conversi ad dominum, sicut dicit apostolus I Cor. I, 26: *non multum potentes elegit et nobiles Deus; sed quae stulta sunt mundi elegit Deus* et cetera.

95:70). But lest you believe that this does not flow from my will, *I send you in the midst of wolves*: "As the Father has sent me, so I send you" (Jn 20:21). And why did God will to send them into dangers? In order to manifest his power, because if he had sent them armed, it would have been imputed to God's violence rather than to his power; therefore, he sent them poor. For it was a marvel that so many were turned to God by poor, despised and unarmed men, as the Apostle says (1 Cor 1:26): "Not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise."

*Estote ergo prudentes sicut serpentes, et simplices sicut columbae.* Hic ostendit quomodo se debeant habere. Et quia duo mala poterant accidere: quia si apostoli consensissent eis, posset eis malum accidere; si contradixissent, posset similiter; ideo ad duo monet eos: ad prudentiam videlicet, et simplicitatem. Ad prudentiam, ut devitent mala illata; ad simplicitatem, ut non inferant mala. Unde, quia mitto vos, *estote prudentes*. Vult eos habere prudentiam serpentis.

*Be prudent as serpents and simple as doves.* Here he shows how they should conduct themselves. For two evils could happen: if the apostles consented to them, evil could befall them; if they acted against them, the same would happen. Therefore, he advises two things, namely, prudence and simplicity: prudence, to evade evils inflicted; simplicity, not to inflict evil. Hence, because I send you, *be prudent*. He wants them to have the prudence of a serpent,

- Prudentia serpentis in hoc consistit quod semper vult defendere caput. Caput Christus est, quem servare iubet. Unde II ad Tim., c. ult., 7: *bonum certamen certavi, cursum consummavi, fidem servavi.*
- Item debent servare caput, I Cor. XI, 3, quod est principium totius; Prov. IV, 23: *omni custodia serva cor tuum.* Item alia prudentia est serpentis, quia quando veterascit, transit per foramen arctum, et expoliat vestem, sive pellem; sic nos debemus facere in nostra
- which consists in this, that it always wants to defend its head. Christ is the head, whom he commands them to preserve. Hence 2 Timothy (4:7): "I have fought the good fight, I have finished the race, I have kept the faith."
- They should also preserve the Head, because he is the source of the whole (1 Cor 11:3); "Keep your heart with all vigilance" (Pr 4:23).

conversatione. Et dicit apostolus ad Col. III, 9: *expoliantes veterem hominem cum actibus suis* et cetera.

- Item debemus habere prudentiam serpentis in praedicatione; quia, sicut habetur Gen. III, 1 ss., propter astutiam serpentis deiectum est genus humanum, quia invasit fragiliorem sexum.
- Item ostendit ei lignum. Sic praedicatores debent peccatores convertere per magis aptos.
- Item debent suadere de ligno crucis, ut sicut ille profecit in ligno ad malum, ita isti proficiant ad bonum.

- Again, another prudence of the serpent is that after a few years it crawls through a narrow opening and sheds its skin. This is what we should do in our manner of life, so that the Apostle says in Colossians (3:9): "Putting off the old man with its practices."
- Likewise we should have the prudence of a serpent in preaching, because, as it is written in Genesis (3:1 ff), the human race fell on account of the serpent's cunning, because he attacked the weaker sex.
- Likewise, he showed her the tree. Thus, preachers should convert sinners by some suitable means.
- Likewise, they should convince them about the tree of the cross, so that just as he succeeded in evil by the wood, so they should make progress in good.

*Et simplices sicut columbae.* Comparaverat autem eos ovi, quia non remurmurat, item non nocet; hic comparat columbae,

- quia non habet iram in corde.
- Item simplices contra dolositatem, quae aliud gerit in corde, aliud in ore, iuxta illud Ps. XXVII, 3: *loquuntur pacem cum proximo suo, mala autem in cordibus suis.*
- Contra tormenta habere patientiam et simplicitatem. Prov. XI, 3: *simplicitas iustorum dirigit eos.*

*And simple as doves.* He had compared them to sheep, because they do not murmur back or cause harm; here he compares them to doves,

- because they have no anger in their heart.
- Again, they are simple against the wiliness which carries one thing in the heart and another in the mouth: "They talk of peace with their neighbor, but evil is in their hearts" (Ps 28:3).
- Against torments they have patience and simplicity: "The simplicity of the just will direct them" (Pr 11:3).

Post exponit pericula dicens *cavete autem ab hominibus* et cetera. Et primo in generali; secundo in speciali. Quia isti sunt simplices, possent credere quod mittebat eos in medio luporum, ita quod hoc diceret ad litteram; ideo exponit *cavete ab hominibus*. Unumquodque enim debet denominari ab eo, quod principalius inest ei. Unde videndum quid principalius movet in homine: si ratio, homo est; si ira, ursus vel leo est; si concupiscentia, tunc non est homo, sed potius porcus, vel canis. Unde licet sint homines per naturam, tamen lupi sunt per affectionem; in Ps. XLVIII, 13: *homo autem cum in honore esset, non intellexit; comparatus est iumentis insipientibus, et similis factus est illis* et cetera. Et alibi Ps. XXXI, 9: *nolite fieri sicut equus et mulus, in quibus non est intellectus*.

Tradent enim vos et cetera. Primo tangit quibus tradentur; secundo a quibus tradentur, ibi *tradet autem frater fratrem* et cetera. Et primo ostendit quod dictum est; secundo eos confortat, ibi *cum autem tradent vos* et cetera. Et primo dicit quibus sunt tradendi; secundo quid sequatur ex ista traditione, ibi *et in synagogis suis flagellabunt vos*. Circa primum sic. Talis erat mos apud Iudaeos, quod si aliquis primo diceret, vel faceret contra legem, primo vocabatur ad Concilium, et reprehendebatur; sed si secundo, cum reprehensione flagellabatur; sed si tertio, vel occidebatur, cum esset eis potestas, vel occidendus tradebatur ei cui potestas inerat. Et istud factum est, sicut dicitur Act. IV, 1 ss. et V, 16; ibi enim dicitur quod loquentibus apostolis ad populum, comminati sunt eis; et post hoc cum adhuc loquerentur, caesis nuntiaverunt, quod non loquerentur, et tertio lapidaverunt Stephanum, et Iacobum Herodi tradiderunt. Ideo cavete, quia *tradent vos in Conciliis suis*; Ps. XXV, 4: *non sedi cum Concilio*

(17) Then the dangers are explained: *Beware of men*. First, in general, secondly, by citing each. Because they are simple, they might believe that he sent them in the midst of wolves literally; therefore, he explains, *beware of men*. For each thing should be named from what is in it principally. Hence we must see what is the principal mover in a man. If reason, he is a man; if anger, a bear or a lion; if lust, then it is not a man but a pig or a dog. Hence although by nature they are men, by affect they are wolves: "Man cannot abide in his pomp, he is like the beasts that perish and is become like them" (Ps 49:20); "Be not like a horse or a mule, without understanding.

*They will deliver you up to councils...* First, he tells to whom they will be delivered; secondly, by whom (v. 21). First he shows what has been said; secondly, he comforts them (v. 19). First he tells to whom they will be delivered; secondly, what will happen after that (v. 17b). In regard to the first, this: Such was the custom among the Jews, that if anyone for the first time said or did anything against the Law, he was called to the council and reprimanded; but the second time he was reprimanded and also flogged; if it happened a third time, he was either killed, when they had the power, or handed over to be killed by the one who had the power. And that took place, as is recorded in Acts (4:1 ff & 16). For it is state there that as the apostles were speaking to the people, they were threatened; and after this, when they continued to speak, they were flogged and told not to speak; in the third instance they stoned Stephen and

*vanitatis, et cum iniqua gerentibus non introibo.*

*Et ad praesides et reges ducemini, ut ad Herodem, et multos alios. Sed magnam debetis habere consolationem, quia propter me, scilicet quem diligitis. Augustinus: omnia quasi inania et quasi nulla facit amor. Item beati qui persecutionem patiuntur propter iustitiam etc. supra V, 10. Et quid inde sequetur? Hoc erit in testimonium illis, idest contra illos, idest Iudaeos et gentes. Quia enim tradent vos in Conciliis, ideo hoc erit in testimonium contra illos. Item quia ante reges et praesides, hoc similiter erit contra illos. Unde infra XXIII, 34: ecce ego mitto ad vos sapientes et Scribas et ex illis occidetis, et flagellabitis in synagogis vestris et cetera. Vel sic: in testimonium illis, scilicet Iudaeis et gentibus, quia mitto vos ad eos, testes fidei meae ad Iudaeos et gentes; unde martyr idem est quod testis; quia per passionem vestram eritis testes passionis meae; Act. I, 8: et eritis mihi testes in Ierusalem, et in omni Iudaea, et Samaria, et usque ad ultimum terrae et cetera.*

*Cum autem tradent vos, nolite cogitare quomodo aut quid loquamini et cetera. Possent dicere apostoli: nos sumus piscatores insipientes, erimus stupefacti. Et non est mirum, quia Moyses, qui instructus in lege erat, cum mandaret dominus quod accederet ad Pharaonem, dixit, impeditioris linguae sum. Ex. IV, 10. Ideo ut hoc*

delivered up James to Herod. Therefore, beware, because *they will deliver you up to the council*: "I have not sat with the council of vanity, and I will not enter with those who do evil" (Ps 26:4).

(18) *And you will be dragged before governors and kings, as to Herod and many others. But you should have great consolation, because for my sake, whom you love. Augustine: "Love does all things as though they were slight or nothing." Also, "blessed are those who suffer persecution for justice' sake..." (Mt 5:10). And what will follow from this? This will be a testimony before them, i.e., against them, i.e., against the Jews and gentiles. For since they will deliver you up to the council, that will be a testimony against them. Also, because it is before rulers and kings, this will be testimony against them. Hence below (22:34): "Behold, I sent you wise men and scribes; some of them you will kill and some you will flog in your synagogues..." Or in this way: as a testimony to them, namely to the Jews and gentiles, because I am sending you to them as witnesses of my faith; hence a martyr is the same as a witness, because by your sufferings you will be witnesses to my Passion: "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8).*

(19) *When they deliver you up, do not be anxious how you are to speak or what you are to say. The apostles could say that they are stupid fishermen and will be stupefied; and this is not strange, because Moses, who had been instructed in the Law, when the Lord commanded him to go to Pharaoh, said:*

excludat, dicit *cum autem tradent vos* et cetera. Et tria facit. Primo excludit stuporem; secundo promittit sapientiae donum, ibi *dabitur enim vobis in illa hora quid loquamini*; tertio auctorem doni, ibi *non enim vos estis qui loquimini, sed spiritus patris vestri qui loquitur in vobis*. Nolite ergo cogitare de hoc. Et duo excludit. Et quantum ad id quod dicitur; et quantum ad modum loquendi. Primum pertinet ad sapientiam; secundum ad eloquentiam. Sed videtur esse contra hoc quod apostolus Petrus dicit in canonica sua: *parati semper ad satisfactionem omni poscenti vos rationem de ea, quae in vobis est, fide et spe*. Chrysostomus solvit, quod quando aliquis habet necessitatem respondendi, et habet tempus deliberandi, non debet expectare divinum auxilium; sed apostoli cum erant in tribulatione, non habebant tempus, quare debebant se committere filio Dei: sic etiam est quod cum aliquis habet facultatem, debet facere quod potest; sed certe si non habet tempus, debet se committere filio Dei, sed non debet tentare Deum si habeat tempus cogitandi. Ideo dominus non dixit solum *nolite cogitare*, sed dicit *cum tradent vos (...) nolite cogitare* et cetera. Et sequitur ex illa promissione *dabitur enim vobis in illa hora*; quia *in manu Dei sunt omnes sermones nostri*, Sap. c. VII, 16. Et Ex. IV, 12: *ego ero in ore tuo doceboque quid loquaris*. Et Lc. XXI, 15: *ego dabo vobis os et sapientiam*.

Et quis est auctor? Certe spiritus sanctus. *Non enim vos estis qui loquimini, sed spiritus patris vestri qui loquitur in vobis*. Simile est quod habetur II Cor. c. XIII, 3: *an experimentum quaeritis eius qui in me loquitur Christus?* Sed quid est quod videbantur isti arreptitii? Notandum quod omnis actio quae ex duobus causatur, quorum unum est principale agens,

"I am slow of speech" (Ex 4:10). Therefore, to exclude this he says, *when they deliver you up...*, and he does three things: first, he removes the stupor; secondly, he promises the gift of wisdom (v. 19b); thirdly, the author of the gift (v. 20). Therefore, do not think about these matters, neither about what to say nor how to say it. The first pertains to wisdom; the second to eloquence. But opposed to this seems to be something Peter says in his letter (1 Pt 3:15): "Always ready to satisfy everyone demanding a reason for the faith and hope in you." Chrysostom answers that when one must answer and has time to think, he should not wait for divine help. But when the apostles were in trouble, they did not have time; therefore, they entrusted themselves to the Son of God. Similarly, when anyone has the ability, he should do what he can; but if he does not have time, he should entrust himself to the Son of God, although he should not tempt God, if he has time to think. Therefore, the Lord did not merely say, *do not be anxious...*, but *when they deliver you up..., do not be anxious about what to say*. From that promise it follows that "all our words are in God's hand" (Wis 7:16) and "I will be in your mouth and I will teach what you are to say" (Ex 4:12) and "I will give you a tongue and wisdom" (Lk 21:15).

(20) But who is the author? Certainly the Holy Spirit, *for it is not you who speak, but the Spirit of your Father speaking through you*. Something like this is expressed by Paul in 2 Corinthians (13:3): "do you want proof that Christ is speaking in me?" But does not this make them seem possessed? It should be noted that every action

secundum vero instrumentale, debet denominari e principaliori. Isti fuerunt agentes instrumentaliter, spiritus sanctus principaliter; ideo tota actio debet denominari a spiritu sancto. Sed videndum quod aliquando movet spiritus perturbando rationem, aliquando movet confortando. Unde haec differentia est inter motum Diaboli, et spiritus sancti. Homo enim non est dominus, nisi per rationem, per quam est liber; unde quando homo secundum rationem non movetur, tunc est motus arreptitius. Quando cum ratione, tunc dicitur motus a spiritu sancto. Motio enim Diaboli perturbat rationem. Isti autem, licet a spiritu sancto loquerentur, tamen remanebat in eis ratio; et ideo etiam a se loquebantur, non sicut arreptitii. Unde reducit eos ad veritatem propheticam, ut habetur II Petr. I, 19: *et habemus firmiorem propheticum sermonem.*

Sed possent dicere apostoli: quis tradet nos? Non habemus inimicitias. Primo ergo ostendit a quibus tradentur; secundo consolationem adhibet, ibi *qui autem perseveraverit usque in finem, hic salvus erit.*

Aliquis potest male cavere a persecutione sibi praenuntiata in universali tantum; ideo praenuntiat in singulari. Et duo dicit quoad primum. *Tradet autem frater fratrem.* Istud secundum litteram aliquando accidit quod pater tradidit filium, et e converso, et frater fratrem, aut propter timorem, aut propter odium; quia tanta est virtus fidei quod inter homines qui non sunt eiusdem fidei, vix

proceeding from two causes, one of which is the principal actor and the second instrumental, should be named from the more principal. But they were acting instrumentally, the Holy Spirit principally; therefore, the entire action should be named from the Holy Spirit. It is also well to consider that sometimes a spirit moves by disturbing the reason, sometimes by strengthening it. Hence this is the difference between a movement of the devil and of the Holy Spirit. For man is not master except through reason, by which he is free; hence when a man is not moved according to reason the movement is one of possession. When he is moved with reason, he is said to be moved by the Holy Spirit. For the movement by the devil disturbs reason. But the apostles, although moved by the Holy Spirit, retained their reason; therefore, they spoke from themselves and not as one possessed. Hence he brings them to prophetic truth, as it says in 2 Peter (1:19): "we have the prophetic word made more sure."

(21) But the apostles could say: Who will deliver us up? We have no enmities. First therefore he shows by whom they will be delivered up; secondly, he proffers consolation (v. 22b).

Since someone can wickedly be on guard against persecution foretold to him in a general way only, he foretells it in particular. And he says two things in regard to the first: *brother will deliver up brother.* Sometimes it has literally happened that a father delivered up a son, and conversely; and a brother, his brother, either out of fear or hatred. For

firma sit amicitia. Et hoc est quod dicit *tradet enim frater fratrem* et cetera. Unde dicitur et Ier. IX, 4: *ut unusquisque in fratre suo non habeat fiduciam*. Et ob hoc est necessarium quod caveant, et propter laesionem quam homo patitur, et propter amissionem amicitiae; in Ps. LIV, 13: *si inimicus meus maledixisset mihi, sustinuissem utique*. Item plus, quia non ibitis ad familiares, sed ad extraneos.

Et hoc non valebit, quia *eritis odio omnibus hominibus*. Unde in Io. XVI, 2: *venit hora in qua omnis qui occiderit vos, reputabit se obsequium praestare Deo*. Sed numquid fuit hoc verum? Nonne multi fuerunt qui recipiebant eos? Ideo dicebat de hominibus, qui humanitus vivebant. Alii vero, qui Dei erant, eos recipiebant. Sed causa huius assignatur Io. XV, 18: *si de mundo fuissetis, mundus quod suum erat, diligeret; quia vero de mundo non estis, ideo odit vos mundus*. Item promisit dominus consolationem, quia propter *nomen meum*. Hoc enim vobis dulce debet esse pro nomine meo pati, ut habetur I Petr. IV, 14: *si exprobramini in nomine Christi, beati eritis*. Item alia ratione confortat eos, quia ad magnum fructum eorum debebat venire tribulatio. Quia enim praevidit multos cadere, ideo monet ad perseverantiam; quia *qui perseveraverit usque in finem, hic salvus erit*. Unde II Tim. ult., 7: *bonum certamen certavi, cursum consummavi, fidem servavi; in reliquo reposita est mihi corona iustitiae, quam reddet mihi dominus in illa die iustus iudex*. Unde in Levitico dicitur quod cauda offerebatur, idest finis.

such is the virtue of faith that between men not of the same faith a strong friendship is hardly possible. And that is what he says: *brother will deliver up brother...* Hence it says in Jeremiah (9:4): "Let everyone put no trust in his brother." And for this reason it is necessary that they beware both on account of the harm a man suffers and on account of the loss of friendship: "If my enemy had taunted me, I would have stood it" (Ps 55:12). But there is more, because you are not going to acquaintances but to strangers.

(22) And this will not help, because *you will be hated by all men*. Hence John (16:10): "The hour is coming when anyone who kills you will think he is doing a service for God." But was this really true? Were there not many who received them? Therefore, he was speaking of men who lived on a human plane. but others, who were of God, received them. However, the cause of this is given: "If you were of the world, the world would love its own; but because you are not of the world, therefore the world hates you" (Jn 15:18). The Lord also promised consolation, because *for my name's sake*. For this should be sweet to you to suffer for my name, as it says in 1 Peter (4:14): "If you are reproached for the name of Christ, you are blessed." Again, he consoled them in another way, because they should arrive at their great success by way of tribulation For since he foresaw that many would fall, he urges them to persevere; because *he who perseveres to the end will be saved*. Hence 2 Timothy (4:7): "I have fought the good fight, I have finished the race, I have kept the faith. As to the rest, there is laid up for me a crown of

righteousness, which the Lord, the just judge, will award to me on that day." Hence in Leviticus (3:9) it is said that the fat tail, i.e., the end, was offered.

*Cum autem persequuntur vos in civitate ista, fugite in aliam.* Supra docuit pericula, in quo exposuit quod dixerat, *ecce ego mitto vos* etc., nunc autem docet quomodo se habere debent. Et dividitur haec pars: quia primo docet cavere mala et periculum quoad prudentiam; secundo docet habere aequanimitatem in periculis, ibi *nolite ergo timere*.

Circa primum primo docet vitare periculum corporale; secundo spirituale, ibi *non est discipulus super magistrum*.

Circa primum duo facit. Primo innuit malum periculorum; secundo ad tacitam objectionem respondet, ibi *amen dico vobis* et cetera.

Dicit ergo: ita dictum est, quod *qui perseveraverit usque in finem hic salvus erit*, et non propter hoc tentationibus exponatis vos, immo *cum persequuntur vos in civitate ista, fugite in aliam*: et hoc infirmis expedit, ne incaute se exponentes deficiant; Prov. XIV, 15: *astutus considerat gressus suos, stultus transibit, et confidit*. Item docet etiam perfectos; et si non propter ipsos, tamen propter aliorum salutem, ut habetur ad Phil. c. I, 24: *manere autem in carne necessarium est propter vos*. Istud autem ostendit dominus quando propter Herodem fugit in Aegyptum, ut habetur supra II, 14. Item hoc fecerunt discipuli, sicut habetur Act. VIII, 1. Sed contra hoc obiicitur quod habetur Io. X, 12, quod *mercenarius fugit, et dimittit oves*. Ergo videtur quod ad ipsos non pertineat, sed ad mercenarios. Respondet Augustinus,

(23) *When they persecute you in one town, flee to another.* In the beginning of this section he mentioned the dangers, when he said, *behold, I send you...* Here he teaches how they should behave. This is divided into two parts: first, he teaches them to beware of evils and dangers as to prudence: secondly, to maintain equanimity in dangers (v. 26).

In regard to the first: first, he teaches them to avoid bodily danger; secondly, spiritual (v. 24).

In regard to the first he does two things: first, he suggests the evil of dangers; secondly, he answers a tacit objection (v. 23b).

He says, therefore: I have said that *he who perseveres to the end will be saved*, but that is no reason to expose yourselves to danger; rather, *when they persecute you in one town, flee to another*. This is expedient for the weak, lest they fail by exposing themselves carelessly: "A wise man is cautious and turns away from evil, but a fool throws off restraint and is careless" (Pr 14:16). Likewise, it is for the perfect; and if not for their sake, then for the salvation of others, as it says in Philippians (1:24): "But to remain in the flesh is necessary for your sake." The Lord showed this when he fled into Egypt on account of Herod, as is recorded above (2:14). The apostles also did this, as in Acts (8:1). but John (10:12) seems not to agree with this: "The hireling flees and leaves the



quod persecutio aut imminet singulari personae: et tunc declinare, et dimittere aliquos debet, per quos fiat salus; si autem toti Ecclesiae, oportet quod vel tota Ecclesia fugiat ad loca tutiora, ut iam factum est; vel quod aliqui fugiant, et aliqui firmi remaneant, aut pastor cum grege remaneat. Sequitur *amen dico vobis, non consummabitis civitates Israel, donec veniat filius hominis.*

Respondet tacitae obiectioni. Possent dicere: tu mittis nos ad Iudaeam; si eiiciant, quo ibimus? Dico, dato quod ab una civitate expellant vos, *fugite in aliam*, et non poteritis peragraré civitates Iudaeae, *donec veniat filius hominis*, idest donec resurgat a mortuis, et tunc mittet vos ad gentes, ut habetur in. ult., 19: *ite, docete omnes gentes*. Hilarius aliter exponit. Dicit enim quod loquitur de secunda missione, scilicet cum dicit, *cum persequentur vos*; scilicet de Iudaea fugite ad gentes, sicut habetur Act. XIII, 46: *vobis oportebat primum praedicare regnum Dei: sed quia repellitis illud, et indignos vos iudicatis aeternae vitae, ecce convertimus nos ad gentes*. Sed possent dicere: quare vis quod dimittamus nostros? Quia non poteritis consummare usque in finem, tunc consummabuntur filii Israel. Mystice sic: cum persequentur vos haeretici cum auctoritatibus suis, eos auctoritatibus repellite; non enim consummabuntur donec manifestetur veritas.

*Non est enim discipulus super magistrum.* Hic monet eos ne deficiant: et primo exemplo; secundo beneficio, ibi *ne ergo*

sheep." Therefore, it seems that this refers not to them but to hirelings. Augustine says that persecution threatens either one person, and then he should depart and leave others through whom salvation can be achieved; or it threatens the whole Church and then it is necessary for the entire Church to flee to safer places, as has already happened, or some should flee and other hold their ground, or the shepherd remain with his flock. He continues: *I say to you, you will not have gone through all the towns of Israel, before the Son of man comes.*

Then he answers a tacit objection, for they could say: You are sending us to Judea; if they chase us out, where shall we go? I say, granting that they expel you from one city, *flee to another*, and you will not be able to traverse the cities of Judea, *before the Son of man comes*, i.e., until he rises from the dead, and then he will send you to the gentiles, as it says below (28:19): "Go, teach all nations." Hilary explains it another way, namely, that he is speaking of the second mission, when he says, *when they persecute you...*, i.e., flee from the Jews to the gentiles, as it says in Acts (13:46): "It was necessary that the word of God be spoken first to you. since you thrust it from you and judge yourselves unworthy, behold we turn to the gentiles." Mystically in this way: When the heretics persecute you with their texts, refute them with texts; for they will not be finished, until the truth is manifested.

(24) *A disciple is not above his teacher [master].* Here he urges them not to lose courage: first, by an example, secondly,

*timueritis eos*; tertio ex divino iudicio, ibi *et nolite timere eos qui occidunt corpus*.

by a favor (v. 26); thirdly, in view of the divine judgment (v. 28)

Primo hortatur ne deficiant exemplo; et primo ponit similitudinem; secundo applicat ad propositum.

First, by an example he exhorts them not to lose courage; secondly, he applies it to his instruction.

Et primo inducit quod est inconueniens; secundo quod perfectum est.

First, he makes a comparison; secondly, what suffices for perfection (v. 25).

Dicit ergo *non est discipulus super magistrum*. Possent enim dicere: tu dicis quod erimus odio omnibus hominibus; quomodo poterimus tot odia sustinere? Dederat eis dominus magnam sapientiam, et magnam potestatem: unde sapientiae debetur honor, potestati reverentia; ideo dominus ponit se in exemplum quoad utrumque. *Non est discipulus super magistrum*, inquantum discipulus; unde si honorem mihi non exhibuerunt qui debetur magistro, nec vobis. Item *nec servus est maior domino*; et hoc inquantum ad dominium. Unde Io. XIII, 13: *vos vocatis me, magister, et domine, et bene dicitis, sum etenim et cetera*.

He says, therefore, *a disciple is not above his master*. For they could say: You say that we will be hated by all men; how can we endure so many hatreds. The Lord had given them great wisdom and great power; hence honor is owed to wisdom and reverence to power. Therefore, the Lord gives himself as an example of both. *The disciple*, as disciple, *is not above his master*; hence if they have not rendered me the honor due a master, then not to you. Again, *a servant is not above his lord*, and this is regard to his dominion. Hence John (13:13): "You call me master and lord, and you say well, for so I am."

Debet autem esse gloriae unicuique si sit sicut dominus eius vel magister; ideo subdit *sufficit discipulo ut sit sicut magister eius*. Sicut enim est in rebus quod unumquodque perfectum est, quando potest generare sibi simile, sic etiam tunc est perfectus discipulus, cum est persimilis magistro; similiter et de servo. Ideo non debet vobis esse grave si sitis sicut et ego; unde habetur I Petr. II, 21: *Christus passus est pro nobis, vobis relinquens exemplum, ut sequamini vestigia eius*. Et Eccl. II, 12: *quis est qui possit sequi dominum suum?*

(25) But one deserves glory, if he is as his master or lord; therefore, he adds, *it is enough for the disciple to be like his master*. For as in nature a thing is perfect, when it can produce another like itself, so one is a perfect disciple, when he is most like his master; similarly, for a servant. Therefore, it should not be burdensome to you, if you are as I am; hence it says in 1 Peter (2:1): "Christ suffered for us, leaving us an example to follow in his footsteps."

Deinde vocat eos domesticos: *si patrem familias vocaverunt Beelzebub, quanto magis domesticos eius?* Et vocat eos domesticos ad maiorem familiaritatem: unde magnum est donum pati pro Christo, ut habetur Iac. I, 2: *magnum gaudium existimate, fratres, cum in tentationes varias incideritis, scientes quod probatio fidei vestrae patientiam operatur.* Et Act. V, v. 41: *ibant apostoli gaudentes a conspectu Concilii, quoniam digni habiti sunt pro nomine Iesu contumeliam pati.* Unde non est magnum, domesticum pati pro amico. Ad Eph. II, 19: *vos estis cives sanctorum, et domestici Dei.* Unde *si patrem familias vocant Beelzebub*, non est mirum si vobis opprobria dicunt. Quid autem dicitur Beelzebub? Sciendum quod Ninus fuisse dicitur filius Beli: unde imaginem patris fecit honorari, et vocavit Bel. Deinde postmodum translatus est ad aliam linguam, et dictum est Beelzebub. Zebub, idest musca: sacrificabatur enim isti cum multo cruore, ubi congregantur multae muscae.

*Ne ergo timueritis eos et cetera.* Hic hortatur ne deficiant in tribulationibus ex beneficio. Et primo eos confortat; secundo similitudinem dat; tertio ad propositum applicat. Dicit ergo: *persequentur vos*, sed ne timeatis, quia non debetis timere nisi malum; sed magnum bonum est portare quod dominus portavit. Unde Paulus ad Gal. ult., 17 gloriabatur dicens: *stigmata domini mei in corpore meo porto. Nihil est enim opertum quod non reveletur.* Istud potest ad praecedentia referri, vel ad sequentia. Ad praecedentia sic: isti vocabunt vos Beelzebub; sed non est curandum, quia in

Then he calls them members of his household: *If they have called the master of the house Beelzebub, how much more will they malign those of his household?* He calls them members of the household for greater intimacy; hence it is a great gift to suffer for Christ, as it says in James (1:2): "Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces patience," and in Acts (5:41): "Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name of Jesus." Hence it is not extraordinary for a member of a household to suffer for a friend: "You are fellow citizens with the saints and members of the household of God" (Eph 2:19). Hence *if they call the master of the house Beelzebub*, it is not strange, if they say insulting things to you. What is Beelzebub? It should be noted that Ninus is named the son of Bel; hence he made the image of his father be honored and called it Bel. Later it was translated into another language and called Beelzebub. Zebub means fly; for the sacrifice to him involved much blood where many flies gathered.

(26) *So have no fear of them...* Here he exhorts them not to give in to tribulations. First, he strengthens them; secondly, he mentions a comparison; thirdly, he applies it to his purpose. He says, therefore, "they will persecute you," but have no fear, because you should fear evil only; but it is a great good to bear what the Lord has borne. Hence Paul to the Galatians (6:17): "I bear on my body the marks of Jesus." *Nothing is covered that will not be revealed.* This can be referred to the preceding or to what follows. To the

fine patebit malitia eorum. Ideo non timeatis, quia *nihil opertum quod non reveletur*; ut habetur I Cor. IV, 5: *nolite itaque ante tempus iudicare, quousque veniat dominus, qui revelabit abscondita tenebrarum, et manifestabit consilia cordium. Et occultum*. Differt opertum, et occultum: quia occultum dicit aliquid non manifestum, sicut est illud quod alius habet in corde, secundum illud supra c. IX, 4: *ut quid cogitatis mala in cordibus vestris?* Opertum autem est etiam aliquid quod, etsi sit manifestum, operitur tamen per aliquid aliud. Vel potest exponi sic: non timeatis, quia si statim non pateat veritas vestra, tamen postea patebit.

Deinde instruit eos dominus sicut instruitur advocatus: quia primo docetur qualiter debeat allegare antequam proferat ante alios. Sic dominus discipulos elegerat ad seminandum verbum suum omni populo; ideo primo in occulto volebat eos docere dicens: *quod vobis dico in tenebris, dicite in lumine*. Duo sunt sensus disciplinales: auditus, et visus. Quod in tenebris dicitur, occultum est: similiter quod in auribus auditur. *Quod dico vobis in tenebris, dicite in lumine*, quia in lumine omnia manifestantur. Item occultum est, quod in aure auditur; ideo dicit *et quod in aure auditis, praedicate super tecta*. Sed contra hoc videtur quod dicitur in Io. XVIII, 20: *in occulto locutus sum nihil*. Sed hoc intelligendum est sic: nihil locutus sum in occulto quod non possit dici in manifesto. Vel sic *quod dico vobis in tenebris*, idest inter Iudaeos, qui tenebrae sunt. Unde Eph. V, 8: *eratis aliquando tenebrae*. Vel quod dico vobis qui estis tenebrae, *dicite in*

preceding thus: they will call you Beelzebub; but you should not worry, because in the end their malice will be revealed. Therefore, have no fear, because *nothing is covered that will not be revealed*, as it says in 1 Corinthians (4:5): "Therefore, do not judge before the time, until the Lord comes, who will reveal the hidden things of darkness and will manifest the counsels of hearts." *And hidden*, which differs from covered. For the hidden is something not manifest, as what one has in his heart, according to what was said above (9:4): "Why do you think evil in your hearts?" Something covered, however, is that which, although manifest, is concealed by something else. Or it can be explained thus: have not fear, because if your truth is not evident at once, it will be clear later.

(27) Then the Lord instructs them as an advocate is instructed, because he is first taught how to present proof, before making it known to others. Thus, the Lord had chosen disciples to spread his word to all people; therefore, he chose to teach them first in secret, saying, *what I tell you in the darkness, utter in the light*. There are two senses involved in a disciple's learning, namely, hearing and sight. What is said in the darkness is hidden; in like manner, what is heard by the ear. *What I tell you in the dark, utter in the light*, because in the light all things are made manifest. Again, that is hidden which is heard by the ear; therefore, he says, *what you hear whispered, proclaim upon the housetops*. But opposed to this is something in John (18:20): "I have spoken nothing in secret." But this must be understood in the following way: in secret I have

*lumine; I ad Cor. IV, 5: qui illuminabit abscondita tenebrarum, et manifestabit consilia cordium. Et quod in aure auditis, praedicate super tecta. Prov. X, 14: sapientes abscondunt scientiam. Et Iob V, 27: quod auditum est, mente pertracta. Super tecta, quia in aliquibus regionibus mos est quod tecta sunt plana; ita quod et ibi potest fieri manifestatio omnibus. Mystice super tecta praedicat, qui carnem sibi subiiciens aliis praedicat.*

*Et nolite timere eos qui occidunt corpus.* Supra ostendit quod non debebant discedere a confessione veritatis, tum propter exemplum, tum propter beneficium, nunc ostendit, quod non debent discedere ex divino iudicio, quia facta subsunt iustitiae divinae. Vel potest aliter continuari. Docuit qualiter vitandae sunt persecutiones, nunc autem docet quod propter aliquid non desistant ab executione officii. Tria autem poterant impedire: opprobria, timor mortis, affectus carnalis.

Docuit ergo quod non desistant propter opprobria; nunc autem quod non propter timorem mortis; deinde quod non propter affectum carnalem, ibi *nolite arbitrari quia venerim pacem mittere in terram.*

spoken nothing that could not have been spoken publicly. Or in this way: *what I tell you in the dark*, i.e., among the Jews, who are darkness: "At one time you were darkness" (Eph 5:8). Or, what I say to you, who are darkness, *utter in the light*: "He will bring to light the things now hidden in darkness, and will disclose the purposes of the heart" (1 Cor 4:5). *And what you hear whispered, preach upon the housetops*: "Wise men hide their knowledge" (Pr 10:14); "What has been heard, explore with the mind" (Jb 5:27). *On the rooftops*, because in some regions the roofs were flat, so that even there manifestation can be made to all. Mystically, one preaches *on the rooftops*, when, subjecting the flesh to himself, he preaches to others.

(28) *And do not fear those who kill the body.* Above he showed that they should not depart from confessing the truth both by reason of an example and by reason of the reward. Here he shows that they should not depart by reason of God's judgment, because deeds are subject to divine justice. Or it can be connected in another way. He taught how persecutions are to be avoided; here he teaches that they should not cease performing their office on some account. But three things could prevent them: dishonor, fear of death and personal affection.

Therefore, he taught that they should not cease because of dishonor; here, not because of the fear of death; finally, not because of personal affection (v. 34).

Unde secundum hoc primo docet quia non timendi sunt qui occidunt corpus, ne praedicatio veritatis dimittatur; secundo non sunt timendi, quia parum possunt, ibi *animam autem non possunt occidere*; tertio ostendit qui sunt timendi, quia qui multum possunt.

Primo ergo dicit *nolite timere eos qui occidunt corpus*. Et quare? Quia corpus in se necessitatem habet moriendi, unde non facit quod non sit aliquando futurum; Rom. c. VIII, 10: *si in vobis est Christus, corpus quidem mortuum est propter peccatum*. Item quia occisio corporis propter gloriam est optabilis; unde Rom. VII, 24: *quis me liberabit de corpore mortis huius?* Item quia brevis est et momentanea; II ad Cor. IV, 11: *semper enim nos qui vivimus in mortem tradimur*. Et ideo *nolite timere*. Is. LI, 12: *quis es tu ut timeas ab homine mortali, et a filio hominis, qui quasi foenum arescit?*

*Animam autem non possunt occidere*. Hic tangit quod parum possunt, quia animam non possunt occidere; unde spiritus semper vivit; Eccli. XV, 18: *ante hominem vita et mors, bonum et malum: quod placuerit, dabitur ei*. Sicut enim corpus vivit per animam, ita anima per Deum: et ita Deus est vita animae. Non sunt ergo timendi, quia parum possunt. *Nolite ergo eos timere; sed potius timete eum qui potest et animam et corpus perdere in Gehennam*. Si dicitis quod illi sunt timendi qui corpus occidunt; potius ille timendus est qui potest etiam animam perdere. Et notandum quod nomen Gehennae, ut dicit Hieronymus, non habetur in Scriptura, tamen assumitur a salvatore ab Ier. XIX, 6, ubi dicitur: *ecce dies veniunt, et non vocabitur locus iste amplius vallis*

Hence according to this he first teaches them not to fear those who kill the body, lest the preaching of the truth be forsaken; secondly, they are not to be feared, because they can do little harm; thirdly, he shows who should be feared, because he can do much.

First, therefore, he says, *do not fear those who kill the body*. And why? Because the body is destined to die; therefore, he is not doing anything that will not happen anyhow: "If Christ is in you, your body is indeed dead on account of sin" (Rom 7:10). Also because the killing of the body for the sake of glory is desirable: "Who will free me from the body of this death?" (Rom 7:24). Again, because it is brief and momentary: "For we who are living are always being delivered up to death" (2 Cor 4:11). And so, *do not fear*: "Who are you that you are afraid of man who dies, of the son of man who withers like grass?" (Is 51:12).

*But cannot kill the soul*. Here he shows that they can do little, because they cannot kill the soul; hence the spirit always lives: "Before a man are life and death, and whichever he chooses will be given to him" (Sir 15:17). For as the body lives in virtue of the soul, so the soul in virtue of God; and so God is the life of the soul. Therefore, they are not to be feared, for they can do little. So *do not fear them; rather fear him who can destroy both soul and body in hell [gehenna]*. If you say that those should be feared who kill the body, he is more to be feared who can even destroy the soul. Note that the word *gehenna*, as Jerome says, is not found in the Old Testament, but it is taken by the savior

*filiorum Ennon, sed vallis occisionis.* Unde Ennon vallis est a radice montis Ierusalem, quae erat vallis pinguiissima, et vocabatur vallis Ennon. Contigit autem quod locus ille esset consecratus idolo; et ideo quia ad voluptates conversi sunt, comminatus est dominus quod occiderentur, et quod non vocaretur locus Ennon, sed coriandrum, idest sepulcrum mortuorum; ideo vocat locum istum Gehennam.

Unde dicit: non solum timete eos qui occidunt corpus, *sed potius timete eum qui potest et animam et corpus perdere in Gehennam*, quia Deo non est serviendum propter timorem poenae, sed propter amorem iustitiae, ut habetur Rom. VIII, 15: *non enim accepistis spiritum servitutis in timore; sed accepistis spiritum adoptionis filiorum Dei.* Et notandum quod hic excludit duos errores. Quidam enim dicebant, quod anima, mortuo corpore, perit; et hoc destruit, cum dicit *qui potest animam mittere in Gehennam*. Unde patet quod post corpus remanet. Item erat positio quorundam quod non esset resurrectio, sicut habetur I ad Cor. XV, 12. Et hoc excludit, quia si corpus et anima mittitur in Gehennam, constat quod erit resurrectio: et hoc habetur Apoc. XX, 9: *mittentur in resurrectione in stagnum ignis et sulphuris.*

*Nonne duo passeret asse veneunt?* Ita dictum est quod isti non sunt timendi, quia non possunt et cetera. Item non sunt timendi, quia illud parum quod possunt, non

from Jeremiah (14:6) where it says: "The days are coming when this place shall no more be called the valley of the sons of Ennon but the valley of slaughter." Hence Ennon is the valley at the foot of the mountain in Jerusalem. It was very fertile and called the valley of Ennon [Hinnim]. But it happened that the place was consecrated to an idol; and so, because the inhabitants turned to pleasures, the Lord threatened to kill them and the place would not be called Ennon but corander, i.e., the tomb of the dead.

Hence he says, Do not fear those only who kill the body; *rather fear him who can destroy both body and soul in gehenna*, because God is not to be served through fear of punishment but through love of justice, as it says in Romans (8:15): "You did not receive the spirit of slavery to fall back into sin, but you received the spirit of sonship" And note that he excludes two errors. For some said that when the body dies, the soul perishes; he rejects this when he says, *who can destroy [send] the soul into gehenna*. Hence it is clear that it continues after the body. It was also the opinion of some that there would not be a resurrection, as it says in 1 Corinthians (15:12). He excludes this, because if both body and soul are sent into gehenna, it is obvious that there will be a resurrection; and this is obtained from Rev (20:9): "In the resurrection they will be thrown into the lake of fire and brimstone."

(29) *Are not two sparrows sold for a penny?* It has already been stated that they are not to be feared, because they cannot... Again, if they are not to be

possunt nisi ex divina providentia. Et primo ponit divinam providentiam circa aves; secundo circa homines, ibi *vestri autem et capilli capitis omnes numerati sunt*; tertio indicit eis securitatem *nolite ergo timere et cetera*.

Dicit ergo *nonne duo passeret*, per passeret dat intelligere omnes aves parvas, *asse veneunt*? Et in hoc notat vilitatem, quia duo habentur pro asse, quia sicut unitas est minimum in numeris, ita as in ponderibus. Sed nota, secundum Augustinum, quod aliquid dicitur valere dupliciter: aut secundum dignitatem naturae, et sic unus passer dignior est quam denarius: vel secundum quod ad usum nostrum refertur, et sic dignior est denarius. Sed obiicitur quod Lucas XII, 6 ponit quinque passeret, et duos asses. Dicendum, quod pauca est differentia: si duo habentur pro asse, et quinque pro duobus, non est magna differentia. *Et unus ex illis non cadet super terram sine patre vestro*: sine providentia patris. Et quare dicit hoc? Quia consonat verbum istud verbo legis, Lev. XIV, quod cum aliquis curabatur a lepra, offerebat duos passeret, et unus immolabatur, alter vero cum ligno cedrino et hyssopo intingebatur in sanguine occisi, et aspergebatur mundandus, et sic vivus dimittebatur. Vult ergo quod duo accipiuntur, et unus non occiditur; et hoc non fit sine providentia Dei. Hilarius sic exponit: per duos passeret intelliguntur corpus et anima, et dantur pro asse, idest pro modica delectatione; Is. 1, 1: *ecce in iniquitatibus venundati estis; et in sceleribus vestris dimisi matrem vestram*. Et istorum unus solus cadit in terram, scilicet corpus; anima autem tendit ad iudicium. Sed obiicitur: non est cura Deo de bobus: ergo nec de passeribus. Dicendum, quod Deo est cura de omnibus, ut habetur Sap. XII, 13: *non est alius Deus, quam tu, cui cura est de omnibus*. Sed sciendum quod

feared, because the little they can do cannot be done without divine providence. First, he shows divine providence over the birds of the air; secondly, over men (v. 30); thirdly, he inculcates security (v. 31).

He says, therefore, *Are not two sparrows...* By sparrows he gives us to understand small birds, *sold for a penny*? In this he notes their low value, because, as one is the smallest number, so a penny the smallest coin. But note, according to Augustine, that something is said to be valuable in two ways: either according to the order of nature, and then one sparrow is more valuable than a denarius; or according to our use, and then a denarius is more valuable. But it is objected that Luke (12:6) says five sparrows and two pennies. The answer is that the difference is small: if two are sold for a penny and five for two pennies, there is only a slight difference. *And not one of them will fall to the ground without your father*, i.e., without his providence. Why does he say this? Because it agrees with the word of the Law (Lev c. 14) that when anyone is cured of leprosy, he offered two sparrows. One was immolated, but the other was dipped with cedar wood and hyssop in the blood of the bird that was killed; later the living bird was set free. He wills, therefore, that two be accepted and one not killed; and this is not done without God's providence. Hilary explains it this way: "By the two sparrows are understood the body and the soul, and they are surrendered for a penny, i.e., for a slight pleasure: 'Behold, for your iniquities you were sold and for your transgressions your mother was put away' (Is 50:1). And only one of them falls to the earth,



providet omnibus secundum modum suae naturae. Haec autem est diversitas in rebus creatis, quod quaedam sunt naturaliter liberae, aliae vero non. Illa dicitur creatura libera, in cuius potestate est quod faciat quod vult: non libera, quae hoc non habet. Unde providet rationalibus tamquam liberis, sed providet aliis tamquam servis: sicut paterfamilias aliter providet liberis, aliter servis; liberis providet propter seipsos, sed servis secundum quod sunt in usum dominorum, et etiam secundum quod unusquisque magis aptus est ad serviendum. Sic divina misericordia rationalibus distribuit propter seipsos, quia totum fit propter bonum eorum, vel propter malum. Unde eis omnia sunt vel praemia vel poenae meritorum. Quae autem irrationalibus fiunt, vel ad salutem hominum fiunt, vel ad completionem universi, ut habetur III Reg. XIII, quod quidam propheta occisus est a leone, et hoc propter culpam. Mus occiditur a catto ad servandum bonum universi. Hic est enim ordo universi, ut unum animal vivat de alio.

Ideo consequenter ostendit aliam curam habere de hominibus et brutis, cum dicit *vestri autem capilli capitis omnes numerati sunt*. Ostendit quod differentia est providentiae Dei, ex quo diversimode providet. Dixerat enim quod de passeribus non cadit unus in terram sine patre: hic vero dicit, quod nedum vos non cadetis, sed nec capilli vestri. Et hic notat providentiam circa

namely, the body, but the soul moves to judgment." But it is written that God has no care for oxen; therefore, neither for sparrows. But it should be known that he provides for all creatures according to the mode of their nature; although among creatures is this diversity that some are naturally free and the rest not. The free creature has the power to do what he wills; the unfree does not have this power. Hence he provides for the rational creatures as free, but he provides for the rest as slave, just as the head of a household provides for the free in one way and for the slaves in another. For he provides for the free for their own sakes, for the slaves in as much as they are of use to the master and according as each is more capable of serving. In the same way divine mercy distributes to the rational creatures for their own sake, because all is done on account of their good or of their evil. Hence all things are reward or punishments for them in view of their merits. But everything done for the irrational creature is either for man's welfare or for the completeness of the universe, as it says in 1 Kings (c. 13) that a certain prophet was killed by a lion, and this on account of his guilt. As a mouse is killed by a cat to preserve the good of the universe; for this is the order of the universe, that one animal lives off another.

(30) Then he shows that care for men is different from that for brutes; hence he says, *even the hairs of your head are all numbered*. He shows that God's providence varies, in as much as he provides in diverse ways. For he had said about sparrows that not one falls to the ground without the Father; but here he says that not only you will not fall but

minimos actus, quia omnia quae in ipsis sunt, ordinantur ad eos, et de his providet dominus. Sed notandum quod dicit *numerati sunt*. Sed ratio est, quia consuetum est, quod illud quod vult aliquis sibi retinere, illud numerat; quod vult autem dispensare, alii tradit. Unde haec est differentia inter providentiam rationabilium et aliorum, quia immediate ordinantur ad Deum, quia talis creatura capax Dei est, aliae vero non. Item quae numeramus, nobis conservare volumus; et ideo non dixit superius, quod passeret numerati sunt, quia non in perpetuum durant; sed homines ita sunt ut in perpetuum durent, quia anima perpetua est. Sed hic est quaestio: si capilli numerati sunt, nonne totum in resurrectione reintegrabitur, quod de capillis abscinditur? Et si hoc, indecens erit longitudo. Dicunt aliqui quod non perit materies; sed quod erit superfluum in una parte, cedet in aliam partem. Sed dato quod nihil fuerit diminutum, quid inde fiet?

Ideo intelligendum est quod fuit hic triplex opinio. Quidam dixerunt, quod non resurget nisi quod est de veritate humanae naturae. Alii vero quod non resurget nisi quod decum est ab Adam, quod sic multiplicatum est in tantam magnitudinem. Alii vero quod non solum quod ab Adam, sed etiam quod decum est a proximo parente. Unde quicquid additur, quod est de veritate humanae naturae, resurget; sed quod pertinet ad quantitatem partium, non resurget. Sed contra hoc videtur, quod calor agens in humidum nutrimentale agit etiam in radicale, et ita homo non consumit unum, quin consumat alterum, cum permisceantur ad invicem. Ideo aliter dicendum videtur, quod quicquid est de veritate, remanebit solum quantum ad complementum pertinet.

not even the hairs of your head. And here he points out the providence over the slightest acts, because everything in them is ordained to them, and the Lord makes provision for them. but it should be noted that he says, *are numbered*. The reason is that it is customary for a person to count things he wishes to keep; whatever he wishes to dispose of he gives to someone. Hence this is the difference between providence over rational creatures and others, that the former are immediately ordained to God but the others not. Again, what we count we wish to keep for ourselves; therefore, he did not say that the sparrows are counted, because they will not exist forever. But there is a question here: If the hairs are numbered, will they not all be restored in the resurrection, even those that have been cut off? If so, the length will be unsightly. Some say that the matter will not perish, but that what is superfluous in one section will be transferred to another section. But if no hair has been lost, what then?

Here are three opinions: Some say that nothing will be resurrected except what pertains to the truth of human nature. Others say that only what has been cut off by Adam will rise, for his grew so much. But others say that not only what was cut off by Adam but also by our own immediate parent. Hence whatever is added, if it is truly human, will rise; but whatever does not pertain to the quantity of the parts will not rise. but against this it seems that heat acting on something moist and nourishing acts also on the root, and so a man does not consume one without the other, since they are mixed together. Therefore, it seems that a different answer must be given, namely, that whatever is of the

Appello autem illud, quod est de veritate humanae naturae, carnem secundum speciem; aliud autem, carnem secundum materiam. Caro autem secundum speciem resurget, non secundum materiam. Sed quid est dictu carnem secundum speciem? Dicendum quod partes hominis possunt considerari aut quantum ad formam, aut quantum ad materiam. Quantum ad formam semper manent. Si autem consideremus materiam subtractam, aliquid fluit et refluit, ut patet in igne. Si autem igni addantur ligna, ignis secundum speciem manet idem; tamen fluit materia secundum subtractionem lignorum. Unde resurget quod magis perfectum est. Unde non dicit: capilli vestri ponderati sunt, sed *numerati sunt*: unde non resurgent in pondere, sed in forma. *Nolite timere* et cetera.

truth will remain only in so far as it pertains to completeness. But by the truth of human nature I mean what is specifically flesh; but the other, materially flesh. The flesh will rise as to its species, though not according to matter. But what is meant by flesh according to its species? I answer that man's parts can be considered either as to form or as to matter: as to form he remains always; but if we consider the matter removed, something is lost and then replenished, as happens in fire. So if logs are added to fire, the fire remains the same specifically; yet there was matter according to the removal of the logs. Hence the more perfect will rise. Consequently, he does not say, "your hair is weighed," but *numbered*. Therefore, they will rise not in weight but in number. *Fear not, therefore...*

Hic ostendit securitatem ex quo non possunt nisi parum: et illud quod possunt, non possunt sine Dei providentia. *Nolite ergo timere: multis passeribus meliores estis vos. Omnia enim subiecisti sub pedibus eius, oves et boves universas, insuper et pecora campi; ut habetur in Ps. VIII, 8. Et Gen. I, 26: faciamus hominem ad imaginem et similitudinem nostram; et sequitur: et praesit volatilibus caeli, et piscibus maris, et bestiis, universaeque terrae, omnique reptili quod movetur in terra.*

(31) Here he assures them on the ground that they can do little, and what they can do, they cannot accomplish without God's providence. *Fear not, therefore, you are of more value than many sparrows*: "You have put all things under his feet, all sheep and oxen, and also the beasts of the field" (Ps 8:6); and Genesis (1:26): "Let us make man to our image and likeness; and let him have dominion over the fish of the sea and over the birds of the air, and over the cattle, and over the earth, and over every creeping thing that creeps upon the earth."

Omnis ergo qui confitebitur me coram hominibus, confitebor et ego eum coram patre meo. Hic tangit utilitatem, quae provenit ex ipsius confessione. Secundo, damnum quod provenit ex negatione, ibi *qui*

(32) *So everyone who acknowledges me before men I will acknowledge before my Father*. Here he touches on the advantage which accrues from acknowledging him; secondly, the loss which comes from denying him (v. 33).

*autem negaverit me coram hominibus, negabo et ego eum coram patre meo.*

Dicit ergo: ita volo quod moriamini et patiamini. Et quare? Certe propter utilitatem vestram. Quia *qui me confitebitur coram hominibus* et cetera. Et elidit errorem cuiusdam, qui dicebat non esse necessarium confiteri fidem, nisi coram Deo in corde, non autem ore coram hominibus; quod hic patet falsum, quia *corde creditur ad iustitiam, ore autem confessio fit ad salutem*, Rom. X, v. 10. *Confitebor illum coram patre meo*, scilicet cum habebo accessum ad patrem, quando dicitur *venite, benedicti patris mei* et cetera. Sed possent dicere: tu es in terra, hoc potest parum valere; ideo addit *qui est in caelis*, et ille habet potestatem.

*Qui autem negaverit* verbo, ut Petrus, vel facto, sicut illi de quibus dicitur ad Titum I, 16: *quidam ore confitentur se nosse Deum, factis autem negant. Negabo et ego eos*, quando dicet, sicut habetur supra c. VII, 23: *numquam novi vos*, idest numquam approbavi vos.

*Nolite arbitrari quod venerim pacem mittere in terram* et cetera. Supra monuit discipulos, quod non desisterent a praedicatione veritatis, nec propter opprobria, nec propter timorem mortis, nunc autem monet, quod non desistant etiam propter affectum carnalem. Et primo ostendit quod imminet eis separatio ab affectu carnali; secundo, quomodo debent se habere, ibi *qui amat patrem aut matrem plus quam me, non est me dignus*. Circa

He says, therefore: Thus I will that you suffer and die. Why? Certainly for your benefit, *because he that acknowledges me before men...* And he crushes the error of the one who said that it is not necessary to confess the faith except before God in the heart but not with the tongue before men. This is false, because "one believes with the heart unto righteousness, but confession is made with the mouth unto salvation" (Rom 10:4). *I will acknowledge him before my Father*, namely, when I shall have access to the Father, when it will be said: "Come, you blessed of my Father..." (Mt 25:34). But they could say: You are on earth, so this has little value; therefore, he adds, *who is in heaven*, and he has power.

(33) *But whoever denies me before men* in word, as Peter, or in action, as those of whom it says in Titus (1:16): "Some profess with their mouth that they know God, but in their deeds they deny him." *I also will deny them*, when he will say, as above (7:23): "I have never known you," i.e., I have never approved you.

(34) *Do not think I have come to bring peace on earth...* Above he urged the disciples not to abandon preaching the truth either on account of reproaches or fear of death. Here he urges that they not cease even on account of personal attachment. First, he shows that the separation from personal attachment is close at hand for them; secondly, how they should act in this matter (v. 37). In regard to the first he does three things:

primum tria facit. Primo excludit intentionem opinatam; secundo suum proponit propositum; tertio exponit. Secunda ibi *non veni pacem mittere*; tertia ibi *veni enim separare hominem adversus patrem suum et cetera*.

Dicit ergo: possent ita opinari: quid est, domine, quod tot evenient nobis? In adventu tuo credebamus habere pacem. Et ideo dicit *nolite arbitrari* et cetera. Sed quid est quod dicit? Nonne habetur Lc. II, 14, quod nato domino cecinerunt Angeli, *gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis*? Et ipse episcopus cum primo vertitur ad populum, dicit: pax vobis, et supra nuntiavit dominus pacem? Ideo dicendum quod duplex est pax, videlicet bona, et mala. Nomine pacis concordia significatur. Est pax mala, de qua habetur Sap. XIV, 22: *sed in magno viventes inscientiae bello, tot et tam magna mala pacem appellant*. Ista pax est carnalium affectuum. Istam non veni ponere. Unde Apoc. VI, 14: *datum est ei ut sumeret pacem de terra*. Est et pax bona, de qua Eph. II, 14: *ipse est pax nostra qui fecit utraque unum*; et ideo Angeli cecinerunt, Lc. II, 14: *et in terra pax hominibus bonae voluntatis*. Ideo, *non veni mittere pacem, sed gladium*. De ratione gladii est dividere. Iste gladius est verbum Dei; Hebr. IV, 12: *vivus est sermo Dei, et efficax, et penetrabilior omni gladio ancipiti*. Unde etiam: *gladium spiritus, quod est verbum Dei*, ad Eph. ult., 17. Iste gladius missus est in terram. Et quidam crediderunt, quidam non. Et ideo fit bellum, ut habetur ad Gal. IV, 9: *quomodo convertimini iterum ad infirma et egena elementa, quibus denuo servire vultis* et cetera. Unde venit separare istam divisionem. Venit ergo mittere gladium etc. scilicet verbum, sed partim, quia quidam crediderunt, et hoc ex eo fuit; quidam vero non, et hoc ex malitia sua. Hoc

first, he excludes a supposed intention; secondly, he proposes his own plan (v. 34b); thirdly, he explains (v. 35).

He says, therefore: They could think thus: Why is it, Lord, that so many things will happen to us? With your coming we believed that we would have peace. Therefore, he says, *Do no thing...* But what is he saying? Is it not recorded in Luke (2:14) that at the Lords' birth the angels sang, "Glory to God in the highest, and on earth peace to men of good will"? And the first time the bishop turns toward the people he says, "Peace be to you," and above the Lord announced peace. So it must be said that there are two kinds of peace, namely, good and bad. By the word "peace" is signified concord. There is evil peace, about which Wisdom (14:22) says: "They live in great strife due to ignorance, and they call such great evils peace." That is the peace of personal affections. I have not come to bring such peace; hence Revelation (6:4): "Its ride was permitted to take peace from the earth." There is also a good peace, about which Ephesians (2:14) says: "He is our peace who made both one"; wherefore, the angels said: "And on earth peace to men of good will. Therefore, *I have not come to bring peace but a sword*. It is the function of a sword to divide. This sword is the word of God: "The word of God is living and efficacious, and more piercing than a two-edged sword" (Heb 4:12). Hence, too: "The sword of the spirit, which is the word of God" (Eph 6:17). That sword was brought to this earth. Some believed and some did not.

tamen causatur etiam ab eo, quia permittit, sicut habetur ad Rom. I, 26: *propterea tradidit illos Deus in passiones ignominiae.*

Consequently, a war takes place, as it says in Galatians (4:9): "How are you turned again to the weak and needy elements, which you want to serve again...?" Hence he came to separate that division. Therefore, he came to bring a sword..., i.e., the word, but partly; because some believed, and this came from him, and some did not, and this was from their own wickedness. Yet this, too, is caused by him, because he permits it, as it says in Romans (1:26); "For this reason God gave them over to their wicked desires."

Sed posset aliquis dicere: venisti separare. Inter quos venisti? Nonne inter diversos et extraneos? Et ostendit quod non, sed inter coniunctissimos. *Veni enim,* inquit, *separare hominem adversus patrem* et cetera. Duplex est enim maxima coniunctio: quaedam est coniunctio naturalis; quaedam domestica, vel oeconomica; ideo contra utramque mittit gladium. Amicitia naturalis fundatur super actum naturalem, et hic est generatio, vel coniunctio maris et feminae: domestica vel oeconomica super affinitatem. Contra primam ergo *veni separare hominem adversus patrem.*

(35) But someone could say: You have come to separate. Between whom have you come? Was it not between distant persons and strangers? He shows that it was not, but between those most closely united. *For*, he says, *I have come to set a man against his father...* For the closest union is twofold: one is the natural union; the other, domestic, or of the household; therefore, he brings a sword against both. Natural friendship is based on a natural act, which is generation, or the union of man and wife; domestic or household, on kinship. Against the first, therefore, I have come to separate a man from his father.

Sed est quaestio. Dictum est supra *non veni solvere legem, sed adimplere.* Sed lex praecipit: *honora patrem tuum* et cetera. Solutio. Dico quod debes ei obedire ubi non retrahit a Dei amore; sed ubi retrahit, non teneris obedire. *Et filiam adversus matrem suam:* et hoc quantum ad generationem. *Et nurum adversus socrum suam.* Et in hoc communicat nova lex veteri, ut habetur Ex. XXXII, ubi dicitur: *si quis est domini, coniungatur mihi. Congregatique sunt ad*

But there is a question. It was stated above, "I have come not to destroy the Law, but to fulfill it." But the Law commands that one honor his father... I answer that you are obliged to obey him, when it does not draw one from the love of God; but when it does draw one away, you are not bound to obey. *And a daughter against a mother;* and this is in regard to generation. *And a daughter-in-law against her mother-in-law.* And

*eum omnes filii levi, quibus ait: ponat vir gladium super femur suum. Et sequitur, et occidat unusquisque fratrem suum, et amicum. Et illud reputatum est ad laudem Levitarum, ut habetur Deut. XXXIII, 8, ubi dicitur, levi quoque ait: perfectio tua et doctrina a viro sancto tuo. Et sequitur, qui dixit patri suo, et matri suae, nescio vos; et fratribus suis, ignoro vos: et nescierunt filios suos. Sed hic est quaestio, quia hic enumerat sex personas; in Luca XII, 53 vero non enumerantur nisi tres. Et dicendum quod idem est utrobique, quia eadem est mater, et socrus uxoris eius.*

Item ponit quae ad familiaritatem pertinent, ubi dicit *et inimici hominis domestici* et cetera. Et habetur Ier. XX, 10: *et audiui contumelias multorum, et terrorem in circuitu: persequimini, et persequemur eum: ab omnibus viris qui erant pacifici mei.* Et videte quia totum istud habetur Michaeae VII, 6: *filius contumeliam facit patri, et filia consurgit adversus matrem suam, nurus contra socrum suam, et inimici hominis domestici eius.*

Qui amat patrem aut matrem plusquam me, non est me dignus. Hic ostendit quomodo in ista divisione se debeant habere. Si vis recipere gladium domini, oportet quod dividaris ab istis quos dixit. Sed diceret aliquis: nolo dividi a patre, et huiusmodi; ideo dicit *qui amat patrem aut matrem plusquam me, non est me dignus.* Hortatur

in this the New Law shares with the Old, as it is recorded in Exodus (32:26): "Whoever is on the Lord's side, come to me. And all the sons of Levi gathered themselves together to him. And he said to them: 'Put every man his sword on his side..., and let him slay his brother and friend.'" And this was regarded as worthy of praise for the Levites, as it says in Deuteronomy (33:8): "Of Levi he said, 'Your perfection and doctrine from your holy man,'" and he continues: "He said to his father and mother, 'I regard them not'; he disavowed his brothers and ignored his children." But a question arises: Why does he list six persons, whereas Luke (12:53) lists only three? The answer is that it is the same in both accounts, because one's mother is mother-in-law of his wife.

(36) Likewise he mentions those who pertain to the household, where he says, *and a man's enemies will be those of his own household.* And it says in Jeremiah (20:10): "For I hear many whisperings. Terror is on every side. 'Denounce him! Let us denounce him!' say all my familiar friends who were at peace with me." And notice that it is all in Micah (7:6): "The son treats the father with contempt, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house."

(37) *He who loves father or mother more than me is not worthy of me.* Here he shows how they should conduct themselves in that division. If you wish to receive the Lord's sword, it is important that you be separated from those he mentioned. But someone will say: I do not want to be separated from

dominus ut omni amori carnali praeponatur. Et primo ponit exhortationem; secundo utilitatem inde sequentem, ibi *qui recipit vos, me recipit*. Et ponit tres gradus. Naturale enim est quod homo diligat patrem, sed magis naturale quod pater filium diligat: item plus naturale quod diligat seipsum. Quare ergo pater plus diligit filium, quam e converso?

- Assignant quidam rationem, quia pater habet plus scire de filio, si sit filius, quam filius de patre. Item quanto aliquis diutius adhaeret alicui, tanto magis radicatur in amore eius.
- Item alia ratio, quia unusquisque magis diligit se quam alium. Sed filius est quaedam pars separata ab eo, pater autem non est pars filii; ideo et cetera. Item naturale est quod unumquodque diligit facturam suam. Sed diversitas est secundum aliquos, quia quoad aliquid filius magis diligit patrem: naturaliter enim fit descensus a patre in filium, tamen naturaliter filius subditus est patri; ideo pater naturaliter diligit filium, etiam pater spiritualis, ut habetur I Cor. IV, v. 14: *non ut confundam vos, hoc scribo, sed ut filios carissimos moneo*.

my father and those others; therefore, he says, *He who loves father and mother more than me is not worthy of me*. The Lord's exhortation is that he be preferred to all familial love: first, he gives the exhortation; secondly, the advantage it brings (v. 40). And he mentions three degrees. For it is natural that a man love his father, but more natural that a father love his son; also it is much more natural that he love himself. Why then does a father love his son more, and not the son love the father more?

- Some give the reason that the father knows more about the son, if he is a son, than the son about the father. Also, the longer one clings to another, the more firmly established becomes the love.
- Another reason is that everyone loves himself more than someone else. But a son is a certain part separated from the father, whereas the father is not part of the son. Therefore,...
- Moreover it is natural for everyone to love what he has produced. But according to some there is a difference, because in some matters the son loves the father more; for the son's descent from the father is by nature, yet the son is by nature subject to the father; therefore, the father naturally loves the son, even a spiritual father, as it says in 1 Corinthians (4:14): "I do not write this to shame you, but to admonish you as my beloved children."



Sed filii naturaliter subiecti sunt patri; ideo naturaliter honorant patrem, et magis irascuntur de iniuria patri illata quam sibi, et magis appetunt gloriam patri quam sibi; Prov. XVII, 6: *gloria filiorum patres eorum*. Unde *qui amat patrem aut matrem plusquam me, non est me dignus*, quia ipse est Deus. Deus autem prae cunctis est diligendus; Iob XXXII, 21: *non accipiam personam viri, et Deum homini non aequabo*. Deus enim ipsa bonitas est; ideo magis amandus. Non est ergo me dignus qui amat patrem aut matrem plusquam me. *Et qui amat filium aut filiam* et cetera. Quare diligit filius patrem? Dicendum, quod quicquid habet filius, habet a patre: habet enim a patre nutrimentum et doctrinam. Et hoc non potest filius dare patri; sed quae filius recipit a patre, abundantius recipit a Deo. Ipse enim docet nos, ut habetur Iob c. XXXV, 11: *qui docet nos super iumenta terrae, et super volucres caeli erudit nos* et cetera. Item pascit nos, ut dicitur in Gen. de Iacob. Item conservat nos in perpetuitatem. Et hoc magis habet a Deo homo quam filius a patre. Ideo semper magis est diligendus Deus. *Scio quod redemptor meus vivit, et in novissimo die de terra surrecturus sum, et rursum circumdabor pelle mea, et in carne mea videbo Deum meum*, Iob XIX, 25.

But sons are naturally subject to the father; therefore, they naturally honor the father and become more angry at an injury inflicted on their father than on themselves, and they desire their father's glory more than their own: "The glory of sons is their fathers" (Pr 17:6). Hence *he who loves father or mother more than me is not worthy of me*, because he is God who must be loved above all else: "I will not show partiality to any person or use flattery toward any man" (Jb 32:21). For God is goodness itself; therefore, he must be loved more. Therefore, he is not worthy of me who loves father or mother more than me. And *he who loves son or daughter more than me...* Why does a son love his father? Because whatever the son has is from the father, for he has nourishment and teaching from his father. And the son cannot give this to the father; but what the son receives from the father he receives in greater abundance from God. For he also teaches us, as it says in Job (35:11): "Who teaches us more than the beasts of the earth, and makes us wiser than the birds of the air." He also feeds us, as is said of Jacob in Genesis. Again, he preserves us forever. And a man gets this more from God than a son from his father. Therefore, God must always be loved more: "I know that my redeemer lives, and at the last he will raise me from the earth, and I shall again be surrounded by my skin and in my flesh I will see God" (Jb 19:25).

---

**Lectio 3**  
**Reportatio Leodegarii Bissuntini**

**10—2**  
**Mt 10:38-42**

38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου

38. And he that taketh not up his cross, and followeth me, is not worthy of me.

ἄξιος. 39 ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρήσει αὐτήν. 40 ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. 41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται. 42 καὶ ὅς ἂν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

39. He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it. 40. He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. 41. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. 42. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you he shall not lose his reward.

*Et qui non accipit crucem suam.* Ita dictum est quod qui amat patrem etc. immo dico plus: qui amat seipsum plusquam me, non est me dignus. Quia nihil potest replere totum affectum nisi Deus. Et ideo Deut. VI, 5: *diliges dominum Deum tuum ex toto corde tuo, et ex tota anima tua, ex tota fortitudine tua.* Unde dicit *qui non accipit crucem suam et sequitur me, non est me dignus.* Intelligit, quod qui non est paratus etiam mortem pati propter veritatem, et illam maxime mortem, scilicet mortem crucis *non est me dignus*: immo etiam debet gloriari de cruce, sicut habetur ad Gal. ult., 14: *mihi autem absit gloriari nisi in cruce domini.* Et in hoc praenuntiat mortem suam, et modum mortis; I Pet. II, 21: *Christus passus est pro nobis, vobis relinquentes exemplum, ut sequamini vestigia eius.* Item aliter exponitur. Quia ille crucem accipit, qui carnem affligit, ut habetur ad Gal. V, 24: *qui Christi sunt, carnem suam crucifixerunt cum vitiis et concupiscentiis suis et cetera.* Item crux fertur in corde, quando contristatur pro peccato, ut dicebat apostolus, II Cor. XI, 29: *quis scandalizatur, et ego non uror?* Item non sufficit istud, nisi sequatur dominum. Unde *et sequitur me.* Si ieiunas, si

(38) *And he who does not take his cross...* It has been said that one who loves father..., but I say more: he that loves himself more than me is not worthy of me, because nothing can fill one's whole affection but God. Therefore, Deuteronomy (6:5): "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength." Hence he says, *he who does not take his cross and follow me is not worthy of me.* This tells us that one who is not prepared to suffer even death for the truth, and that worst of deaths, namely, the death of the cross, *is not worthy of me.* Indeed, he should even glory in the cross, as Paul: "Far be it from me to glory except in the cross of our Lord Jesus Christ" (Gal 6:14). In these words Christ foretells his own death: "Christ suffered for us, leaving us an example to follow in his footsteps" (1 Pt 2:21). It is also explained another way, namely, that one who afflicts his flesh takes the cross, as is said in Galatians (5:24): "Those who belong to Christ crucify their flesh with its vices and desires." Again, the cross is carried in the heart, when one grieves

compateris proximo, non propter me, non es me dignus. Magnum est enim sequi dominum, ut habetur Eccli. XXIII, 38: *gloria magna est sequi dominum*.

Sed possent dicere, quid inde habebimus? Ideo ostendit poenam inobedientium; unde dicit *qui invenit animam suam, perdet eam*. Anima sumitur pro vita. Aliquis quando est in periculo amittendi denarios, consuevit dicere: amisi denarios; et si liberetur a periculo, dicit se invenisse denarios. Similiter si aliquis est in periculo corporis, et aliqua occasione liberatur, dicit invenisse vitam suam. Qui ergo invenit vitam suam, et in periculo fuerit propter me, et neget me, ut inveniat vitam, non est me dignus. *Et qui perdiderit animam*, idest vitam, idest si exposuerit se morti propter me, *inveniet eam*; Prov. c. VIII, 35: *qui me invenerit, inveniet vitam, et hauriet salutem a domino*.

*Qui recipit vos, me recipit*. Hic ponit remedium. Tu dicis quod ita faciamus. Unde poterimus vivere? Da nobis indulgentiam. Sicut Papa dat legatis potestatem indulgendi, ita dat dominus mercedem recipientibus eos. Et ponit tria, quorum duo pertinent ad minores. Dicit ergo. *Qui recipit vos, me recipit*: quia Deum habebunt, quia vos estis membra mea, quia membrum de membro. Unde *me recipit*. Sed possent dicere: tu es pauper: non est magnum recipere pauperem, sive te. Immo *qui me recipit, recipit eum qui me*

over sin, as the Apostle said: "Who is scandalized, and I am not on fire?" Finally, all this is not enough, unless one follows the Lord. Hence, *and follows me*. If you fast, if you sympathize with your neighbor, but not for my sake, *you are not worthy of me*. For it is a great thing to follow the Lord, as it says in Sirach (33:8): "It is a great glory to follow the Lord."

(39) But they could say: What shall we get from all this? So he shows them the punishment for those who do not obey; hence he says, *He who finds his life [soul] shall lose it*. Soul is taken for life. When one is in danger of losing his money, he says: I have lost my money; and if he is freed from danger, he says that he has found his money. In like manner if one is in bodily danger and is freed by some chance, he says that he has found his life. Therefore, one who finds his life and was in danger on my account and denies me to find his life, is not worthy of me. *And he who loses his soul*, i.e., life, i.e., if he exposes himself to death for my sake, *will find it*: "He that finds me shall find life and will draw salvation from the Lord" (Pr 8:35).

(40) *He who receives you, receives me*. Here he offers a remedy. You say that we should do all this. How are we going to live? Favor us. As the Pope gives his representatives the power to grant favors, so the Lord gives a reward to those who receive them. And he mentions three. He says, therefore, *he who receives you, receives me*, because they will have God, because you are my members, because member of a member. But they could say: there is nothing great in receiving a poor man or

*misit, quia, sicut habetur Io. V, 23, qui honorificat filium, honorificat et patrem meum.* Magnum est Deum habere hospitem, sicut Abrahae reputatum est ad laudem, ut habetur Hebr. c. XIII, 2.

Item aliud consequetur, scilicet mercedem prophetarum. Unde *qui recipit prophetam in nomine prophetarum, mercedem prophetarum accipiet.* Duo excellentia sunt in propheta. Scilicet prophetia, Ioel II, 28: *effundam de spiritu meo super omnem carnem, et prophetabunt filii vestri, et filiae vestrae,* item donum iustitiae; I ad Cor. I, 30; *ex ipso autem vos estis qui factus est nobis sapientia et iustitia. Qui recipit prophetam in nomine prophetarum.* Potest sic intelligi: *qui recipit prophetam in nomine prophetarum,* idest eo quod propheta est, *mercedem prophetarum* recipiet. Vel aliter. Tu dicis quod recipiamus apostolos: sed venient aliqui pseudoprophetae, vel pseudoapostoli. Ideo dicit: non facio vim de veritate, sed de nomine. Quia qui in nomine prophetarum recipit, mercedem habebit. Et quam? Eandem quam haberes si verum prophetam reciperes. Unde dicit *mercedem prophetarum,* idest quam haberet pro propheta. Item non facit vim quis sit ille, utrum unus vel alter. Qui enim recipit prophetam, recipit mercedem prophetarum, quia propheta inde pronior est ad exercendum opus suum; quia non solum qui faciunt, mercedem recipiunt, *sed etiam qui facientibus consentiunt,* ut habetur Rom. I in fine. Unde si cooperaris ad bonum, de bono illo recipis mercedem; si ministras subsidia vitae, accipis mercedem; quia aliter non posset officium implere. Et idem est quod sequitur: *qui recipit iustum in nomine iusti, mercedem iusti accipiet.* Sed posset dicere aliquis: si veniret Petrus, vel Elias, libenter reciperem eum; ideo subdit *et quicumque*

you. But on the other hand, *he that receives me, receives him that sent me,* because, as it says in John (5:23): "He that honors my Father, honors me." It is no small thing to have God as a gift, as it was imputed to the praise of Abraham (Heb 13:2).

(41) Furthermore, something else will follow, namely, the reward of a prophet. Hence *he who receives a prophet in the name of a prophet, shall receive a prophet's reward.* There are two outstanding qualities in a prophet, namely, prophecy: "I will pour out my spirit on all flesh; and your sons and your daughters shall prophecy" (Jl 3:28); and the gift of justice: "Whom God made our wisdom and justice" (1 Cor 1:30). *He who receives a prophet in the name of a prophet* can be taken to mean *he who receives a prophet* in as much as he is a prophet, *will receive the reward of a prophet.* Or in another way: You say that we should receive the apostles, but some pseudo-apostles or pseudo-prophets will come. Therefore, he says: I am emphasizing not their reality but their name, because one who receives him in the name of a prophet, will have a reward. And which reward? The same as you would have if you received a true prophet. Furthermore, he makes no distinction about who he is, whether the one or the other. For he who receives a prophet, receives the reward of a prophet, because a prophet is thereby more inclined to do his work; for not only those who do, receive a reward, "but even those who consent to those doing it," as it says in Romans (1:32). Hence if you work together with a good one, you will receive a reward from that good one; if you minister the necessities of life, you receive a reward,

*potum dederit uni ex minimis, idest fidelibus, ut habetur inf. c. XXV, 40: amen dico vobis, quod uni ex his fratribus meis minimis fecistis, mihi fecistis etc.; quasi dicat: non curo utrum magni vel parvi sint. Posset aliquis dicere: pauper sum; non habeo quid dare.*

Ideo addit *calicem aquae frigidae*: non dicit aquae calidae propter inopiam lignorum, ne posset se sic excusare; unde vult dicere: quicquid minimum fecerit, habebit mercedem suam. Et hoc confirmat dicens, *amen dico vobis, non perdet mercedem suam*; Is. XL, 10: *ecce dominus veniet*; et sequitur: *et merces eius cum illo, et opus illius coram illo.*

because otherwise he could not fulfill his office. What follows is the same: *He who receives a righteous man in the name of a righteous man, or Elijah, I would be glad to receive him.*

(39) Therefore, he adds, *and whoever gives to one of these little ones, i.e., to believers, as it says below (25:40): "Amen I say to you, as long as you did it to one of these, my least brethren, you did it to me"; as if to say: I do not care whether they were great or small. Someone could say: I am poor; I have nothing to give. So he adds, a cup of water. He does not say, "hot water" on account of a lack of word, so that he could not have an excuse. Hence he wants to say: the slightest thing you do will have its reward. And he confirms this, saying, Amen, I say to you, he shall not lose his reward*; Is (40:10): "Behold, the Lord comes..., and his reward is with him, and his recompense before him."

---

**Caput 11  
Lectio 1  
Reportatio Leodegarii Bissuntini**

**11—1  
Mt 11:1-15**

1 καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν. 2 ὁ δὲ ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ 3 εἶπεν αὐτῷ, σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, πορευθέντες ἀπαγγεῖλατε ἰωάννῃ ᾧ ἀκούετε καὶ βλέπετε: 5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ

1. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he passed from thence, to teach and to preach in their cities. 2. Now when John had heard in prison the works of Christ: sending two of his disciples he said to him: 3. Art thou he that art to come, or look we for another? 4. And Jesus making answer said to them: Go and relate to John what you have heard and seen.

νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται: 6 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. 7 τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ ἰωάννου, τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 8 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. 9 ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου. 10 οὗτός ἐστιν περὶ οὗ γέγραπται, ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. 11 ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων ἰωάννου τοῦ βαπτιστοῦ: ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. 12 ἀπὸ δὲ τῶν ἡμερῶν ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασται ἀρπάζουσιν αὐτήν. 13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως ἰωάννου ἐπροφήτευσαν: 14 καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν ἡλίας ὁ μέλλων ἔρχεσθαι. 15 ὁ ἔχων ὦτα ἀκουέτω.

5. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. 6. And blessed is he that shall not be scandalized in me. 7. And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind? 8. But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings. 9. But what went you out to see? A prophet? Yea I tell you, and more than a prophet. 10. For this is he of whom it is written: Behold I send my angel before my face, who shall prepare thy way before thee. 11. Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he. 12. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away. 13. For all the prophets and the law prophesied until John: 14. And if you will receive it, he is Elias that is to come. 15. He that hath ears to hear, let him hear.

His dictis, transiit dominus ut doceret et praedicaret; et hoc propter tria.

- Una ratio est, ut quod verbo dixerat, monstraret exemplo; Act. I, 1: *coepit Iesus facere et docere*.
- Item, ut ostenderet quod etiam impiis est praedicandum. Unde ad Rom. I, v. 14: *sapientibus et insipientibus debitor sum*.

(1) After these words the Lord went on from there to teach and preach; and this for three reasons.

- One reason was to show by example what he had taught: "Jesus began to do and to teach" (Acts 1:1).
- Secondly, to show that even the wicked should be

- Item, ut aliis daret locum praedicandi, ut habetur I Cor. XIV, 30: *quod si aliquid fuerit revelatum sedenti, prior taceat*.

preached to: "I am a debtor to the wise and unwise" (Rom 1:14).

- Thirdly, to give others the opportunity to preach: "If a revelation is made to another sitting by, let the first be silent" (1 Cor 14:30).

*Ioannes autem cum audisset in vinculis opera Christi*. Posita est doctrina Christi, et confirmata, et instructi sunt praedicatores; hic confutantur rebelles. Et primo confutat discipulos Ioannis; secundo Scribas, ibi *illis autem abeuntibus* et cetera.

(2) *Now when John heard in prison about the works of Christ*. The teaching of Christ has been mentioned and confirmed; the preachers have been instructed. Now the rebellious are clamed: first, he sets John's disciples at rest; secondly, the scribes (c. 14).

Circa primum tria facit. Primo dubitantes confutat; secundo arguit turbas, ibi *cui autem similem aestimabo generationem istam?* Tertio persolvit gratias de fide apostolorum, ibi *in illo tempore respondens Iesus dixit* et cetera.

In regard to the first he does three things: first, he quiets the doubters; secondly, he rebukes the crowds (v. 16); thirdly, he gives thanks for the apostles' faith (v. 25).

Circa primum primo ponitur quaestio; secundo quaestionis solutio, ibi *et respondens Iesus* et cetera.

In regard to the first a question is asked; secondly, the answer (v. 4).

Dicit ergo *cum audisset in vinculis opera Christi*. Ponitur occasio, quare misit istos. Idem habetur Lc. VII, 18: tamen alio ordine. Dicit ergo quod erat in vinculis, ut Sup. IV. Tunc inceptit Iesus miracula facere. Et hoc erat conveniens, ut sol non appareret dum nubes essent. Infra: *lex et prophetae usque ad Ioannem*. Opera, idest miracula, Christi, mittens duos de discipulis suis, ait illi. Quidam volunt ex hoc condemnare Ioannem, quia dubitavit an esset Christus, et constat quod dubius in fide est infidelis.

He says, therefore: *When he heard in prison about the works of Christ*. This was the occasion for sending them. The same is presented in Luke (5:18) but in a different order. He says, therefore, that he was in prison as above (c. 4). Then Jesus began to work miracles. And this was fitting, that the sun not appear, while clouds were present: "The law and the prophets until John" (Mt 11:13). *The works*, i.e., the miracles, *of Christ*, he sent two of his disciples to say to him. Some try to condemn John for this, because he wondered whether he was

the Christ, and it is obvious that one in doubt about the faith is an unbeliever.

Ambrosius super Lucam dicit, quod haec quaestio non fuit infidelitatis, sed pietatis: non enim loquitur de adventu in mundum, sed de adventu ad passionem. Unde miratur si venerat ad patiendum, sicut dixit Petrus: *propitius esto tibi, domine*. Sed contra dicit Chrysostomus, quia Ioannes a principio praescivit, cum dixit, *ecce agnus Dei*, Io. I, 29. Constat ergo quod scivit eum fore hostiam immolandam; unde commendatur hic a domino, quod sit plusquam propheta; sed prophetae noverunt futura. Alia ratio est Gregorii, quod non est quaestio de adventu in mundum, nec ad passionem, sed de descensu ad Inferos, quia Ioannes propinquus erat eundo ad Inferos, ideo voluit certificari *tu es qui venturus es* et cetera. Sed contra hoc obiicit Chrysostomus. Apud illos qui sunt apud Inferos, non est status poenitentiae: unde videtur, quod frustra diceret istud. Sed hoc non est contra Gregorium, quia voluit non ut nuntiaret captivis conversionem, sed iustis ut gauderent. Alia responsio. Legimus quod dominus multoties interrogaret, non quia dubitaret, sed ut calumniam tolleretur, ut in Io. XI, v. 34 interrogavit de Lazaro, *ubi posuistis eum?* Non quia ignoraret, sed ut illi qui ostenderent sepulcrum, non possent negare, nec calumniari: ideo sic fuit de Ioanne. Quia discipuli eius calumniabantur de Christo, ideo ipse misit, non quia ipse dubitaret, sed ne ipsi calumniarentur, sed confiterentur. Sed quare non ante miserat? Quia ante semper erat cum eis, et ideo certificabat eos; sed cum voluit discedere ab eis, voluit quod ipsi per Christum essent certi.

Ambrose on Luke says that this was not a question proceeding from unbelief but from piety; for he is not speaking about his coming into the world but of his coming to the Passion. Hence he wonders if he had come to suffer, as Peter said. "This will never happen to you" (Mt 16:22). On the other hand, Chrysostom says that John already knew from the beginning, when he said: "behold the Lamb of God" (Jn 1:28). It is clear, therefore, that he knew him to be a victim to be sacrificed. Hence he is commended here for being more than a prophet; but prophets knew future events. Gregory gives another reason, namely, that it is not a question about coming into the world or to the Passion but about descending into hell; because John was close to the time for going to hell, he wanted to be made certain. *Are you he who is to come?* But Chrysostom objects to this. For those who are in hell it is a state of punishment; hence it seems that he would have asked this without reason. But this is not contrary to Gregory, because he did not wish to announce conversion to the captives, but to the just, that they might rejoice. Another reason is that the Lord often puts questions, not because he was not sure, but to remove calumny, as in John (11:34) he asked about Lazarus: "Where have you placed him?" not because he did not know, but so those who shod him the tomb could not deny or calumniate. Therefore, it was the



same with John. Because his disciples were suspicious of Christ, he sent them, not because he was in doubt, but in order that they not suspect but confess him. But why did he not send them before? Because he was always with them before and assured them; but since he wanted to depart from them, he wanted them to be made certain about Christ.

Dicit ergo *tu es qui venturus es, an alium expectamus?* Verum est, quod patres nostri expectaverunt te, ut habetur Exod. IV.

(3) He says, therefore, *Are you he who is to come, or look we for another?* It is true that our fathers awaited you, as it says in Exodus (c. 4).

*Et respondens ait illis et cetera.* Hinc tangitur Christi responsio. Ioannes habuit multos discipulos, ut habetur Io. IV. Erat ergo inter eos contentio, quia videntes opera Christi praeferabant Christum Ioanni. Item videntes abstinenciam Ioannis, praeferabant Ioannem Christo. Unde primo quaestionem ponit; secundo commendat Ioannem.

(4) *And Jesus answered them.* Here Christ's answer is given. John and many disciples, as John says (c. 4). Therefore, there was a dispute among them, because they saw Christ's works and preferred him to John. But seeing John's abstinence, they prefer him to Christ. Hence, first he proposes the question; secondly, he commends John (v. 10).

Circa primum respondet secundum adventum ad passionem. Veniet tempus quo Deus passurus est, et multi scandalizabuntur, quia *Iudaeis scandalum*, I Cor. I, 23. Unde respondet quando hoc erit. Secundum Chrysostomum ostendere vult quod ille venit, quem prophetae praedixerunt. Unde per prophetas tria erant promissa. Aliquando promittebatur adventus Dei, in aliquibus adventus novi doctoris, in aliquibus adventus sanctificationis et redemptionis. Quomodo ergo cognoscemus quod iste veniet? Et respondet eo modo quo respondetur Is. cap. XXXV, 4: *ecce Deus veniet, et salvabit nos* et cetera. Unde videbitis ista miracula. *Nuntiate ergo Ioanni quae audistis,*

In regard to the first he answers in terms of his coming and Passion. The time will come, when God will suffer and many will be scandalized, because "to the Jews a scandal" (1 Cor 1:23). Hence he answers when this will be. According to Chrysostom he wants to show that he whom the prophets had foretold has come. Hence three things were promised by the prophets: sometimes the coming of God, by some the coming of a new teacher, by some the coming of sanctification and redemption. How shall we say then that he will come? And he answers in

in doctrinis. *Et vidistis*, in miraculis. Item promittebatur doctor; Ioel II, 22: *filiis Sion, exultate*; et sequitur, *quia dedit vobis doctorem iustitiae*.

*Caeci vident* et cetera. Et hoc ad litteram. Item, si quaeris quando veniet. Is. LXI, 1: *spiritus domini super me, ad annuntiandum mansuetis misit me*, vel ad evangelizandum; et hoc significatur, cum dicitur *pauperes evangelizantur*. Aliquid proprium voluit significare, quasi dicat: veniet ponere novam doctrinam. *Pauperes evangelizantur*, idest evangelizatur paupertas; unde Sup. V, 3: *beati pauperes spiritu* etc.; Lc. IV, 18: *spiritus domini super me, propter quod unxit me, evangelizare pauperibus misit me*. Item veniet aliquis sanctificatus sanctificans peccatores. Unde Is. VIII, 13: *dominum exercituum, ipsum sanctificate*.

Unde aliquibus promittebatur sanctificatio, quibus sanctificatis alii scandalizabuntur; unde dicitur *et beatus qui non fuerit scandalizatus in me*. Unde ad Hebr. ult., 12: *propter quod et Iesus ut sanctificaret per proprium sanguinem populum, extra portam passus est*. Ideo ostendit signa de adventu. Et si moraliter loquamur, per hoc significatur totus processus sanctificationis hominis. Primo enim peccatori accidit caecitas, quando ratio obtenebratur; Ps. LVII, 9: *supercecidit ignis, et non viderunt solem*; et Is. XLIII, 8: *educ foras populum caecum, et oculos habentem*. Claudus dicitur quando ad diversa mens trahitur, ut dicitur III Reg. cap. XVIII, 21: *ut quid claudicatis in duas partes?* Item fit ulcerosus in insidiis, et leprosus, quia tunc retrahi non potest, et alios

the same way Isaiah (35:4) answers: "Behold God will come and save us." Hence you will see those miracles. *Go and tell John what you hear* in the teachings *and see* in the miracles. Again, a teacher was promised: "Be glad, O sons of Zion..., because he has given you a teacher of justice" (Jl 2:22).

(5) *The blind see...*, and this literally. Then if you ask when he will come: "The spirit of the Lord is upon me; he has sent me to preach to the meek" (Is 61:1), and this is signified when he says *the poor have the Gospel preached to them*, i.e., poverty will be blessed. Hence above (5:3); "Blessed are the poor in spirit..." and Luke (4:18): "The spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor." Again, someone holy will come to sanctify sinners; hence Isaiah (8:13): "The Lord of hosts, him you shall regard as holy."

(6) Hence to some was promised sanctification, and after they were sanctified, others would be scandalized; therefore, he says, *Blessed is he who is not scandalized in me*. Hence it says, "So Jesus also suffered outside the gate, in order to sanctify the people through his own blood" (Heb 13:12). Therefore, he shows the signs of his coming. But if we speak in the moral sense, the entire process of man's sanctification is signified. For the sinner first suffers blindness, when the reason is darkened: "Like the untimely birth that never sees the sun" (Ps 58:8); "Bring forth the

inficit. Et post surdus efficitur, quia castigatio non auditur. Ulterius moritur; Ephes. c. V, 14: *surge qui dormis, et exurge a mortuis*. Et omnes istos sanat dominus. Ultimo fit pauper spiritu, ita quod non est in eo sanitas; Ps. XXXVII, 8: *quoniam lumbi mei impleti sunt illusionibus, et non est sanitas in carne mea et cetera*. Et istos dominus sanat, et sanati in quamdam soliditatem mentis conscendunt, ubi est vera pax: *pax multa diligentibus legem tuam, et non est illis scandalum*, Ps. CXVIII, 165.

*Illis autem abeuntibus et cetera*. Hic satisfacit dubitationi turbarum. Turbae autem audierant testimonium Ioannis de Christo; sed modo videbantur dubitare. Tria enim poterant habere in corde, quia triplici ratione mutat aliquis verbum suum: vel propter animi levitatem, vel propter aliquod commodum, vel quia ex humano spiritu, quando nesciat veritatem, et post cognoscat illam. Ps. XCIII, 11: *scit enim Deus, quoniam cogitationes hominum vanae sunt*. Ideo primo excludit ab eo levitatem; secundo appetitum commodi; tertio ostendit eum propheticam habere veritatem.

people who are blind but have eyes" (Is 43:8). He is said to be lame, when the mind is drawn to various things, as it says in 1 Kings (18:21): "How long will you go limping with two different opinions?" Likewise, he becomes ulcerous in treachery and leprous, because then he cannot be recalled and infects others. After that he becomes deaf, because chastening is not heard. Then he dies: "Awake, O sleeper, and arise from the dead" (Eph 5:14). All these the Lord heals. The last are the poor in spirit, so that no health remains in them: "My loins are filled with burning, and there is not health in my flesh" (Ps 38:7). These, too, the Lord heals and they rise to a certain mental soundness, in which is true peace: "Great peace have those who love your law; nothing can make them stumble" (Ps 119:165).

(7) *As they went away*. Here he satisfies the crowd's doubts. Although the crowds had heard John's witness to Christ, they now seemed to hesitate. For they could have three things in their heart, because a person changes his mind for three reasons: either on account of fickleness of mind, or for the sake of some profit, or on account of the human spirit's passing from ignorance of the truth to knowing it: "For God knows that the thoughts of men are vain" (Ps 94:11). therefore, he first excludes fickleness from them; secondly, the desire for profit (v. 8); thirdly, he shows that he has prophetic truth (v. 9).

Dicit ergo *illis abeuntibus* et cetera. Docet nos dominus magnam curialitatem, quia noluit Ioannem laudare discipulis suis praesentibus, sicut nec aliquem in sua praesentia, sicut habetur Prov. XXVII, 2: *laudet te alienus, et non os tuum: extraneus, et non labia tua*. Quia si bonus est qui laudatur, erubescit; si malus est, adulatur. *Coepit Iesus dicere ad turbas: quid existis in desertum videre?* Numquid existis ad videndum *arundinem*? Non. Sed existis videre hominem firmum. Arundo autem de facili movetur; unde animus cito mutabilis ventus reputatur. Ad Ephes. IV, 14: *ut non simus iam parvuli fluctuantes, et circumferamur omni vento*.

Item non est levis pro aliquo commodo. *Sed quid existis videre?* Omnes enim divitiae ad aliquam utilitatem pertinent corporis, et hoc vel in cibo, vel in vestitu: et constat quod in nullo horum facit vim. Non est ergo credendum quod pro aliquo commodo hoc dicat; unde dicit *quid existis videre? Hominem mollibus vestitum?* Et quare non facit mentionem de cibo? Quia non poterat esse dubium. Vestiebatur autem de pilis camelorum. Unde *qui mollibus vestiuntur*, non sunt in deserto, *sed in domibus regum*. Aliter exponitur secundum Chrysostomum. Aliqui ex natura leves fiunt, aliqui ex deliciis, ut Os. IV, 11: *fornicatio, et vinum, et ebrietas auferunt cor*. Primum amovet per prius dictum: secundum per hoc quod dicit *mollibus vestitum*; ideo non est inconstans ex deliciis vitae.

He says, therefore, *As they went away*. The Lord teaches us with remarkable tact, as he never wished to praise John in the presence of his disciples or anyone in his own presence: "Let another praise you and not your own mouth; a stranger and not your own lips" (Pr 27:2). Because if the one praised is good, he is embarrassed; if he is evil, he is flattered. *Jesus began to preach to the crowds: "What did you go out into the desert to see? Did you go to see a reed?"* No, but you went out to see a resolute man. For a reed is easily moved; hence a mind that changes quickly is regarded as a wind: "So that we may no longer be children, tossed to and fro with every wind" (Eph 4:14).

(8) Likewise, he is not inconstant as seeking profit. *Why then did you go out?* For all riches pertain to some bodily use, such as food or clothing. And it is evident that neither of these had any influence. Therefore, there is no reason to believe that he says this for any advantage: *Why then did you go out? To see a man clothed in soft raiment?* But why does he make no mention of food? Because there was no question on that point. But he was clothed in camel's hair. Hence *those who wear soft raiment* are not in the desert but in *kings' houses*. Chrysostom explains it another way: Some are lightheaded by nature, others from pleasure, as Hosea (4:11) says: "Fornication and wine and intoxication take away understanding." He removes the first by what he said above; the second, when he says, *wear soft garments*;

Sed hic potest fieri quaestio de deliciis vestitus, utrum sit peccatum; quia si non est peccatum, non imputaretur illi diviti, qui quotidie induebatur purpura et bysso, Lc. XVI, 19. Respondet Augustinus, quod talia non sunt considerata, sed affectus utentis: quilibet enim debet indui ad modum simul conviventium, ideo magis enucleanda est consuetudo. Nam in aliquibus terris omnes, aut plures induuntur serico. Unde aliqui strictius induunt, aliqui latius, et utroque modo distinguitur: si restrictius, aut intentione bona, et hoc est bonum: aut propter vanam gloriam, et hoc malum. Si latius, aut propter superbiam, et hoc malum: aut propter significationem, ut pontifex et sacerdos, et hoc bonum. Mystice per homines qui mollibus vestiuntur, significantur adulatores: ille enim mollibus vestitur, qui verbis blandis molitur, ut in ore homines superbi quaerant gloriam. Et Prov. XXIX, 12: *princeps qui libenter audit verba mendacii, omnes ministros habet impios.*

Sed dicerent: non est inconstans, sed humano spiritu loquitur, ideo hoc amovet *sed quid existis videre?* *Prophetam* et cetera. Unde testimonium perhibet quod non humano spiritu, sed prophetico loquebatur. Unde primo ostendit eum esse prophetam; secundo plusquam prophetam. Fuit enim propheta, ut habetur Lc. I, 76: *et tu, puer, propheta altissimi vocaberis* et cetera. Item extollit eum super prophetas dicens *dico vobis: etiam plusquam prophetam*: et hoc quantum ad tria.

therefore, he is not inconstant from the pleasures of life.

But here a question can be raised about being clothed in pleasures: Is it a sin? If not, it should not have been charged against that rich man, who dressed in purple and fine linen every day (Lk 16:19). Augustine says that such things are not to be considered, but the intention of the user; for one should be dressed after the custom of those among whom he lives. Therefore, the custom needs further clarification. Hence some dress more sparingly, some more ornately; and both ways require a distinction. If more sparingly, then it is either for a good intention, and this is good, or is for vainglory, and this is evil. If more ornately, it is on account of pride, and this is evil; or for a symbol, as a bishop or priest, and this is good. Mystically, by men who wear soft garments are signified flatterers; for he is dressed in soft garments who is mollified by complimentary words, as proud men seek glory from words: "If a ruler listens to the words of a lie, all his officials will be wicked" (Pr 29:12).

(9) But they might say: He is inconstant and speaks from a human spirit; therefore, he removes this: *But what did you go out to see? A prophet?* Hence he bears witness that he did not speak from a spirit that was human but prophetic. So he shows that he is a prophet and more than a prophet. For he was a prophet, as it says in Luke (1:76): "And you, child, shall be called a prophet of the Most High." Likewise, he raised him

- Primo, quia prophetae est futura praedicere; iste autem non solum futura, sed etiam praesentia ostendit dicens: *ecce agnus Dei, ecce qui tollit peccatum mundi*.
- Item non dicitur solum propheta, sed etiam Baptista, ut supra cap. III. Item praecursor, ut habetur Lc. I, v. 76: *praeibis enim ante faciem domini parare vias eius*.
- Item quantum ad modum: miraculosius enim egit, quam propheta, quia iste ex utero prophetavit, alii non, ut habetur Lc. I, 44: *ecce enim ut facta est vox salutationis tuae in auribus meis, exultavit infans in gaudio in utero meo*.

above the prophets, saying, *I tell you, and more than a prophet*. He said this for three reasons:

- first, because the office of a prophet is to foretell the future; but he manifested not only the future but also things present, saying: "Behold the Lamb of God, behold him who takes away the sin of the world" (Jn 1:29).
- Secondly, he is not only called a prophet but the Baptizer, as above (c. 3); and the precursor, as in Luke (1:76): "You will go before the face of the Lord to prepare his ways."
- Thirdly, as to his manner: for he acted more miraculously than a prophet, because he prophesied from his mother's womb; the others did not, as it says in Luke (1:44): "For behold, when the voice of your greeting sounded on my ears, the infant in my womb leapt for joy."

*Hic est enim de quo scriptum est. Hic probat dominus excellentiam Ioannis. Et primo per auctoritatem; secundo per specialia eius privilegia, ibi amen dico vobis et cetera. Dicit ergo: dixi quod est plusquam propheta, de quo habetur Mal. III, 1: ecce ego mitto Angelum meum, qui praeparabit viam tuam ante te et cetera. In hac auctoritate ponuntur excellentiae Ioannis, quia primo vocat eum Angelum: Angelus enim est supra prophetam, quia sicut sacerdos est medius inter prophetam et populum, sic propheta inter Angelos et sacerdotes. Angelus autem inter Deum et prophetas; unde Zacharias dicit: Angelus qui*

(10) *This is he of whom it is written. Here he proves John's excellence: first, by a text; secondly, from his special privileges (v. 11). He says, therefore: I have said that he is more than a prophet, concerning whom Malachi (3:1) speaks: Behold, I sent my messenger [angel], who shall prepare your way before you... In this text John's outstanding qualities are mentioned: first, because he calls him an angel. For an angel is higher than a prophet, because as a priest is midway between a prophet and the*

*loquebatur in me*, Zach. I, 9. Angelus est nomen officii, non naturae; unde Ioannes Angelus dicitur ex officio. Differentia est enim inter Angelum et prophetam, quia Angeli manifeste vident, unde habetur inf. XVIII, 10, ubi dicitur: *dico enim vobis, quia Angeli eorum semper vident faciem patris mei qui in caelis est*. Angeli semper vident faciem Dei, prophetae vero non. Unde sicut Angeli semper vident faciem patris, sic Ioannes specialiter Christum vidit: et ideo quia specialiter, ideo dicit *meum*. Item dicit *ante faciem meam*. Quando rex vadit, praecedunt multi, sed magis familiares praecedunt faciem suam; sic Ioannes honorabilior dicitur, quia missus ante faciem eius: tanto enim honorabilior, quanto propinquior. Item iste praeparabat viam, quia baptizabat; unde dicit *qui praeparabit viam ante te*.

*Amen dico vobis* et cetera. Supra commendavit dominus Ioannem per auctoritatem prophetae; nunc intendit eum commendare propriis verbis, et auctoritatem prophetae exponit: et tria facit. Primo commendat ipsum quantum ad differentiam omnis ordinis et status. Et primo secundum differentiam caelestium et terrestrium; secundo quantum ad differentiam legis et Evangelii; tertio quantum ad differentiam praesentis saeculi et futuri.

people, so a prophet between angels and priests. But the angel is between God and prophets; hence Zechariah (1:9) says: "The angel who spoke in me." Angel is the name of an office, not of a nature; hence John is called an angel from his office. For there is a difference between an angel and a prophet, because the angels see openly; hence it says below (18:10): "I say to you, that their angels always behold the face of my Father in heaven." Angels always see God's face, but the prophets do not. Hence, as angels always see the face of the Father, so John saw Christ in a special way; and because it was a special way, he says *my*. He also says, *before my face*. When a king goes somewhere, many people precede him; but the more familiar ones go before his face. So John is considered more honorable, because he was sent before his face; for the nearer one is, the more honorable he is. Finally, he prepared the way, because he baptized; hence, he says, *who shall prepare your way before you*.

(11) *Amen, I say to you*. Above the Lord commended John on the authority of a prophet [Malachi]; now he intends to commend him in his own words and explains the prophet's text. He does three things: first, he commends him as to the difference of every order and state; secondly, as to the difference between the Law and the Gospel (v. 12); thirdly, as to the difference between the present age and the future (v. 14).

Et primo ostendit eum excellentem inter terrestres; secundo ostendit eum minorem inter caelestes, ibi *qui autem minor est in regno caelorum, maior est illo*.

Dicit ergo: dictum est quod Ioannes est Angelus, et, ut in summa breviter comprehendam *dico vobis: inter natos mulierum non surrexit maior*. Proprie locutus est cum dixit *surrexit*, quia omnes nascuntur filii irae, ut habetur ad Ephes. II, 3: *eramus natura filii irae, sicut et ceteri*. Quicumque ergo potest ad statum gratiae pervenire, surgit. Unde *inter natos mulierum* et cetera. Et significanter loquitur, ut ab hac universalitate excludatur Christus, quia mulier corruptionem sonat, sed foemina sexum; unde si alicubi invenitur filius mulieris, ut in Io. XIX, 26: *mulier, ecce filius tuus*, sexum tunc nominat, non corruptionem. Sed quid est quod dicit *inter natos mulierum non surrexit maior*? Estne propter hoc maior omnibus? Dicit Hieronymus, quod non sequitur: si non surrexit maior, ergo est maior. Chrysostomus autem dicit, quod maior est omnibus. Secundum ergo primam expositionem dico quod argumentum illud in Angelis, ubi est ordo, valorem haberet, quod ille, quo non est alius maior, est maximus; sed inter homines non habet veritatem, quia inter homines non est ordo secundum naturam, sed solum secundum gratiam. Item si dicatur maior omnibus patribus veteris testamenti, non est inconveniens: ille enim maior et excellentior est, qui ad maius officium est assumptus: Abraham enim maior est inter patres quoad probationem fidei; Moyses vero quoad officium prophetiae, ut habetur Deut. ult., 10: *non surrexit propheta ultra in Israel sicut Moyses*. Omnes isti praecursores domini fuerunt; nullus autem fuit in tanta excellentia et favore; ideo ad maius officium est assumptus; Lc. I, 15: *erit enim magnus coram domino*.

First, he shows that he is outstanding among those on earth; secondly, he shows him lesser among the angels (v. 11b).

He says, therefore: it has been stated that John is an angel, and to put it briefly, *I say to you, among those born of women there has arisen no one greater than John the Baptist*. He was speaking in a proper sense, when he said, *has arisen*, because all are born children of wrath (Eph 2:3). Therefore, whoever can attain to the state of grace arises. Hence *among those born of women*. And he speaks precisely, in order that Christ be excluded from this generality, because "woman" suggest defilement, but "female", sex. Hence if son of woman is found anywhere, as in John (19:26): "Woman, behold your son," in that case it denotes sex, not defilement. But how can he say, *among those born of women there has arisen no one greater*? Is he for this reason greater than all? Jerome says that it does not follow: If a greater has not arisen, therefore he is greater. But Chrysostom says that he is greater than all. Therefore, according to the first explanation, I say that the argument would be valid among angels, where there is order, i.e., that the one than whom none is greater is the greatest; but among men it is not true, because among men there is no order according to nature but only according to grace. Again, if he is said to be greater than all the patriarchs of the Old Testament, it is not incongruous, because he is greater and more outstanding who has been called to a greater office. For Abraham is great



among the patriarchs by reason of his faith; but Moses as to the office of prophet, as it says in Deuteronomy (34;10): "There has not arisen a prophet since in Israel like Moses." They had all been the Lord's precursors, but none was as great or more favored. Therefore he was raised to a greater office: "He will be great before the Lord" (Lk 1:15).

*Qui autem minor est in regno caelorum, maior est illo.* Occasione istorum verborum quidam locum calumniandi invenerunt: volunt enim omnes patres veteris testamenti damnare; si enim maior est aliis, sequitur quod alii non sunt de numero salvandorum, quia per regnum caelorum praesens Ecclesia designatur. Si ergo Ioannes non fuit de praesenti Ecclesia, non fuit de numero electorum, ergo minus alii.

*Yet he who is least in the kingdom of heaven is greater than he.* Taking their stand from these words, some have found occasion for calumny; for they want to damn all the fathers of the Old Testament. For if he is greater than the others, it follows that the others are not among those to be saved, because by the kingdom of heaven the present Church is designated. Therefore, if John was not a member of the present Church, he was not among the number of the elect; nor, consequently, were the others.

Et haec opinio est erronea, quia constat quod id quod dominus dicit, in laudem Ioannis introducitur. Potest autem haec locutio exponi tripliciter. Primo, ut per regnum caelorum ordo beatorum intelligatur: et qui inter illos est minor, maior est quolibet viatore. Et ideo praesentem statum appellat dominus pueritiam. Unde I ad Cor. XIII, 11: *cum autem factus sum vir, evacuavi quae erant parvuli*, unde nominat viatores parvulos. Et hoc verum est intelligendo de maioriata actuali: actu enim maior est qui comprehensor est. Secus de maioriata virtuali, sicut una parva herba maior dicitur virtute, licet alia maior sit quantitate.

But this opinion is erroneous, because it is evident that what the Lord says is in praise of John. However, this expression can be explained in three ways: first, so that by kingdom of heaven the order of the blessed is understood and whoever is least among them is greater than one on the way. Therefore the Lord calls the present state a childhood: "When I became a man, I put away the things of a child" (1 Cor 13:11); hence those on the way are called children. And this is true, if one is speaking of the actually greater; for one who has attained is actually greater. But it is otherwise

with the virtually greater: for one small herb may be greater in efficacy but smaller in size than others.

Aliter potest exponi, ita quod per regnum caelorum praesens Ecclesia designetur: et hoc est, quod minor non dicitur universaliter, sed minor tempore. Supra III et Io. I, v. 15: *qui post me venit, ante me factus est*. Unde ille qui minor est, maior est illo.

It is explained in another way so that the present Church is designated by the kingdom of heaven. Then the lesser is not taken universally but in relation to time: "He that comes after me was made before me" (Jn 1:15). Hence, he that is lesser is greater than he.

Vel aliter potest exponi, quod aliquis dicitur maior dupliciter: vel quantum ad meritum; et sic multi patriarchae sunt maiores aliquibus novi testamenti, sicut dicit Augustinus quod caelibatus Ioannis non praefertur coniugio Abrahae: aut comparando statum ad statum, sicut virgines meliores sunt coniugatis; non tamen quaelibet virgo melior quolibet coniugato: unde Ioannes habet istam dignitatem, quod est in quodam confinio, quia maior viatoribus, sed minor comprehensoribus; unde tenet locum medium.

It can also be explained a third way. For someone is called greater in two ways: either as to merit, and thus many patriarchs are greater than certain persons in the New Testament, as Augustine says that John's celibacy is not preferred to Abraham's marriage; or by comparing one state to another, as virgins outrank the married, although not every virgin is better than each married person. Hence John's greatness lies on a boundary, because he is greater than wayfarers but less than those who have attained, so that he holds a middle place.

*A diebus autem Ioannis usque nunc et cetera.* Hic commendatur quantum ad distinctionem novi et veteris testamenti. Et notatur excellentia Ioannis, quia est principium novi testamenti, et finis veteris. Ita dixi, quod *qui minor est in regno caelorum, maior est illo*: et hoc pertinet ad hoc, quod ipse est principium novi testamenti: sed *a diebus Ioannis Baptistae*, idest a praedicatione Ioannis, *regnum caelorum vim patitur*.

(12) *From the days of John the Baptist until now...* Here he is commended on the basis of the distinction between the Old Testament and the New Testament, so that John's excellence is marked by the fact that he is the beginning of the New Testament and the end of the Old Testament. Thus he said: "He that is least in the kingdom of heaven is greater than he," which refers to the fact that he is the beginning of the New Testament; but *from the days of John the Baptist*, i.e., of his

preaching, *the kingdom of heaven suffers violence.*

Hoc tripliciter exponitur.

- Scitis quod in raptu quaedam violentia est, et quidam conatus; unde oportet quod peccator ad hoc quod possit venire ad regnum caelorum, assurgat ad spiritualia, et conetur multum.
- Aliter exponitur. Scitis quod rapina est proprie quando alienum praeter voluntatem domini rapitur: praedicatio salutis missa est Iudaeis, et per Christum ubique. Ipse dicit infra XV, 24: *non sum missus nisi ad oves, quae perierunt domus Israel.* Et cum ad eos mitteretur, non receperunt; tamen illi quibus non mittebatur, propter humilitatem rapiebant. Unde supra VII, 12: *multi venient ab oriente et occidente, et recumbent cum Abraham, Isaac et Iacob in regno caelorum; filii autem regni eiicientur in tenebras exteriores* et cetera. Et infra XXI, 43: *auferetur a vobis regnum et dabitur genti facienti fructus eius.* Ideo isti violenter rapiunt. Et haec est expositio Hilarii.
- Tertia expositio est. Illud quod rapitur, cum festinatione rapitur, unde Iob: *sicut torrens qui raptim transit in convallibus*, et hoc propter motus velocitatem. Et quia praedicatio ita commoverat corda omnium, videbatur festinus cursus; ideo dicit *vim patitur*, quia per modum cuiusdam festinationis tendunt ad regnum; unde ab ipso incepit Evangelium, et ipse est finis legis.

This is explained in three ways.

- First, it is known that in cases of ravishment there is violence and a struggle. Hence it is required that a sinner, if he is able to reach the kingdom of heaven, must climb to spiritual things and struggle a great deal.
- It is explained in another way. It is known that rapine, properly speaking, means that something is taken by force contrary to the will of the owner. The preaching of salvation was made to the Jews and then to everyone through Christ: "I have not been sent except to the lost sheep of the house of Israel" (Mt 15:24). And although he was sent to them, they did not receive him; yet those to whom he was not sent seized it. Hence he says above: "Many shall come from the east and from the west, and shall recline with Abraham, Isaac and Jacob in the kingdom of heaven; but the children of the kingdom will be cast into the outer darkness" (Mt 7:12). And below (21:43): "The kingdom of heaven will be taken from you and given to a people producing the fruits of it." Therefore, they have taken it by violence. And this is Hilary's explanation

- The third explanation is this: What is taken by violence is snatched quickly; hence Job: "As a torrent which rushes quickly into the valleys": and this is on account of the speed of its movement. And because preaching had so moved men's hearts, the motion seemed swift; therefore, he says, *it suffers violence*, because they tend toward the kingdom after the manner of someone in a hurry. Hence the Gospel began with him and he is its end.

Unde Christus dicit *omnes enim prophetae et lex usque ad Ioannem prophetaverunt*: quia omnes prophetae propter Christum; et incepterunt impleri a praedicatione Ioannis. Unde Lc. ult., 44: *oportet impleri quae scripta sunt de me*. Et hoc usque ad Ioannem. Sed quid est? Numquid post Ioannem non fuerunt prophetae? Nonne legimus infra XXIII, 34: *ecce mitto ad vos prophetas, sapientes et Scribas*? et cetera. Dicendum quod propheta ad duo mittitur: ad confirmandam fidem, et corrigendos mores; Prov. XXIX, 18: *cum prophetia defecerit, dissipabitur populus*. Ad confirmandam fidem, ut habetur I Petr. I, 10: *de qua salute exquisierunt, atque scrutati sunt prophetae, qui de futura in vobis gratia prophetaverunt, scrutantes in quod vel in quale tempus significaret in eis spiritus Christi*. Unde prophetia de istis duobus serviebat; sed iam fides fundata est, quia iam promissa per Christum sunt completa. Sed ad corrigendos mores numquam deficit, nec deficiet prophetia. Habet ergo excellentiam Ioannes, quia in medio veteris et novae legis; unde missus est ante faciem quasi simul cum Christo.

(13) Hence Christ says: *For all the prophets and the Law prophesied until John*, because all the prophets were for the sake of Christ and began to be fulfilled from the time of John's preaching. Hence Luke (24:44): "Everything written about me must be fulfilled." And this *until John*. Does this mean that there were no prophets after John? Do we not read below (23:34): "Behold, I sent you prophets, wise men and scribes"? The answer is that a prophet is sent for two purposes: to strengthen faith and to correct morals: "Where there is no prophecy the people cast off restraint" (Pr 29:18). To strengthen faith, as it says in 1 Peter (1:10): "The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation; they inquired what person or time was indicated by the Spirit of Christ within them." Hence prophecy served those two things: faith has now been established, because

Christ's promises have been accomplished. But for the correction of morals, prophecy has never ceased nor will ever cease. Therefore John is outstanding, because he is between the Old and the New Law; hence he was sent before his face, as though at the same time as Christ.

*Et si vultis recipere, ipse est Elias, qui venturus est.* Hic ponit excellentiam Ioannis quoad distinctionem praesentis et futuri. Elias enim fuit praecursor domini, sicut Ioannes; unde Mal. IV, 5: *ecce ego mittam vobis Eliam prophetam* et cetera. *Et Ioannes est Elias.* Sed quid est quod dicit dominus? Quia interrogatus Ioannes si esset Elias, dixit quod non. Per hoc autem amovetur quaedam haeresis, quae posuit transmigrationem animae, quod anima videlicet exibat de uno corpore, et intrabat aliud corpus, ideo anima Eliae intraverat Ioannem, ut dicebat. Sed haec opinio falsa est, quia ipse negavit quod esset Elias. Christus autem dixit, quod Ioannes erat Elias propter triplicem similitudinem. Primo, quia sicut Angelus dicitur similis Angelo, quia pares in officio, sic Elias et Ioannes pares sunt officio, quia uterque praecursor; Lc. I, v. 76: *ipse praeibit ante faciem domini parare vias eius* et cetera. Item quantum ad conversationem, quia vitam austera duxit, ut habetur III Reg. XIX, 6 ss. Item quantum ad persecutionem, quia sicut ille persecutus est a Iezabel, ita iste ab Herode. Unde *si vultis accipere*, secundum quod accipi debet, *ipse est Elias.*

(14) *And if you are willing to accept it, he is Elijah who is to come.* Here he shows John's greatness as far as the distinction between present and future is concerned. For Elijah was the Lord's precursor; hence Malachi (4:5): "Behold, I will send you Elijah, the prophet..., *and John is Elijah.* but what is the Lord saying? For when John was asked if he was Elijah, he said that he was not. But this refutes a heresy which posited transmigration of souls, namely, that the soul went from one body and entered another body; therefore Elijah's soul had entered John, so they said. But this opinion is false, because he denied that he was Elijah. But Christ said that John was Elijah on account of three similarities: first, because, as one angel is said to be similar to another angel, because they are equal in office, so Elijah and John were equal in office, because both were precursors: "He will go before the face of the Lord to prepare his ways" (Lk 1:76). Also as to manner of life, because he led an austere life (1 Kg 19:6). Again, as to persecution, because as he was persecuted by Jezebel, so John by Herod. Hence *if you are willing to accept it* in the sense in which it should be taken, *he is Elijah.*

Et ut ipsi intelligant quod istud dictum est mystice, subdit *qui habet aures audiendi audiat*, idest, qui habet aures spiritualiter, audiat, et intelligat.

(15) And so that they might understand that he was speaking in a mystical way, he adds, *he who has ears to hear, let him hear*, i.e., he that has ears spiritually, let him hear and understand.

---

**Lectio 2**  
**Reportatio Leodegarii Bissuntini**

**11—2**  
**Mt 11:16-19**

16 τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίῳ καθήμενῳ ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἑτέροις 17 λέγουσιν, ἠυλόησαμεν ὑμῖν καὶ οὐκ ὤρχήσασθε: ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε. 18 ἦλθεν γὰρ ἰωάννης μῆτε ἐσθίων μῆτε πίνων, καὶ λέγουσιν, δαιμόνιον ἔχει: 19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.

16. But whereunto shall I esteem this generation to be like? It is like to children sitting in the market place. 17. Who crying to their companions say: We have piped to you, and you have not danced: we have lamented, and you have not mourned. 18. For John came neither eating nor drinking; and they say: He hath a devil. 19. The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine drinker, a friend of publicans and sinners. And wisdom is justified by her children.

*Cui autem hic prorumpit in increpationem turbarum. Et primo ponit quaestionem; secundo quamdam similitudinem; tertio eam exponit.*

(16) *But to what shall I compare this generation?* Here he breaks forth into rebuking the crowd: first, he places a question; secondly, a likeness; thirdly, he explains.

Procedit ergo sic. Ita comparatur Ioannes Eliae ratione officii, sed cui comparabo hanc generationem? Et quare dicit hoc hic? Hoc dicit sicut aliquis quando alicui fecit quicquid boni potuit, et ipse est ingratus, nescit cui comparare eum; sic dominus omnia bona fecerat generationi huic; unde Is. V, 4: *quid ultra debui facere vineae meae, et non feci ei?* Cui ergo potero comparare tantam malitiam?

He proceeds, therefore, in this manner: John is compared to Elijah by reason of his office, but to what shall I compare this generation? Why does he say this here? Because as a person who has done all he could for someone and he is ungrateful does not know to what he should be compared, so the Lord had done all kinds of favors for this generation; hence

Isaiah (5:4): "What more ought I have done for my vineyard, and have not done it?" To what, therefore, can I compare such malice?

Notandum quod generatio aliquando in Scripturis pro congregatione bonorum accipitur, aliquando malorum, aliquando utrorumque. Pro congregatione bonorum, ut in Ps. CXI, 2: *generatio rectorum benedicetur*. Pro congregatione mala, infra XII, v. 39, ubi dicitur *generatio mala et perversa*. Pro utrisque, Eccle. I, 4, ubi dicitur: *generatio praeterit, generatio ventura est, terra autem in aeternum stat*.

It should be noted that in Scripture a generation sometimes is taken for a group of good people, sometimes of wicked, sometimes of both. For a group of good people, Psalm 3:3): "the generation of the just will be blessed"; for a group of wicked people, Matthew (12:39): "An evil and adulterous generation..."; for both, Ec (1:4): "A generation goes and a generation comes, but the earth remains forever."

*Similis est pueris sedentibus in foro et cetera*. Hic ponit quamdam similitudinem; et potest exponi secundum planum litterae, vel secundum mysticum sensum. Primo ponit similitudinem de pueris; secundo adaptat eam, ibi venit *Ioannes neque manducans, neque bibens* et cetera.

*It is like children sitting in the market place...* Here he presents a comparison which can be explained according to the literal sense or the mystical. First, he makes a comparison with boys; secondly, he adapts it (v. 18).

Notandum enim quod naturale est homini quaerere delectationes, et semper quaerit illas, et nisi abstrahatur per sollicitudines, statim ruit in malas delectationes, sed pueri non habent sollicitudines, ideo vacant circa illa, quae sibi competunt, hoc est ludere. Item notandum, quod homo naturaliter sociale est, et hoc quia naturaliter unus alio indiget, unde delectatur in convictu; unde philosophus I Polit.: omnis homo qui solitarius est, aut est melior homine, et est Deus; aut peior homine, et est bestia. Unde dicitur *sedentibus in foro*, quia nullus per se vult ludere, sed in foro, ubi fit congregatio multorum. Item notandum, quod naturale est homini quod delectatio eius sit in aliqua repraesentatione, unde si videamus aliquid bene sculptum, quod bene repraesentet quod debet, tunc delectamur; ideo

It should be noted that it is natural for man to seek pleasures and always to seek them; and unless he is withdrawn by anxieties, he immediately rushes into evil pleasures. But children do not have anxieties; therefore, they spend their time on what befits them, namely, playing. It should also be noted that man is naturally social, because one naturally needs another; hence he delights in being with others, so that the Philosopher says in *Politics* I: "Every man who lives alone is either better than men and is a god, or he is worse than man and is as beast." Hence he says, *sitting in the market place*, because no one wishes to play alone but in the market place,

pueri qui delectantur in ludis, semper ludos suos faciunt cum aliqua repraesentatione vel belli, vel huiusmodi. Item notandum, quod ad duas passiones terminantur omnes animi affectus, scilicet vel ad gaudium, vel ad luctum.

where many are gathered. Also it should be noted that it is natural for man to delight in representations; hence if we see something well sculptured, which well represents what it ought, we are pleased. Therefore boys, who are delighted in games, always make their games consist of some representation, such as of war or something of that sort. Note also that all affections of the soul always end in either of the two emotions, joy or mourning.

*Qui clamantes et cetera.* Hoc est ita videndum. Ponamus quod sint pueri ex una parte, et alii ex alia, ita quod quidam debeant cantare, alii saltare; unum isti facere, alii eis respondere. Si isti canerent, et illi eis non responderent secundum formam suam, iniuriarentur eisdem, unde dicunt *cecinimus vobis, et vos non saltastis*. Item nihil ita immutat animum, sicut cantus; unde computat Boetius in musica sua de quodam qui coram Pythagora cum alio litigabat, et cantu alii loquebantur. Tunc Pythagoras fecit mutari cantum, et ille quievit; unde omnes exercebantur in musica. Ideo notandum, quod quidam cantus est propter gaudium, sicut habetur Eccli. XL, 20: *vinum et musica laetificant cor*; ideo dicitur *cecinimus*, idest cantum gaudii diximus, *et non saltastis*. Item consuetudo est, quod sicut aliqui immutantur ad gaudium, ita quidam ad fletum; unde Ier. IX, 17: *vocate lamentatrices, et assumant super nos lamentum* et cetera. Ideo dicunt *lamentavimus*, idest cantus lugubres fecimus, *et vos non planxistis*.

(17) *And calling to their playmates.* The sense is this: suppose that some boys are in one place and others in another, so that some should sing and some dance; one group does one thing, the other is to react. If they sing and the others do not respond according to their role, the former are hurt and say: *We sang to you and you did not dance*. Against nothing so moves the spirit as song; hence Boethius in his *Music* tells of a person who was arguing with another in Pythagoras' presence, and the others conversed in song. Then Pythagoras ordered them to sing a different song, and the first man settled down. Therefore it should be noted that some songs are joyful, as it says in Sirach (40:20): "wine and music gladden the heart"; hence it says, *we sang*, i.e., a joyful song, *and you did not dance*. Likewise it happens that just as some are moved to joy, so others to tears; hence Jeremiah (9:17): "Send for the mourning women and let them raise a wailing over us." Therefore they say, *we wailed*, i.e., sang sad songs, *and you did not mourn*.



Mystice per pueros significatur populus veteris legis, inter quos quidam fuerunt provocatores ad gaudium spirituale, ut David Ps. XXXII, 1: *exultate, iusti, in domino*, quidam ad luctum, ut Ioel II, 13: *convertimini ad dominum in toto corde vestro, in ieiunio, fletu et planctu* et cetera. Unde possunt dicere *cecimus*, idest incitavimus vos ad spiritualem laetitiam, et non suscepistis: *lamentavimus*, idest invitavimus ad poenitentiam, et vos non acquievistis.

*Venit Ioannes* et cetera. Hic adaptat similitudinem. Et primo adaptat; secundo rationes assignat. Dupliciter homines attrahuntur ad bonam vitam: quidam enim per speciem sanctitatis, quidam autem per viam familiaritatis. Dominus et Ioannes diviserunt sibi duas vias. Ioannes, immo dominus per Ioannem, elegit viam austeritatis; per se elegit viam lenitatis: et tamen per nullum sunt conversi. Unde dicit *venit Ioannes non manducans, neque bibens*: et hoc ad litteram, quia multum abstinens fuit, *et dicunt: Daemonium habet*, sicut hypocritae bonum in malum convertunt.

*Venit filius hominis manducans, et bibens*, idest differenter utens cibis, et non valet ei, quia non creditis, immo dicitis *ecce homo vorax, potator vini, publicanorum amicus*; contra illud Prov. cap. XXIII, 20: *noli esse in conviviiis potatorum* et cetera. Hic notandum, quod qui observaret dicta hominum, numquam aliquid bene faceret; Eccle. XI, 4: *qui observat ventos, non seminat, et qui considerat nubes, numquam metet*. Sed hic est quaestio. Quare elegit dominus per se vitam

Mystically by the boys is signified the people of the Old Law, among whom some inspired spiritual joy, as David: "Rejoice, you just, in the Lord" (Ps 33:1); some grief, as Joel (2:13): "Turn to the Lord with your whole heart, with fasting, with tears and wailing." Hence they can say, *we sang*, i.e., incited to spiritual joy, and you have not acknowledged it; *we wailed*, i.e., invited you to repentance, and you have not accepted.

(18) *John came neither eating nor drinking...* Here he applies the comparison: first, he applies it; secondly, he assigns reasons (v. 19b). Men are drawn to a good life in two ways: some at the sight of holiness, others by the way of companionship. The Lord and John divided the two ways between themselves: John, or rather the Lord through John, shows the way of austerity; he himself shows a way less severe. Yet they were converted by neither. Hence he says, *John came neither eating nor drinking*. And this was literally true, because he was extremely abstemious; and they say, *He has a demon*. Like the hypocrites they turn good into evil.

(19) *The Son of man came eating and drinking*, i.e., using food differently; but to no avail, because they do not believe. They say, *Behold a glutton and a drunkard, a friend of tax collectors*, against what is said in Proverbs (23:20): "Be not among winebibbers, or among gluttonous eaters of meat." Here it should be noted that one who pays attention to what men say will never do any good:

leniorem, et per Ioannem asperiores monstravit? Ista ratio est, quia dominus confirmabat actus suos miraculis; Ioannes autem non faciebat: ideo si nullam haberet excellentiam, non approbaretur eius testimonium, sicut videmus in sanctis, quia unus habet excellentiam in uno, alius in alio; ut Augustinus habuit excellentiam in doctrina, Martinus in miraculis. Item alia ratio, quia Ioannes purus homo erat, ideo abstinere se a carnalibus desideriis; Christus autem Deus erat: ideo si austeritatem duceret, non ostenderetur esse homo; ideo humanam vitam magis assumpsit. Item Ioannes fuit finis veteris testamenti, cui gravia imponebantur; sed Christus fuit initium novae legis, quae procedit per viam mansuetudinis.

"He who observes the wind will not sow, and he who regards the clouds will not reap" (Ec 11:4). But here a question arises: Why did the Lord choose a more lenient life and through John demonstrate a harsher one? The reason is that the Lord supported his actions with miracles, which John did not perform; therefore if he possessed no excellence, his testimony would not have been accepted, as we observe in the saints that one excels in one thing and another in another: thus Augustine was excellent in doctrine but Martin in miracles. Another reason is that John was a man of purity and so abstained from carnal desires; but Christ was God, and if he had taught severity, he would not have been shown to be man. Therefore he assumed a life more human. The final reason was that John was the end of the Old Testament, wherein heavy burdens were imposed; but Christ was the beginning of the New Testament, which proceeds by way of meekness.

*Et iustificata est sapientia.* Istud potest dupliciter legi. Uno modo retorquendo ad utrumque quod dictum est de Ioanne et Christo; et tunc est sensus: quando homo facit quod debet, et alius non corrigitur, tunc salvat animam suam, et iustificatur in sermonibus suis. *Iustificata est sapientia*, hoc est filius Dei, sive Christus, idest iusta apparuit filiis suis, quia exhibuit Iudaeis quod debuit: abstinentiam per Ioannem, mansuetudinem per Christum. Vel aliter potest dici. Ita dicant filii Diaboli, quod vorax est et potator vini; sed filii sapientiae intelligunt quod non est vita in cibo et potu, sed in aequalitate animi, utendo cibo pro loco et tempore, et abstinendo similiter quando decet, ita quod non excedant in multo, nec deficiant in paucis, ut dicit

*And wisdom is justified by her deeds.* This can be taken in two ways: in one way by turning it back to whatever was said about John and Christ; and then the sense is that when a man does what he ought and the other is not reformed, then the former saves his own soul and is justified in his words. *Wisdom is justified* (this is the Son of God, or Christ), i.e., appeared just to its children, because it manifested what it should have to the just: abstinence by John, meekness by Christ. Or it can be explained another way: the children of the devil say that he is a glutton and a wine-bibber, but the children of wisdom understand

apostolus ad Phil. IV, 12: *ubique, et in omnibus institutus sum, et satiari, et esurire, et abundare, et penuriam pati*. Ideo plenam iustitiam non videretur ostendere, si totaliter abstinere, quia crederetur tota iustitia esse in abstinentia; sed in hoc non consistit, sed in animi aequalitate. Et nota quod dicit *sapientia*, quia uti cibis, vel abstinere secundum moderationem sapientiae est ut abstineat quando debet, et ubi debet.

that life does not consist in food and drink but in stability of mind, which uses food according to place and time and abstains when it is fitting, so that they do not exceed by using too much or fail by using too little. Accordingly, the Apostle says in Philippians (4:12): "In any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want." Therefore he would not seem to manifest complete wisdom, if he abstained entirely, because it would suppose that all justice lies in abstinence; but it does not lie in this but in stability of mind.

And note that he says, *wisdom*, because to use food or to abstain in accord with the moderation of wisdom is to abstain when one ought and to partake when one ought.

---

### Lectio 3 Reportatio Leodegarii Bissuntini

### 11—3 Mt 11:20-30

20 τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν: 21 οὐαὶ σοι, χοραζὶν: οὐαὶ σοι, βηθσαϊδᾶ: ὅτι εἰ ἐν τύρῳ καὶ σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. 22 πλὴν λέγω ὑμῖν, τύρῳ καὶ σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. 23 καὶ σύ, καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθῇς; ἕως ἄδου καταβῇς. ὅτι εἰ ἐν σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον. 24 πλὴν λέγω ὑμῖν ὅτι γῇ σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί. 25 ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, ἐξομολογοῦμαι

20. Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance. 21. Woe thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes. 22. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. 23. And thou Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this

σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις: 26 ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. 28 δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. 29 ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῖς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν: 30 ὁ γὰρ ζυγός μου χρηστός καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

day. 24. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee. 25. At that time Jesus answered and said: I confess to thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. 26. Yea, Father: for so hath it seemed good in thy sight. 27. All things are delivered to me by my Father. And no one knoweth the Son but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him. 28. Come to me all you that labor and are burdened, and I will refresh you. 29. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: And you shall find rest to your souls. 30. For my yoke is sweet and my burden light.

Supra satisfecit discipulis Ioannis, nunc exprobrat non credentibus: et duo facit. Primo describitur factum domini; secundo verba ipsius, ibi *vae tibi, Corozaim* et cetera.

Having satisfied John's disciples, he now rebukes non-believers: first, the Lord's deed is described; secondly, his words (v. 21).

Dicit ergo primo *tunc coepit exprobrare civitatibus* et cetera. Exprobratio est respectu beneficiorum, et respectu datorum. Magnum enim beneficium fecerat dominus, quia sui praesentia eos illustraverat; unde ingrati erant, et ideo merito exprobrabiles; unde Mich. VI, 3: *popule meus, quid feci tibi, aut quid molestus fui tibi?* Quasi dicat, nihil. Et non exprobravit eos quod peccata egissent, sed quod poenitentiam non fecissent: unde eis conveniebat quod dicitur Iob XXIV, 23: *dedit ei locum poenitentiae, et ipse abutitur eo in superbiam*. Et Rom. cap. II, 4: *an ignoras quod benignitas Dei te ad poenitentiam adducit?*

(20) He says, therefore, *Then he began to upbraid the cities*. The upbraiding is concerned with the benefits and with gifts. For the Lord had conferred a great benefit, because he had enlightened them by his presence; but they were ungrateful and, consequently, deserved rebuke: "O my people, what have I done to you? In what way have I wearied you?" (Mic 6:3). And he did not rebuke them for having sinned but for not having done penance; hence Job (24:23): "He gave him opportunity to do penance, and he abused it unto pride" applied to them, as did Romans (2:4): "Do you know that

God's kindness is meant to lead you to repentance?"

Sed hic est quaestio litteralis, quia Lucas istud alio ordine ponit. Ponit enim in missione discipulorum; iste hic. Respondet Augustinus. Videtur quod Lucas magis ordinem servet historiae: hic autem seriem memoriae. Sed tunc obiicitur quod hic dicitur *tunc*; ergo videtur quod hic magis series texatur historiae. Respondet Augustinus, quod *tunc* tempus indefinitum dicit. Vel aliter potest dici quod bis dixit haec verba, et ideo potuit esse et tunc secundum istum, et tunc secundum Lucam.

But there is a textual question, because Luke (10:13) put this in another context. For he places it at the time of sending the disciples, but Matthew here. Augustine's answer is that it seems Luke is following the order of history, but Matthew the order of recollection. But then the objection is raised that here it says, *then*. So it seems that Matthew is also following the order of history. Augustine answers that *then* suggests an indeterminate time. Or, another way, it can be said that he said these words on two occasions, so that it could be *then* according to both Matthew and Luke.

*Vae tibi, Corozaim et cetera.* Hic ponuntur verba domini. Et primo fit sermo de civitatibus suffraganeis, secundo de metropoli, ibi *et tu, Capharnaum* et cetera. Et primo comparat culpam ad culpam; secundo poenam ad poenam, ibi *verumtamen dico vobis* et cetera.

[ *Woe to you, Chorazin...* These are the words of the Lord. First, they are about the suffragan cities, secondly about the metropolis, at *and you Capharnaum* etc. First he compares the sins, then the penalties, at *But I tell you* etc.]

Dicit ergo *vae tibi, Corozaim* et cetera. Ista autem sunt civitates sive villae in Galilaea, ubi multa signa dominus fecerat, et tamen non erant conversae. Ideo dicit *vae tibi* et cetera. Sed quid est quod facit dominus? Immo scriptum est Rom. XII, 14: *nolite maledicere* et cetera. Dicendum quod est maledicere formaliter, et materialiter: formaliter nullus debet maledicere, sed materialiter potest. Unde notandum quod quaedam coniuncta sunt secundum sensum, quae tamen possunt separari secundum intellectum, ut in pomo est odor et sapor, quae non possunt separari secundum sensum, licet secundum intellectum. Similiter velle istum non

(21) *Woe to you, Chorazin...* These are cities or villages of Galilee, where the Lord had performed many signs, and yet they were not converted. So he says, *Woe to you...* But what is the Lord doing? For it is written in Romans (12:14): "Do not curse..." The answer is that cursing is formal or material: no one should curse formally, but he may curse materially. Hence it should be noted that certain things are joined as far as sense perception goes, but they can be separated in the intellect; thus in an apple are odor and taste, which cannot be separated by sense perception, although they can be by the intellect. Similarly, to

puniri, et velle ordinem iustitiae, non possunt simul esse, nisi secundum intellectum. Unde si maledico isti, quia delector in eius malo, malum est. Si autem non pro malo eius, sed pro ordine iustitiae, sic est bonum. Unde verbum domini non erat verbum delectantis, sed opus iustitiae nuntiantis.

*Vae tibi, Corozaim.* Corozaim interpretatur ministerium in eum, Bethsaida domus fructuum. Cui plus committitur, ab eo plus exigitur. Et quare plus ei exhibuit? Quia ibi suum ministerium implevit: ideo *revelata est ira Dei de caelo super omnem impietatem, et iniustitiam hominum eorum qui veritatem Dei in iustitia retinent*, Rom. I, 18. Bethsaida domus fructuum. Si igitur multum fructum fecit ibi dominus, et non faciunt poenitentiam, quid erit eis? Is. V, 4: *expectavi ut faceret uvas, et fecit labruscas.*

*Vae tibi (...)* quia si in Tyro et Sidone factae essent virtutes, quae factae sunt in vobis, olim in Cilicio et cinere poenitentiam egissent. *Olim*, idest a longinquis temporibus. Et notate modum poenitentiae, quia in cinere et Cilicio, quia duo inducunt ad poenitentiam. Unum recordatio delictorum; et hoc significatur in Cilicio, quod fit de pilis caprarum: istud enim animal immolabatur pro peccato. Aliud est consideratio mortis et conditio humanae fragilitatis; unde dicitur Gen. III, 19: *pulvis es, et in pulverem reverteris*. Et Iob ult., 6: *ideo reprehendo me, et ago poenitentiam in favilla et cinere.*

will that one not be punished and to will the order of justice cannot co-exist except in the intellect. Hence if I curse a person, because I delight in his harm, it is evil. But if not for his evil but for the order of justice, then it is good. Hence the Lord's word is not the word of one taking pleasure, but the word of one desiring justice.

*Woe to you, Chorazin...* Chorazin is interpreted "a service to him," Bethsaida, "the house of fruit." To whom more is entrusted, more is demanded. And why did he manifest more there? Because he fulfilled his ministry there; therefore, "God's anger has been revealed from heaven on all ungodliness and the injustice of those men who held back the truth of God" (Rom 1:18). Bethsaida is the house of fruit. Therefore, if the Lord produced much fruit there, and they did no penance, what will happen to them? (Is 5:4): "When I looked for it to yield grapes, why did it yield wild grapes?"

*Woe to you... For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.* Note the kind of penance, namely, in sackcloth and ashes, because two things induce to penance: one is the remembrance of sins; and this is signified by sackcloth, which is made from the hairs of she-goats: for that animal was immolated for sin. The other is the consideration of death and the condition of human frailty. Hence it says in Genesis (3:19): "you are dust and into dust you shall return"; and Job (42:6): "Therefore I despise myself and repent in dust and ashes."

*Verumtamen dico vobis: Tyro et Sidoni remissius erit in die iudicii quam vobis. Hic comparat culpam ad culpam: quia si inventi sunt graviores in culpa, deterius erit eis: quia quod audierunt, non fecerunt: ideo gravius erit, secundum quod dicitur Io. cap. XV, 22: si non venissem, et non eis locutus fuisset, peccatum non haberent. Notandum quod ex istis verbis tres errores excludit.*

- Quidam dicebant omnia peccata paria, et similiter supplicia; hoc excludit cum dicit, quia istis erit deterius quam Tyro et Sidoni.
- Item quidam dixerunt quod non salvabuntur nisi quos praescivit: quia si praedicaretur eis, converterentur; hoc excludit cum dicit quod Tyro et Sidoni male erit, sed tamen deterius istis, quibus nuntiatum est regnum Dei. Unde Augustinus in libro perseverantiae: non remunerat dominus pro his quae fecisset, sed pro his quae facit.
- Item removet tertium errorem, quia dicebant quidam quod dominus misit prophetas et praedicatores Iudaeis, et non aliis: quia sciebat quod alii non reciperent. Sed hoc excludit, quia si praedicaretur eis, poenitentiam agerent.

Sed tunc restat quaestio: quia si Iudaei non credebant, videretur quod dominus non bene fecisset, cum non misit ad eos, si illi credidissent.

(22) *But I tell you: it shall be more tolerable on the day of judgment for Tyre and Sidon than for you.* Here he compares guilt with guilt, because if they are found heavier in guilt, it will be worse for them; for they did not do what they heard. Therefore it is more serious, as John says (15:22): "If I had not come and spoken to them, they would not have sin." Note that those words exclude three errors.

- For some said that all sins are equal, and likewise punishments. —He excludes this when he says that it will be worse for them than for Tyre and Sidon.
- Again, some said that only those foreknown will be saved, because, if he preached to them, they would be converted. —He excludes this when he says that it will go ill with Tyre and Sidon, but worse for those others to whom the kingdom of heaven was announced. Hence Augustine says: "The Lord does not reward what they would have done, but what they have done."
- Then he removes the third error, namely, that the Lord sent prophets and preachers to the Jews and not to the rest, because he knew that the others would not receive them. —But he excludes this, because if they had been preached to, they would have done penance.

But the question remains: if the Jews did not believe, it seems that the Lord did not act properly by not sending to those who would have believed.

- Dicit Gregorius, quod scire secreta Dei non est hominis; tamen secundum quod videtur, quia promissum erat patribus, ideo ad confirmandas promissiones patrum primo praedicavit Iudaeis. Item ut ostenderetur iustior eorum condemnatio, ideo eis praedicavit, et post aliis discipulos misit.
- Remigius solvit sic: quia licet ex Tyro et Sidone plures credidissent in maiori multitudine; tamen apud eos erant aliqui perversi, qui nondum erant parati ad credendum; ideo non misit primo ad eos.
- Tertiam expositionem ponit Augustinus, quod praescivit dominus, quia si credidissent, non perseverassent in tempore passionis; et ideo ad eos non misit.
- Alia est expositio Augustini, quia praedestinatio est praescientia beneficiorum Dei. Unde quaecumque pertinent ad salutem, sunt effectus praedestinationis in praedestinatiis: unde diversimode distribuit dominus dona sua, quia quibusdam dat cor docile, et pronitatem ad bene agendum; sed hoc non sufficit nisi sit instructor. Item aliquando est instructor, sed cor est durum: et sicut illis non sufficit facilitas ad credendum, sic istis nocet cor durum. Unde quaerere quare istum elegit, non illum, fatuum est quaerere; unde Augustinus: quare trahat hunc, et non illum, noli iudicare, si non vis errare. Unde melius est ut totum torqueatur ad ordinationem Dei, quam ad humana merita.
- Gregory says that it is not for man to know God's secrets; yet, as it seems, he preached first to the Jews in fulfillment of the promises made to the patriarchs. Furthermore, in order that their condemnation would be proved more just, he preached to them and later sent disciples to the others.
- Remy answers this way: although many from Tyre and Sidon would have believed, some among them were perverse and not yet prepared to believe. Therefore, he did not send to them first.
- Augustine gives another explanation, namely, that the Lord foreknew that if they had believed, they would not have persevered at the time of the passion; therefore, he did not send to them.
- Another explanation of Augustine's is that predestination is foreknowledge of God's favors. Hence whatever pertains to salvation is the effect of predestination in the predestined. Consequently, God distributes his gifts in various ways, because he gives to some a docile heart and an inclination to act well; but this is not enough, unless there is an instructor. Again, sometimes there is an instructor, but the heart is hard; and just as in the former the facility to believe is not enough, so in the latter the hard heart is harmful. Hence it is foolish to ask why he chose this one and not that one. Wherefore, Augustine says: "Why he draws one and not another, do not judge,



if you do not wish to err." Hence it is better that the entire affair be turned back to God's ordination than to man's merits.

*Et tu, Capharnaum, numquid usque in caelum exaltaberis?* In parte ista exprobrat civitati solemniori. Et primo exprobrat superbiam, et hoc quia magni magis superbiunt; secundo exprobrat eorum impenitentiam, ibi *quia si in Sodomis factae fuissent virtutes* et cetera. Circa primum primo exprobrat superbiam; secundo minatur poenam. Dicit ergo *et tu, Capharnaum* et cetera. Et est ibi duplex littera. Una interrogative *numquid usque in caelum exaltaberis?* Alia littera: *tu es quae exaltata es usque in caelum*: quia a domino exaltata est, et praesentia domini, et multis meritis; Lc. IV, 23: *quanta audivimus facta in Capharnaum, fac et hic in patria tua*. Item a teipsa exaltata es: unde tu numquid exaltaberis per superbiam, vel doctrinam meam? Quantumcumque exaltata fueris, tamen *ad Inferos descendes*: Iob XX, 28: *detrahetur in die furoris domini; haec est pars hominis impii a Deo*. Unde tu quae videris tangere caelum, detraheris ad Infernum. Unde propria poena superbi est deiectio; Is. XIV, v. 14 contra illum qui dicebat: *ascendam ad astra caeli*, sequitur, *ad Infernum detraheris*. Consequenter arguit de impenitentia. Et primo comparat quantum ad culpam; secundo quantum ad poenam. Dicit ergo *quia si in Sodomis* et cetera. Et quare hoc dicit? Ad significandum libertatem arbitrii: quia ante hominem vita et mors. Nullus illos monuit: quamvis enim Lot inter illos esset, tamen non fecit miracula. Sed isti viderunt dominum docentem, et miracula facientem, ideo et cetera. Capharnaum interpretatur villa dulcissima, et per hanc interpretatur Ierusalem.

(23) *And you, Capernaum, will you be exalted to heaven?* In this section he upbraids a more famous city: first, he rebukes pride, because the greater are more boastful; secondly, he upbraids their impenitence (v. 23b). In regard to the first: first, he rebukes their pride; secondly, he threatens a punishment. He says, therefore, *And you, Capernaum...* This sentence can be taken in two ways: one is interrogative, namely, *will you be exalted to heaven?* The other: You are the city which has been exalted to heaven, because it was exalted by the Lord, by the Lord's presence and by many miracles: "The things we have heard done in Capernaum, do also here in your city" (Lk 4:23). You have also been exalted by yourself; hence will you be exalted by pride or my teaching? But no matter how you have been exalted, *you shall be brought down to Hades*: "Dragged off in the day of God's wrath; this is the wicked man's portion from God" (Jb 20:28). Hence the proper punishment of the proud is to be hurled down. Isaiah (14:14) against one who said, "I will ascend above the heights of the clouds," answers "You will be brought down to hell." Then he rebukes their impenitence: first, he compares their guilt; secondly, their punishment. He says, therefore, *For if in Sodom...* Why does he say this? To denote freedom of judgment, because before a man is life and death. No one warned them; for although Lot was present among them, he worked no miracles. But the others saw the Lord

teaching and working miracles. Therefore... Capernaum is interpreted as village most sweet, as is Jerusalem.

*Verumtamen dico vobis: in die iudicii gravior erit poena tua quam illius terrae, quae subversa est. Vel potest intelligi de habitantibus; Lc. XII, 47: servus sciens voluntatem domini sui, et non faciens, vapulabit multis.*

(24) *But I tell you...* On the day of judgment your punishment will be more severe than of that land which was destroyed. Or it can be understood of the inhabitants: "The servant who knows his master's will and does not do it, will be beaten with many stripes" (Lk 12:47).

*In illo tempore respondens Iesus dixit: confiteor tibi, pater et cetera. Supra dominus redarguerat infidelitatem turbarum; nunc gratias agit de fide discipulorum et aliorum credentium. Et primo reddit gratias patri tamquam auctori; secundo ostendit eandem potestatem se habere, ibi omnia mihi tradita sunt a patre meo. Dicit ergo in illo tempore, scilicet quo accidit etc. respondit: sed cui respondit? Convenit ei quod dicitur Iob XV, v. 2: numquid sapiens respondet quasi in ventum loquens? Non. Unde respondet tacitae obiectioni. Posset enim dicere aliquis: isti non credunt quibus praedicasti; alii autem credidissent, si praedicatum fuisset illis. Ideo respondet, et responsione redarguit quosdam qui causas electionis inquisierunt, quare videlicet illi elevati sunt in caelum, et isti demersi sunt in profundum; ut Origenes, qui ponebat quod electio ex meritis est. Sed hic reprobat hoc, ostendens quod hoc attribuendum est divinae voluntati. Dicit ergo confiteor tibi, pater et cetera. Notandum, quod triplex est confessio. Scilicet fidei; unde Rom. X, 10 dicitur: corde creditur ad iustitiam, ore autem confessio fit ad salutem. Item confessio peccatorum; Iac. V, 16: confitemini alterutrum peccata vestra. Item confessio gratiarum actionis, de qua Ps. CV, 1: confitemini domino, quoniam*

*At that time Jesus declared: I thank you, Father...* Above the Lord upbraided the unbelief of the crowd; now he gives thanks for the faith of the disciples and other believers. First, he gives thanks to the Father as author; secondly, he shows that he has the same power (v. 27). He says, therefore, *At that time*, namely, when it happened, *Jesus answered*. But whom did he answer? To him are applied the words of Job (15:2): "Does a wise person answer as though talking to the wind?" No. Therefore, he is responding to a tacit objection. For someone could say: Those to whom you preached do not believe, but others would have believed, had you preached to them. Therefore he answers and with the answer rebukes those who sought the causes of election, namely, why they were elevated to heaven and the others cast down to hell; as Origen, who held that election is due to merits. But here he rejects this by showing that it must be attributed to the divine will. He says, therefore, *I thank [confess to] you, Father...* It should be noted that confession is threefold, namely, of faith; hence it says in Romans (10:10): "Man believes with his heart and so is justified, and he confesses with his lips and so is saved." Then, confession of sins: "Confess your sins to one another"

*bonus et cetera. De hoc intelligitur confiteor tibi, pater caeli et terrae.*

Duae haereses excluduntur, haeresis scilicet Sabellii, qui non distinguit filium a patre; unde dicit *confiteor tibi, pater* et cetera. Sic confitetur auctoritatem patris et cetera. Item quia eiusdem naturae. Ideo dicit patrem suum, contra Arium. Et vere dominus, quia pater caeli et terrae. Et in Ps. XCIX, v. 3: *scitote quoniam dominus ipse est Deus: ipse fecit nos, et non ipsi nos*. Et dicitur pater, non quia eum creavit, sed quia eum genuit; Ps. LXXXVIII, 27: *ipse invocavit me: pater meus es tu*.

Et quare gratias agit? Agit gratias super quamdam distinctionem, et ponit sic: *quia abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis*. Unde hic considerare oportet qui sint parvuli, et qui sapientes, et qui prudentes. Tripliciter autem dicuntur aliqui parvuli. Ad litteram parvuli dicuntur abiecti; unde in Abdia v. 2: *ecce parvulum dedi te, contemptibilis tu es valde*. Item dicitur parvulus humilitate, quia parva de se sentit. Unde dominus infra XVIII, 3: *nisi conversi fueritis, et efficiamini ut parvuli, non intrabitis in regnum caelorum*. Item simplicitate: unde apostolus I Cor. XIV, 20: *malitia parvuli estote*. Unde potest illud intelligi: quia revelasti ea parvulis et abiectis piscatoribus. Et quare? Apostolus reddit rationem dicens, quod *despecta mundi elegit Deus, ut fortia quaeque confundat*. Augustinus exponit: *parvulis*, idest humilibus, non de se praesumentibus: ubi enim humilitas, ibi sapientia. Hilarius

(Jas 5:16). Finally, there is the confession of thanksgiving, about which Psalm 106 (v. 1): "Confess to the Lord, because he is good..." This is the one meant here.

(25) Two heresies are excluded, namely of Sabellius, who did not distinguish the Son from the Father; hence he says, *I confess to you, Father*. Thus he confesses the authority of the Father. Also that they are of the same nature; therefore he calls him *Father*, against Arius. And truly *Lord*, because he is Father of heaven and earth; so in Psalm 100 (v. 3): "Know that the Lord is God; he made us and not we ourselves." He calls him Father, not because he created him but because he begot him: "He shall cry to me: You are my father" (Ps 89:27).

And why does he give thanks? On account of the distinction he made; and he puts it thus: *Because you have hidden these things from the wise and prudent, and revealed them to babes [little ones]*. Hence it is important here to consider who the little ones are, who the wise, and who the prudent. There are three senses in which persons are called little ones. Literally, little ones are the despicable: "I will make you small among the nations, you shall be utterly despised" (Obad v. 2). Likewise, one is little by reason of humility, because he has lowly sentiments about himself. Hence the Lord says below (18:3): "Unless you be converted and become as little children, you shall not enter the kingdom of heaven." Then by reason of simplicity; hence in 1 Corinthians (14:20): "Be little ones in malice." Hence that passage can mean: because you have revealed them to little ones and lowly fishermen. And why? The Apostle gives the reason in 1

exponit de simplicibus. *In simplicitate quaerite illum*, Sap. I, 1.

Corinthians (1:27): "God has chosen the despised of this world to confound the strong." Augustine explains "to the little ones," i.e., to the humble, to those not presuming on themselves; for where humility is, there is wisdom. Hilary explains it of the simple: "Seek him in simplicity" (Wis 1:1).

E contrario sapientes et prudentes, quia in carnali sapientia student; Ier. IX, v. 23: *non gloriatur sapiens in sapientia sua*. Istis non revelavit, sed rusticis non confidentibus de sapientia sua; Eccle. VII, 24: *dixi: sapiens efficiar, et ipsa longius recessit a me, multo magis quam erat*. Quare apostolus ad Rom. X, 3: *ignorantes autem Dei iustitiam, et suam quaerentes statuere, iustitiae Dei non sunt subiecti*. Item per sapientes intelligit superbos iactantes se; et talibus non revelavit. Ad Rom. I, 22: *dicentes se esse sapientes, stulti facti sunt*. Item dicit sapientes secundum carnem viventes, quae carnis sunt quaerentes, non quae Dei, Phil. II, v. 21. Item *sapientes sunt, ut faciant mala, et bene facere nescierunt*, Ier. IV, 22. *Et revelasti*. Ad Eph. IV, 17: *ut non ambuletis sicut et gentes ambulant in vanitate sensus sui*. Unde abscondisti a sapientibus, revelando parvulis. Sapientiam abscondit a sapientibus, non apponendo gratiam. Unde dicitur ad Rom. I, 28: *tradidit eos in reprobum sensum*.

On the other hand are the wise and the prudent who are versed in carnal wisdom: "Let not the wise man glory in his wisdom" (Jer 9:23). He did not reveal these things to them but to peasants, who do not trust in their own wisdom: "I said, 'I will be wise,' but it was far from me. That which is, is far off" (Ec 7:23). Wherefore the Apostle to the Romans (10:3): "Ignorant of God's righteousness and seeking to establish their own, they did not submit to God's righteousness." Also by the wise he understands the proud, vaunting themselves. He did not reveal it to these: "Claiming to be wise, they became foolish" (Rom 1:22). Likewise he calls wise those who live according to the flesh, who seek the things of the flesh and not of God" (Phil 2:21). Again "they are wise for doing evil and do not know how to do good" (Jer 4:22). *And revealed them*: "You must no longer live as the gentiles do, in the futility of their minds" (Eph 4:17). Hence you have hidden from the wise while revealing to little ones. He hides wisdom from the wise by not applying grace: "He gave them up to a reprobate sense" (Rom 1:28).

Sed quid est quod gratias reddit, quod abscondit? Dico quod hoc non facit, ut gaudeat de caecitate eorum, sed de iudicio Dei, qui ita sapienter ordinat. Et quare? Hic non est quaerenda causa: in talibus enim

(26) But why does he give thanks for hiding these things? I say that he did not do this as though rejoicing in their blindness but in the judgment of God, who arranged things so wisely. And

Dei voluntas pro causa est. *Ita, pater, quia sic placitum est ante te.* Artifex bene potest assignare causam quare lapides quosdam in fundamento, quosdam superius posuit; sed quod hunc posuerit hic, alium ibi, non est alia causa nisi voluntas sua. Sic quod dominus aliquos salvet, hoc est ad suam misericordiam, quod hos damnet, ad iustitiam. Sed quare circa illum sic misericorditer agit, potius quam circa alium, hoc solum pertinet ad suam voluntatem. Unde ad Rom. IX, 18: *cuius vult miseretur, et quem vult indurat.* Unde sic facit propter beneplacitum. In Ps. CXVIII, v. 108: *beneplacitum fac, domine* et cetera.

*Omnia mihi tradita sunt a patre meo.* Egerat gratias patri, quia secreta parvulis revelat: posset aliquis credere, quod non posset ipse revelare, unde hoc removens primo tangit magnitudinem suae potestatis; secundo invitat ad se quasi dicat: ecce sum potens; *venite ergo ad me* et cetera.

Et primo duo facit. Primo ponit aequalitatem filii ad patrem; secundo spiritualiter applicat ad id de quo agebatur, ibi *et nemo novit filium nisi pater.*

Dicit ergo: posset dicere aliquis: numquid omnia potest? Respondet *omnia tradita sunt mihi.* Et attende aequalitatem, sed tamen a patre originem, quod est contra Sabellium. Sed quid est quod dicit *omnia*? Tripliciter potest exponi.

- *Omnia*, hoc est: supra omnem creaturam. Infra ult. 18: *data est*

why? Here the cause is not investigated, for in such matters God's will is taken as the cause. *Yes, Father, for such was your gracious will.* An artisan can easily assign the reason why he put certain stones in the foundation and others above it; but why he put this one here and another there, the only cause is his will. Similarly, that God saves certain ones is a tribute to his mercy; that he damns others is due to his justice. But why he dealt mercifully with one rather than another pertains solely to his will. Hence Romans (9:18): "So then he has mercy upon whomever he wills, and he hardens the heart of whomever he wills." Hence he acts by reason of his pleasure: "Make pleasing the homage of my lips" (Ps 119:108).

(27) *All things have been delivered to me by my Father.* He had given thanks to the Father, because he revealed his secrets to little ones. But someone might suppose that he himself could not reveal; hence he excludes this: first, he touches on the greatness of his own power; secondly, he invites people to himself, as though saying, "I am powerful" (v. 28).

First, he does two things: first, he states that he is equal to the Father; secondly, he applies it spiritually to what he said (v. 27b).

He says, therefore: Someone could ask whether he can do all things. He answers that *all things have been delivered to me by my Father.* But note the equality, although the origin is from the Father, which is against Sabellius. But what is meant by *all things*? This can be explained in three ways:

*mihi omnis potestas in caelo et in terra.*

- *Vel omnia, idest electi et praedestinati, qui specialiter sunt dati; Io. XVII, 6: tui erant et eos tradidisti mihi.*
- *Item omnia, scilicet intrinseca, idest omnem perfectionem divinitatis; Io. V, v. 26: sicut pater habet vitam in semetipso, sic filio dedit vitam habere in semetipso. Et non debemus intelligere carnaliter, quia si dedit, sibi etiam retinuit. Et haec expositio et Augustini et Hilarii.*

- *all things*, i.e., above every creature, as below (28:18): "All authority in heaven and on earth has been given to me."
- Or *all things*, i.e., the elect and predestined, who have been given in a special way: "Yours they were and you have given them to me" (Jn 17:6).
- Likewise, *all things*, namely, intrinsic, i.e., every perfection of the godhead: "As the Father has life in himself, so he has given to the Son to have life in himself" (Jn 5:26). And we should not understand this in a bodily sense, because if he gave, he also kept it for himself. This explanation is Augustine's and Hilary's.

Sed posset aliquis dicere: quomodo dedit? Ideo addit modum, cum dicit *a patre meo*. Unde per generationem hoc recepit. *Et nemo novit filium nisi pater*. Modo specialiter ad propositum adaptat, et non solum quantum ad aequalitatem ad patrem, sed etiam quantum ad consubstantialitatem. Substantia enim patris superat omnem intelligentiam, cum ipsa essentia patris dicatur incognoscibilis, sicut substantia filii. Unde hic notatur aequalitas, et confunditur Arius, qui dicit patrem invisibilem, filium autem visibilem. *Et nemo novit filium nisi pater*. Sed quid est? Nonne sancti noverunt? Dicendum, quod attingendo, vel fide, sed comprehendendo non cognoscunt. Sed quid est? Nonne spiritus sanctus cognoscit? Immo. Sed notandum, quod dictiones exclusivae aliquando adduntur nominibus divinis essentialibus, aliquando personalibus. Et cum adiunguntur personalibus, non excludunt illud quod

But someone could ask: How did he give? Therefore, he tells how, when he says, *from my Father*. Hence he received this by generation. *And no one knows the Son except the Father*. Now he adapts his statement in a specific way to his proposition not only that he is equal to the Father but also consubstantial. From the substance of the Father exceeds all understanding, since the very essence of the Father is said to be unknowable, as is the essence of the Son. Hence there the equality is noted and Arius answered, who said that the Father is invisible but the Son visible. *And no one knows the Son except the Father*. But what is this? Did not the saints know? It must be said that they knew him by attaining their goal or by faith, but not by comprehending. But does not the Holy Spirit know? Yes. But it should be noted that limiting statements are sometimes added to the essential divine names and sometimes to

idem est in natura: unde addita patri non excludit filium. Unde ubi dicitur, *regi immortalis, invisibili, soli Deo honor et gloria*, I Tim. I, 17, non excluditur alius in natura. Similiter cum dicit hic *nisi filius*, non excluditur spiritus sanctus, qui idem est in natura. Sed cum dicit *nemo novit* etc. intelligitur nullus homo nisi filius. Et ita habetur quod novit filius patrem. Sed hoc est contra Origenem. Cognoscit enim per comprehensionem. Quia ergo perfecte cognoscit, et est cognoscibilis, ideo habet potestatem revelandi sicut pater; ideo dicit *et cui voluerit filius revelare*. Manifestatio enim fit per verbum; Io. XVII, 6: *pater, manifestavi nomen tuum hominibus* et cetera. Ibid. I, 18: *Deum nemo vidit unquam*. Sed ipse novit: ergo manifestare potuit. Illud ergo quod dixerat de patre, sibi attribuit. Dixerat enim *abscondisti haec a sapientibus, et revelasti ea parvulis*; sic etiam et filius potest, ex quo habet eandem potestatem.

the personal names. And when they are added to the personal names, they do not exclude that which is the same by nature; hence terms added to the Father do not exclude the Son. Hence where it says, "honor and glory to the immortal King, the invisible and only God" (1 Tim 1:17), the others of the same nature are not excluded. Similarly, when he says, *no one knows...*, the Holy Spirit is not excluded, for he is the same in nature. But when he says, *no one knows*, it means no man except the Son. And thus it is shown that the Father knows the Son. But this is contrary to Origen. For the Son knows by comprehension. Therefore, because he knows perfectly and is knowable, he has the power to reveal, as the Father has; hence he says, *and anyone to whom the Son chooses to reveal him*. For manifestation is by means of a word: "Father, I have manifested your name to men..." (Jn 17:18) and 1:18): "No one has ever seen God." But he knew him; therefore, he could manifest him. Consequently, what he had said of the Father he attributed to himself. For he had said, *You have hid these things from the wise and prudent, and revealed them to little ones*. The Son also can do this, in as much as he has the same power.

*Venite ad me omnes* et cetera. Venite ad mea beneficia. Et primo ponitur invitatio; secundo necessitas invitationis; tertio utilitas. Dicit ergo *venite ad me*; quod verbum etiam sapientiae est, Eccli. XXIV, 26: *transite ad me omnes qui concupiscitis me et a generationibus meis adimplemini*. Unde appropinquate ad me indocti, quia vult se communicare. Sed quae est necessitas? Quia absque me homines laborant nimis; *qui laboratis*. Specialiter hoc potest convenire Iudaeis, quia

(28) *Come to me, all you...* Come to my blessings. First, the invitation; secondly, the need for the invitation; thirdly, its utility. He says, therefore: *Come to me*. This is also the word of Wisdom: "Come to me, you who desire me, and eat your fill of my produce" (Sir 24:19). Hence, draw near to me, you untaught, because I want to communicate myself. But what is the need? Because without me men labor too much: *all you who labor*. In a special way this can be applied to the Jews,

laborabant in oneribus legum et mandatorum, ut habetur Act. XV, 10: *hoc est onus quod nec nos, nec patres nostri portare potuimus*. Item generaliter quantum ad omnes qui laborant propter humanitatis fragilitatem; Ps. LXXXVII, 16: *pauper sum ego, et in laboribus a iuventute mea. Et onerati estis, onere scilicet peccatorum*. Ps. XXXVII, 5: *iniquitates meae sicut onus grave gravatae sunt super me*.

Et quid habebimus si veniamus ad te? *Ego reficiam vos*. Io. VII, 37: *si quis sitit, veniat ad me, et bibat*. Consequenter exponit invitationem. Et primo exponit; secundo rationem assignat, ibi *iugum enim meum suave est*. Circa primum sic. Posuerat invitationem, et ad quid; nunc vult ostendere quae sit illa invitatio, dicens *tollite iugum meum super vos*. Sed quid est? Tu dicis, quod vis nos reficere, et a nobis auferre laborem, et statim praecipis ferre iugum? Credebamus esse sine iugo. Dico quod verum est, sine iugo peccati; Is. IX, 4: *iugum enim oneris eius, et virgam humeri eius, et sceptrum exactoris eius superasti*. Non quod sitis sine lege Dei, sed sine iugo peccati; Ps. II, 3: *proiiciamus a nobis iugum ipsorum*. Osee ult., 2: *convertere, Israel, ad dominum Deum tuum, quoniam corruisti in iniquitate tua* et cetera. Ad Rom. VI, 18: *liberati a peccato, servi facti estis iustitiae*.

*Tollite ergo iugum meum*, scilicet documenta evangelica. Et dicit *iugum*; sicut enim iugum colla boum ad arandum iungit et ligat, sic doctrina evangelica utrumque populum ligat ad iugum suum. Et quid est illud *discite a me quia mitis sum*

because they labored under the yoke of the Law and commandments, as it says in Acts (15:10): "This is a burden which we neither we nor our fathers have been able to bear." Likewise, in general, to all who labor on account of human frailty: "I am poor and acquainted with labors from my youth" (Ps 88:15). *And are heavy laden*, namely, with sins: "My iniquities weigh like a burden too heavy for me" (Ps 38:4).

And what shall we get, if we come to you? *I will give you rest [refresh you]*. "If anyone thirsts, let him come to me and drink" (Jn 7:37). Then he explains the invitation: first, he explains; secondly, he assigns the reason (v. 30). Having presented the invitation and its purpose, he now wants to explain what that invitation is, when he says, *take my yoke upon you*. But what is this? You say that you want to refresh us and lift our labor from us, and in the same breath you tell us to carry a yoke? We believed that it would not involve a yoke. Yes, without the yoke of sin: "For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, you have broken": (Is 9:4). Not that you are without God's law, but without the yoke of sin: "Let us cast off from us their yoke" (Ps 2:3); "Return, O Israel, to the Lord your God, for you have stumbled, because of your iniquity" (Hos 14:1); "Freed from sin, you have become slaves of righteousness" (Rom 6:18).

(29) *Take, therefore, my yoke*, namely, the gospel lessons. And he says, *yoke*, because just as a yoke fastens and joins the necks of oxen, so the doctrine of the gospel fastens the people to its yoke. And what is that *Learn from me, for I am meek*



*et humilis corde?* Tota enim lex nova consistit in duobus: in mansuetudine et humilitate. Per mansuetudinem homo ordinatur ad proximum. Unde Ps. CXXXI, v. 1: *memento, domine, David, et omnis mansuetudinis eius*. Per humilitatem ordinatur ad se, et ad Deum. Is. LXVI, 2: *super quem requiescet spiritus meus nisi super quietum et humilem?* Unde humilitas facit hominem capacem Dei. Item dixerat *et ego reficiam vos*. Quae est ista refectio? *Invenietis requiem animabus vestris*. Corpus enim non reficitur, quamdiu afficitur, et quando ulterius non afficitur, tunc dicitur reffectum. Et sicut fames in corpore, sic desiderium in mente: unde impletio desideriorum est refectio; Ps. CII, 5: *qui replet in bonis desiderium tuum*. Et haec requies est requies animae; Eccli. LI, 35: *modicum laboravi, et inveni multam requiem*. Sic in mundo mansueti non quietantur: unde invenietis requiem sempiternam, scilicet impletionem desideriorum.

Sed non miremini si invito vos ad iugum, quia iugum meum non est onus. Quare? *Iugum enim meum suave est, et delectabile*; Ps. CXVIII, 103: *quam dulcia faucibus meis eloquia tua. Et onus meum leve*. Et haec possunt retorqueri ad duo. Iugo tenentur boves, sed onus portatur: unde iugum retorquetur ad praecepta negativa, onus ad affirmativa.

Sed videtur hoc esse falsum, quia onus legis novae videtur gravissimum, sicut supra V, 21 dictum est: *audistis quia dictum est antiquis, non occides (...). Ego autem dico vobis, quia omnis qui irascitur fratri suo, reus erit iudicio*: et sic videtur quod gravius onus sit. Item dictum est

*and humble of heart?* The whole Law consists in two things: meekness and humility. By meekness a man is rightly ordered to his neighbor; hence Ps 132 (v. 1): "Remember, O Lord, David and all his meekness." By humility he is rightly ordered to himself and to God: "Upon whom will my spirit rest except on the calm and meek" (Is 66:2)? Hence humility makes a man capable of God. He had also said, "and I will refresh you." What is this refreshment? *You will find rest for your souls*. For the body is not refreshed, as long as it is afflicted, and when it is not afflicted any more, it is said to be refreshes. And just as hunger is to the body, so desire is to the mind; hence the achievement of desires is refreshing: "Who satisfies your desire with good" (Ps 103:5). And this rest is a rest of the soul: "I have labored little and found for myself much rest" (Sir 51:27). The meek are not at rest this way in the world; hence they will find eternal rest, namely, the fulfillment of desires.

(30) But do not wonder if I invite you to a yoke, because my yoke is not a burden. Why? *For my yoke is easy and delightful*: "How sweet are your words to my taste!" (Ps 119:103). *And my burden is light*. And these can be referred to two things: by the yoke the oxen are held, but the burden is carried; hence the yoke is referred to the negative precepts, the burden to the affirmative.

But this seems to be false, because the burden of the New Law seems very heavy, as was said above (5:21): "You have heard that it was said of old: You shall not kill. But I say to you that everyone who is angry with his brother will be liable to the judgment." So it

supra VII, v. 14: *arcta est via, quae ducit ad vitam*. Item apostolus II Cor. XI, 23: *in laboribus plurimis*. Unde videtur iugum gravissimum. Ideo duo sunt consideranda: effectus doctrinae et actus circumstantia; et in omnibus est levis,

- in effectu doctrina Christi, quia immutat cor, quia facit nos non amare temporalia, sed magis spiritualia: qui enim amat temporalia, modicum amittere est ei magis grave, quam ei qui amat spiritualia, amittere multum. Lex vetus non prohibebat illa temporalia, ideo grave erat eis amittere; sed modo, etsi in principio aliquantulum grave, post tamen parum; Prov. IV, 11: *ducam te per semitas aequitatis, quas cum ingressus fueris, non coarctabuntur gressus tui*. Item quantum ad actum lex onerabat actibus exterioribus. Lex autem nostra est in voluntate solum; unde ad Rom. XIV, 11: *regnum Dei non est esca et potus*.
- Item lex Christi iucundat; unde apostolus ad Rom. XIV, 17: *iustitia, et pax, et gaudium in spiritu sancto*.
- Item quantum ad circumstantiam, quia multae sunt adversitates; unde *qui pie in Christo Iesu volunt vivere, persecutionem patientur* et cetera. II ad Tim. III, 12. Sed istae non sunt graves, quia condiuntur condimento amoris, quia quando aliquis amat aliquem, non gravat eum quicquid patitur pro illo: unde omnia gravia et impossibilia levia facit amor. Unde si quis bene amat Christum, nihil est ei grave, et ideo lex nova non onerat.

seems that it is a heavier burden: "Narrow is the way, which leads to life." Likewise the Apostle in 2 Corinthians (11:23): "In many labors." Hence the yoke seems most burdensome. Therefore, three things must be considered: the effect of the teaching, the act and the circumstances. And in all three it is light.

- The doctrine of Christ is light in its effect, because it changes the heart, in as much as it makes us love not temporal but spiritual things. For the person who loves temporal things finds it more a burden to lose a little than a person who loves spiritual things to lose much. The Old Law did not forbid those temporal things; therefore it was painful to lose them. But now, even though it is burdensome in the beginning, after a while it is light: "I will lead you in the paths of uprightness. When you walk, your steps will not be hampered" (Pr 4:11).
- Likewise, in regard to its act, the Law imposed a burden of external acts. But our law is solely in the will; hence Romans (14:11): "the kingdom of God is not food and drink." Again, the law of Christ brings joy; hence Romans (14:17): "Justice and peace and joy in the Holy Spirit."
- Likewise, in regard to circumstances there are many adversities; hence "All who desire to lead a godly life in Christ Jesus will suffer persecution" (2 Tim 3:12). But they are not burdensome, because they are seasoned with the condiment of love; for when a

person loves someone, it is not a burden to suffer anything for him. Hence love makes easy all difficult and impossible things. Therefore, if one loves Christ properly, nothing is difficult for him; consequently, the New Law does not impose a burden.

---

**Caput 12**  
**Lectio 1**  
**Reportatio Leodegarii Bissuntini**

**12-1**  
**Mt 12:1-21**

1 ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχρας καὶ ἐσθίειν. 2 οἱ δὲ φαρισαῖοι ἰδόντες εἶπαν αὐτῷ, ἰδοὺ οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. 3 ὁ δὲ εἶπεν αὐτοῖς, οὐκ ἀνέγνωτε τί ἐποίησεν δαυὶδ ὅτε ἐπείνασεν καὶ οἱ μετ' αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἔξδον ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; 5 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοι εἰσιν; 6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. 7 εἰ δὲ ἐγνώκετε τί ἐστιν, ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. 8 κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου. 9 καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν· 10 καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες, εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι; ἵνα κατηγορήσωσιν αὐτοῦ. 11 ὁ δὲ εἶπεν αὐτοῖς, τίς ἐσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; 12 πόσω οὖν διαφέρει

1. At that time Jesus went through the corn on the sabbath: and his disciples being hungry, began to pluck the ears, and to eat. 2. And the Pharisees seeing them, said to him: Behold thy disciples do that which is not lawful to do on the sabbath days. 3. But he said to them: Have you not read what David did when he was hungry, and they that were with him: 4. How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for the priests only? 5. Or have ye not read in the law, that on the sabbath days the priests in the temple break the sabbath, and are without blame? 6. But I tell you that there is here a greater than the temple. 7. And if you knew what this meaneth: I will have mercy, and not sacrifice: you would never have condemned the innocent. 8. For the Son of man is Lord even of the sabbath. 9. And when he had passed from thence, he came into their synagogues. 10. And behold there was a man who had a withered hand, and they asked him, saying: Is it lawful to heal on the sabbath days? that they might accuse him. 11.

ἄνθρωπος προβάτου. ὥστε ἔξεστιν τοῖς  
 σάββασιν καλῶς ποιεῖν. 13 τότε λέγει τῷ  
 ἀνθρώπῳ, ἔκτεινόν σου τὴν χειρὰ. καὶ  
 ἐξέτεινεν, καὶ ἀπεκατεστάθη ὑγιής ὡς ἡ  
 ἄλλη. 14 ἐξελθόντες δὲ οἱ φαρισαῖοι  
 συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν  
 ἀπολέσωσιν. 15 ὁ δὲ Ἰησοῦς γνοὺς  
 ἀνεχώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν  
 αὐτῷ [ὄχλοι] πολλοί, καὶ ἐθεράπευσεν  
 αὐτοὺς πάντας, 16 καὶ ἐπετίμησεν αὐτοῖς  
 ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν: 17 ἵνα  
 πληρωθῇ τὸ ρηθὲν διὰ ἡσαΐου τοῦ  
 προφήτου λέγοντος, 18 ἰδοὺ ὁ παῖς μου ὃν  
 ἠρέτισα, ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν  
 ἡ ψυχὴ μου: θήσω τὸ πνεῦμά μου ἐπ'  
 αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.  
 19 οὐκ ἐρίσει οὐδὲ κραυγάσει, οὐδὲ  
 ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν  
 αὐτοῦ. 20 κάλαμον συντετριμμένον οὐ  
 κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει,  
 ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν. 21 καὶ  
 τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

But he said to them: What man shall  
 there be among you, that hath one sheep:  
 and if the same fall into a pit on the  
 sabbath day, will he not take hold on it  
 and lift it up? 12. How much better is a  
 man than a sheep? Therefore it is lawful  
 to do a good deed on the sabbath days.  
 13. Then he saith to the man: Stretch  
 forth thy hand; and he stretched it forth,  
 and it was restored to health even as the  
 other. 14. And the Pharisees going out  
 made a consultation against him, how  
 they might destroy him. 15. But Jesus  
 knowing it, retired from thence: and  
 many followed him, and he healed them  
 all. 16. And he charged them that they  
 should not make him known. 17. That it  
 might be fulfilled which was spoken by  
 Isaias the prophet, saying: 18. Behold my  
 servant whom I have chosen, my beloved  
 in whom my soul hath been well pleased.  
 I will put my spirit upon him, and he shall  
 shew judgment to the Gentiles. 19. He  
 shall not contend, nor cry out, neither  
 shall any man hear his voice in the  
 streets. 20. The bruised reed he shall not  
 break: and smoking flax he shall not  
 extinguish: till he send forth judgment  
 unto victory. 21. And in his name the  
 Gentiles shall hope.

Supra audistis quomodo dominus satisfecit  
 discipulis, et increpavit eos; hic ostendit  
 quomodo Phariseae reprimuntur. Et duo  
 facit: primo ostendit, quomodo redarguit  
 Phariseeos; secundo, quomodo  
 commendantur discipuli.

Above in chapter 11 your have heard  
 how the Lord satisfied John's disciples  
 and upbraided other. Here he shows how  
 the Pharisees were handled. He does two  
 things: first, he shows how he answers  
 the Pharisees; secondly, how the  
 disciples are commended (v. 16).

Et primo duo facit: primo ostendit  
 quomodo confutantur detrahentes  
 discipulis; secundo, quomodo detrahentes  
 Christo, ibi *et cum inde transisset* et cetera.

In regard to the first he does two things:  
 first, he shows how those vilifying the  
 disciples are answered; secondly, those  
 vilifying Christ (v. 9).

Circa primum primo ponitur occasio reprehensionis; secundo reprehensio, ibi *Pharisaei autem videntes* etc.; tertio Christi excusatio, ibi *at ille dixit eis* et cetera.

Ponitur autem duplex occasio; una ex parte Christi, secunda ex parte discipulorum, ibi *discipuli autem eius esurientes coeperunt vellere spicas*.

Ex parte Christi dicit *in illo tempore abiit Iesus per sata sabbato*. Sciebat dominus quod discipuli hoc facturi essent, et tamen elegit dominus hoc fieri, ut iam inciperet solvere sabbatum, ut habetur supra c. XI, 13: *lex et prophetae usque ad Ioannem prophetaverunt*. Sed notandum est quod dicitur *in illo tempore*; quia quod hic ponitur designatio temporis, videtur pertinere ad ordinem historiae; sed Lucas VI, 1 et Marcus II, 23 alio ordine recitant; unde post illud quod respondet dominus discipulis Ioannis, ponitur istud: unde videntur omnia praecedentia ante mortem Ioannis facta, hic vero post. Et hoc patet per omnia quae dicuntur usque ad XIV cap. quae continuantur, et hic fit mentio mortis Ioannis; ideo intelligendum est quod imminente passione misit Ioannes discipulos, et tunc decollatus est, et tunc haec facta sunt post eius mortem.

*Abiit Iesus per sata sabbato*. Per huiusmodi sata intelliguntur sacrae litterae. Sator Christus est; infra XIII, 37: *ipse est qui seminat*. Item populus credentium.

*Discipuli autem esurientes coeperunt vellere spicas*. Hic duo consideranda sunt. Primo necessitas, quia esurientes. Et quare?

In regard to the first: first, the occasion for reproving is depicted; secondly, the reproof (v. 2); thirdly, Christ's defense (v. 3).

Two occasions are given: one on the part of Christ, the other on the part of the disciples (v. 1b).

(1) On the part of Christ he says, *At that time Jesus went through the grain fields on the Sabbath*. Jesus knew that the disciples would do this, yet the Lord willed that it occur that he might now begin to abolish the Sabbath, as it says above (11:13): "The Law and the prophets prophesied until John." But it should be noted that it says, *at that time*; consequently, it seems that the order of history is being followed. But Luke (6:1) and Mark (2:23) give another sequence. Here it is put after the Lord's answer to John's disciples; hence it seems that all the preceding events occurred before John's death, but this one after. This is clear from the historical continuity of all the events recorded up to c. 14, where the details of John's death are given. Therefore, we must suppose that as John's death drew near, he sent his disciples; after that he was beheaded, and these things happened after his death.

*Jesus went through the grain fields on the Sabbath*. By these grain fields are understood the sacred letters. The sower is Christ (below 13:37): "It is he who sows." Also the people who believe.

*The disciples were hungry, and they began to pluck the ears of grain*. Here two things should be considered: first,

Quia pauperes erant; unde I ad Cor. c. IV, 11: *usque ad hanc horam et esurimus, et sitimus* et cetera. Secunda ratio, quia quotidie impediti erant propter turbas; unde vix habebant locum comedendi, ut habetur Mc. c. VI, 31. Sed quomodo satisfecerunt? Datur nobis exemplum abstinentiae; unde isti non magna fercula quaesierunt, sed spicas, iuxta illud I Tim. VI, 8: *habentes alimenta, et quibus tegamur, his contenti simus*. Mystice in avulsione spicarum intelligitur multiplicitas intellectus Scripturarum, vel conversio peccatorum.

Deinde ponit reprehensionem Pharisaeorum *Pharisaei autem videntes dixerunt ei: ecce discipuli tui faciunt quod non licet eis facere sabbatis*. Discipuli duo mala faciebant: primo quia spicas alienas vellebant, secundo, quia sabbatum violabant. Sed Pharisei de primo non reprehendebant, quia illud erat permissum in lege, Deut. XXIII; ideo quia permissum erat, non calumniabantur, sed quia in sabbato, calumniabantur. Et per hoc destruitur haeresis Hebraeorum, qui dicebant legalia debere servari cum Evangelio. Et quia Paulus huic sententiae contrariatur, ideo reprobant Paulum. Contra istos arguit Hieronymus, quia etiam discipuli non servabant.

*At ille dicit eis*. Hic ponitur excusatio. Et primo quibusdam exemplis; secundo auctoritate, ibi *si autem sciretis*.

the need, because they were hungry. And why? Because they were poor; hence 1 Corinthians (4:4): "Even to this hour we hunger and thirst..." The second reason is that they had been impeded on account of the crowds; hence they hardly had time to eat, as it says in Mark (4:31). But how did they satisfy their hunger? And example of abstinence is given to us, for they did not look for dishes of food but grains, in keeping with 1 Timothy (6:8): "If we have food and clothing, with these we are content." Mystically by the plucking of the grains is understood the manifold understanding of Scripture or the conversion of sinners.

(2) Then he presents the rebuke against the Pharisees. *But when the Pharisees saw it, they said to him: "Look, your disciples are doing what is not lawful to do on the Sabbath."* The disciples were doing two things: first, they plucked someone else's grain; secondly, they were violating the Sabbath. But the Pharisees did not complain about the first, because it was permitted by the Law (Dt c. 23); therefore, because it was permitted, they were not stopped; but because it was on the Sabbath, they were judged maliciously. And by this is destroyed the heresy of the Hebrews who taught that the legal observances must be kept intact along with the gospel. And because Paul is opposed to this teaching, they rebuked Paul. Against them Jerome argues that even the disciples did not observe them.

(3-4) *He said to them...* Here the justification is given: first, with certain examples; secondly, with a text of Scripture (v. 7).

Circa primum duo facit. Primo ponit exemplum in quo aliqui sunt excusati propter necessitatem; secundo, in quo aliqui propter sanctitatem, ibi *aut non legistis in lege* et cetera.

Dicit ergo *at ille dicit* et cetera. Lev. cap. XXIV, 5 legitur quod de pura farinula fiebant duodecim panes, et isti ponebantur in mensa propositionis in sabbato, et in alio sabbato amovebantur, et ponebantur alii, et illi primi comedebantur a filiis Aaron. Item habetur I Reg. XXI, 6 quod quando David fugit a Saul, Abimelech divisit illis panes illos: et hoc est quod dicit *nonne legistis quid fecit David quanto esuriit?* Iste enim David erat homo bonus, de quo dicit dominus quod invenit hominem iuxta cor suum, I Reg. XIII, 8. Sed diceret aliquis: ipse David erat propheta, ideo potuit accipere; ideo addit *et qui cum eo erant*. Panes propositionis dicebantur, qui in sabbato offerebantur, quibus non licebat uti secundum praeceptum, ut habetur Lev. XXIV, 5. Sed quid ad propositum? Quia quando hoc fecit, sabbatum erat. Et hoc patet, quia ibi dicitur: *non habeo panes nisi quos abstuli de mensa domini*, et hoc non faciebat nisi in sabbato. Item in die Calendarum fiebat festum Neomeniae: ideo si in sabbato accideret, violabatur ex necessitate. Sed adhuc videtur quod non violavit, quia comedere in sabbato non est peccatum: unde videtur quod non violavit. Sed Chrysostomus dicit quod violavit magis sabbato, quia illos panes accepit quos nemini licebat esse, propter necessitatem. Sabbatum autem invenitur violatum a Machabaeis propter necessitatem. Item notandum, quod dicit Chrysostomus, quod quaedam sunt praecepta, quae praecipiuntur propter se, et haec nulla necessitate frangi possunt; quaedam vero non propter se, sed propter figuram, ideo talia loco et tempore possunt;

In regard to the first he does two things: first, he gives an example, in which some were excused on account of necessity; secondly, in which some were excused on account of holiness (v. 5).

He says, therefore, *He said to them...* In Leviticus (24:5) it is read that twelve loaves were baked from fine flour and placed on the table of proposition on the Sabbath, and on another Sabbath they were removed and others put there, and the first ones were eaten by the sons of Aaron. Then in 1 Samuel (21:6) it is written that when David was fleeing from Saul, Ahimelech divided those loaves among them. This is why he says, *Have you not read what David did, when he was hungry, and those who were with him.* For David was a good man, of whom the Lord says that he has found a man according to his own heart (1 Sam 13:8). But someone might say that David was a prophet and so was allowed to take them. Therefore, he adds, *and those who were with him.* The loaves of proposition were the ones offered on the Sabbath and it was not lawful according to the precept to eat them (Lev 24:5). But what does this have to do with the case? Because it was the Sabbath, when he did this. And this is clear, because he said, "I have no bread except what I took from the Lord's table," and he did this only on the Sabbath. Likewise on the first day of the month was the feast of the new moon; therefore, if it happened on the Sabbath, it was violated by necessity. But it still seems that he did not violate it, because it is not a sin to eat on the Sabbath. However, Chrysostom says that he violated more than the Sabbath, because he took loaves, which were not lawful for anyone to use, out of necessity. Likewise, it should be noted that

sicut ieiunium potest modo dimitti in necessitate. Ille autem panis alterius panis erat figura, scilicet panis altaris, qui non solum a sacerdote, sed etiam ab alio populo percipitur; ideo David figurat ibi populum. Unde Apoc. V, 10: *fecisti nos Deo nostro regnum et sacerdotes*.

according to Chrysostom some precepts are such that they are commanded for their own sake, and these cannot be broken for any need; but some are not for their own sake but for the sake of a figure, and these can be broken at certain times and places: as a fast can now be broken out of necessity. But that bread was the figure of another bread, namely, the bread of the altar, which is received not only by the priest but by the people; therefore, David was the figure of that people. Hence Revelation (5:10): "You have made us a kingdom and priests to our God."

Item ponitur aliud exemplum, quod ponitur propter sanctitatem. Et hoc ibi *nonne legistis in lege quia sabbatis sacerdotes in templo sabbatum violant?* In Levitico praeceptum erat, quod oblatio duplicaretur in sabbato, quae solebat fieri in aliis diebus, et tamen in templo fiebat, et in sabbato, quia fiebat ad obsequium templi et Dei: unde excusabantur sacerdotes. Unde istud exemplum applicatur, quia apostoli totaliter erant dediti maiori quam templo, scilicet Christo: unde dicit *nonne legistis quia sacerdotes violabant sabbatum?* Nisi esset propter templum.

(5) Then another example is given, namely, based on holiness, when he says, *Have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath, and are guiltless?* In Leviticus it was commanded that the offering customary on other days be doubled on the Sabbath; yet it was done in the temple and on the Sabbath, because it was done out of deference to the temple and to God; hence the priests were excused. The example is cited, because the apostles were dedicated to one greater than the temple, namely, to Christ. Hence he said: *Have you not read in the Law how the priests profaned the Sabbath?* unless it was for the sake of the temple.

*Dico autem vobis, quoniam templo maior est hic.* Hic ponitur adverbium loci, cuius obsequio ipsi faciunt. Et quod insit aliquid maius templo, patet, quia corpus suum templum est. Item videndum, quod in primo exemplo non ponit, quod sit sine crimine. In secundo ponit quod si aliquis frangit sabbatum propter necessitatem, non tamen propter hoc omnino caret crimine;

(6) *tell you this, that something greater than the temple is here.* That something greater than the temple is here is clear, because his body is a temple. Likewise it should be noted that in the first example he does not claim that it is without sin. In the second he states that if one breaks the Sabbath out of necessity, it is not on that



sed si propter Deum, penitus excusatur a crimine.

Deinde argumentatur ex exemplis. Et primo, quia misericorditer agendum est cum discipulis meis: quia *si sciretis quid est, misericordiam volo, et non sacrificium numquam condemnassetis innocentes*, Os. VI, 6. Et quomodo intelligendum est, dictum est superius. Prov. XXI, 3: *misericordiam facere et iudicium magis placet domino quam victimae*, et cetera.

Est etiam argumentum aliud quod eos facit innocentes, scilicet obedientia: unde haec possunt, quia praecipio eis, quia *filius hominis* (ita se consuevit nominare) *est dominus sabbati*, et legislator non subiacet legi; Is. XXXIII, 22: *ipse est legifer noster*; ideo habet potestatem, quia habet auctoritatem.

Et cum transisset inde, venit ad synagogam eorum et cetera. Supra positum est, quomodo dominus repulit Phariseos derogantes discipulis, hic quomodo repulit se impugnantes. Adversabantur enim primo insidiando; secundo detrahendo; tertio tentando. Et secundum hoc repulit eos tripliciter. Secundo, ibi *tunc oblatus est ei homo Daemonium habens*; tertio, ibi *tunc responderunt ei quidam de Scribis et Phariseis*.

Circa primum duo facit. Primo ostendit quomodo insidiabantur doctrinae Christi; secundo quomodo vitae Christi, ibi *exeuntes autem Pharisei consilium faciebant adversus eum*.

account entirely free of sin; but it is, if it is done on account of God.

(7) Then he argues from the example: first, because his disciples should be dealt with mercifully; *because if you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless* (Hose 6:6). How this is to be understood has been stated above. "To do mercy and judgment is more acceptable to the Lord than sacrifice" (pr 21:3).

(8) There is another argument which makes them innocent, namely, obedience; hence they can do these things, because he ordered them, *for the Son of man is Lord of the Sabbath*, and the lawgiver is not subject to the law: "He is our lawgiver" (Is 33:22); therefore, he has the power, because he has the authority.

(9) *And he went on from there, and entered their synagogue*. Above he described how the Lord answered the Pharisees for complaining about the disciples; here, how he answered their attack. For they oppose him, first, by laying snares; secondly, by detracting; thirdly, by testing. Accordingly, he response in three ways: the second is at v. 22, the third at v. 35.

In regard to the first he does two things; first, he shows how they plotted against his teaching; secondly, against his life (v. 14).

Circa primum duo facit. Primo ponitur insidiosa interrogatio; secundo Christi responsio, ibi *ipse autem dixit* et cetera.

Circa primum tria facit. Primo locus describitur; secundo occasio; tertio interrogatio.

*Dicit ergo et cum transisset inde, venit in synagogam. Secundum litteram ita discipuli vellebant spicas, quos excusavit Iesus. Unde cum dicit et cum transisset, videtur eodem die inde transisse. Sed hoc excluditur Lc. VI, 1 quia in alio sabbato; propter hoc non est intelligendum, quod statim; unde dicit venit in synagogam, ut praedicaret salutem, ut in Io. XVIII, 20: ego semper docui in templo, et in synagoga, quo omnes Iudaei conveniunt, et in occulto locutus sum nihil. Et in Ps. XXXIX, 10: annuntiavi iustitiam tuam in Ecclesia magna.*

*Et ecce homo manum habens aridam. Sequitur occasio interrogationis: quia interrogabant eum et cetera. Dicitur quod iste fuit caementarius, et habebat manum aridam. Per istum significatur genus humanum, cuius manus aruit per originale peccatum: vel quilibet peccator, cuius manus et virtus operativa aruit; et quandoque dextera, quia impotentes ad agendum bonum, quamvis potentes ad malum. Tunc ponitur interrogatio; secundo responsio. Dicit ergo et interrogabant, si licet sabbato curare. Videbant hominem potentem, ideo petierunt si licebat sabbato curare. Et hoc petebant tentantes, ut habetur*

In regard to the first are done two things: first, their crafty questioning is described; secondly, Christ's answer (v. 11).

Regarding the first he does three things: first, the place is described; secondly the occasion (v. 10). thirdly, the question (v. 10b).

He says, therefore, *He went on from there and entered their synagogue.* According to the letter the disciples plucked the grain and Jesus defended them. Hence when he says, *and he went on from there*, it seems that they went on from there the same day. But this is excluded by Luke (6:1), because it was another Sabbath; consequently, this is to be understood as following immediately. Hence he says that *he entered their synagogue* to preach salvation, as in John (18:20): "I have always taught in the temple and in the synagogue, where all the Jews gather, and in secret I have spoken nothing." And in Ps 40 (v. 9): "I have taught the glad news of your justice to the great congregation."

(10) *And behold there was a man with a withered hand.* This was the occasion for the questioning, for *they asked him*. It is said that he was a mason and had a withered hand. By him is signified the human race, whose hand was withered by original sin; or every sinner, whose hand and functioning powers have withered; and sometimes the right hand, because they are not capable of doing good, although they are strong in evil. He says, therefore, *They asked him, "Is it lawful to heal on the Sabbath?"* They saw a man with power; therefore they asked if it is lawful to cure on the

Eccli. XIII, v. 14: *ex multa loquela tentabit te*. Non enim animo discendi, sed potius accusandi petebant, ut habetur in Ps. XXVII, 3: *loquebantur pacem cum proximo suo, mala autem in cordibus eorum*. Sed hic est quaestio, quia Mc. III, 4 habetur quod dominus interrogavit; hic autem dicitur quod illi interrogaverunt. Respondet Augustinus, quod utrumque factum est, quia quando ille stetit in medio, et petiit sanari, ipsi interrogaverunt, et dominus fecit eum surgere, et tunc interrogavit. Vel aliter, quia illi observabant eum; unde parabant se ad petitionem, et tunc petiit, quia ipse sciebat, quod petebant ut accusarent eum.

*Ipse autem dixit eis*. Hic ponitur responsio. Et primo respondet verbo; secundo facto, ibi *tunc ait homini: extende manum tuam*.

In primo tria facit. Primo allegat consuetudinem; secundo comparisonem, ibi *quanto magis melior est homo ove?* Tertio inducit conclusionem, ibi *itaque licet sabbatis benefacere*.

Dicit ergo primo *quis erit ex vobis homo qui habeat ovem unam; et si ceciderit haec sabbatis in foveam, nonne tenebit, et levabit eam?* Consuetudo erat apud eos, quod si ovis caderet in foveam, quod eam die sabbati sublevabant: intantum enim erant avaritiae dediti, quod praeponabant damnum temporale damno spirituali. Unde conveniebat eis quod dicitur Eccli. X, 9: *avarus nihil est scelestius*. Et sequitur post parum: *animam enim suam venalem habet*, quia scilicet se exponit periculo et damno aeterno pro modico lucro temporali.

Secundo ponitur comparatio, *quanto magis melior est homo ove?* Incomparabiliter,

Sabbath. And they asked this to test him: "He will test you through much talk" (Sir 13:9). They asked not with a desire to learn but to accuse: "They speak peace with their neighbors, while mischief is in their hearts" (Ps 28:3). But there is a question, because Mark (3:4) says that the Lord asked, but here that they asked. Augustine answers that both asked, because when he stood in the midst and asked to be healed, they asked; but when the Lord made him rise, he asked. Or another way: they were watching him and were preparing themselves to ask; then he asked, because he knew that they asked in order to accuse him.

(11) *He said to them...* Here the answer is given: first, he answers in words; secondly, in deed (v. 13).

In the first he does three things: first, he reminds them of a custom; secondly, he makes a comparison (v. 12); thirdly, he draws the conclusion (v. 12b).

He says, therefore, *What man of you, if he has one sheep and it falls into a pit on the Sabbath will not lay hold of it and lift it out?* It was their custom that if a sheep fell into a pit, they would lift it out on the Sabbath; for they were so greedy, that they considered temporal damage worse than spiritual damage. Hence the words of Sirach (10:9): "Nothing is more heinous than a greedy man: applies to them. And later on he says: "For he has a venal soul," because he exposes himself to danger and eternal damnation for a slight temporal profit.

(12) Secondly, the comparison is made: *Of how much more value is a man*

quia omnia sunt propter hominem: homini enim est commissum dominium omnium, ut habetur Gen. I, 26: *faciamus hominem ad imaginem et similitudinem nostram*, et sequitur, *ut praesit piscibus maris, et volatilibus caeli, et bestiis terrae*. Et sic quod est ad imaginem, praeest, sicut homo ovi. Ex his concludit itaque licet *benefacere*, scilicet hominibus prodesse; Is. I, v. 16: *quiescite agere perverse, discite benefacere*, quia scriptum est Ex. XX, 10: *opus servile non facietis in eo*. Opus servile est peccatum, ideo licet *benefacere*. Sed tunc est quaestio. Licetne omnia bona opera facere in sabbato? Tunc enim liceret arare. Ideo dicendum, quod opus servile potest intelligi ad litteram, et mystice opus servile est peccatum; Io. VIII, 34: *qui facit peccatum, servus est peccati*. Item servile opus est, in quo magis exercetur corpus quam anima. Anima enim habet dominari corpori. Ideo consiliari non est opus servile. Unde possumus videre quae excusant a sabbato. Dominus enim excusat discipulos ratione necessitatis, unde necessitas excusat. Item illa, quae ad cultum Dei ordinantur immediate, ut *thurificare* et cetera. Item illa, quae pertinent ad salutem corporis, ut *facere medicinam, emplastra* et cetera. Unde isti vituperantur, quia arctant praeceptum legis.

*Tunc ait homini: extende manum tuam*. In parte ista respondet facto, et hoc fuit eum curare; non enim curaret nisi licitum esset. Sequitur *curatio et restituta est sanitati sicut altera*. Mystice homo qui habet manum aridam, idest impotentem ad bene

*than a sheep!* Incomparably, because all things are for man; for dominion over all things has been entrusted to man, as it says in Genesis (1:26): "Let us make man to our own image and likeness..., and let him have dominion over the fish of the sea, and the birds of the air, and the beasts of the earth." Consequently, what was made to the image of God is preferred to a sheep. From this he concludes: *So it is lawful to cure on the Sabbath*, i.e., to do good to men: "Cease to do evil, learn to do good" (Is 1:16), because it is written in Exodus (20:10): "You shall do not servile work on that day." Servile work is sinful; therefore, it is lawful to do good. But then there is a question: Is it lawful to do all good works on the Sabbath? For then it is lawful to plow. Therefore, it must be said that servile work can be understood literally, and mystically servile work is sin: "he that commits sin is the slave of sin: (Jn 8:34). Again, servile work is that in which the body is employed more than the mind. For the soul is supposed to rule the body. Therefore, to take counsel is not a servile work. Hence we can see which things are excused from the Sabbath. For the Lord excuses the disciples by reason of need; hence necessity excuses. Likewise, things which are immediately directed to the worship of God, as to swing a censer, etc. Also things pertaining to bodily health, as to concoct medicine, salve, etc. Hence they are rebuked, because they narrowed a precept of the Law.

(13) *Then he said to the man, "Stretch out your hand."* Here he answers them with a deed, namely, curing him; for he would not have cured him, if it were not lawful. The cure follows: *it was restored, whole like the other*. Mystically, a man

agendum, non potest melius curari quam extendendo manum suam in sublevationem pauperum. Unde Dan. cap. IV, 24: *peccata tua eleemosynis redime*. Et Eccli. III, 33: *ignem ardentem extinguit aqua, eleemosyna resistit peccatis*. Et ibid. IV, 36: *non sit manus tua porrecta ad accipiendum, et collecta ad dandum*. Et nota quod primo habebat sinistram sanam, et restituta est sicut altera, dextra scilicet. Et hoc est, quia primo sunt homines potentes ad malum, ut habetur Is. V, 22: *vae qui potentes estis ad faciendum malum*, sed post sanantur per gratiam, et tunc sunt prони ad bene agendum; Rom. VI, 19: *sicut exhibuistis membra vestra servire immunditiae et iniquitati ad iniquitatem, ita nunc exhibete servire iustitiae in sanctificatione et cetera*.

with a withered hand, i.e., incapable of doing good, has no better cure than to extend his hand to help the poor. Hence Daniel (4:27): "Break off your sins by showing mercy to the oppressed;"; "Water extinguishes a blazing fire; so almsgiving atones for sins" (Sir 3:30); "Let not our hand be open for receiving and closed for giving" (Sir 18:36). And note that first he had the left hand healthy, and the other, namely, the right was restored. And this is so, because men are first capable of evil: "Woe to you who are strong for doing evil" (Is 5:22); but after they are healed by grace, they are inclined to do good: "As you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for justification" (Rom 6:19).

*Exeuntes autem Pharisei et cetera*. Hic ostendit quomodo insidiabantur ei. Et primo ponuntur insidiae; secundo eius declinatio, ibi *Iesus autem sciens recessit inde*; tertio auctoritas, ibi *ut impleretur quod dictum est per Isaiam prophetam*. Dicit ergo *exeuntes*, scilicet a synagoga, ut impleretur quod habetur in Ps. cap. LIII, 3: *synagoga potentium quaesierunt animam meam*. Exierunt ergo, ut male agerent, sicut Iob I, 12: *egressus est Satan a facie domini*. *Consilium fecerunt*, idest congregationem, quomodo illum perderent et occiderent, quia verbis eum vincere non poterant; Ps. I, 1: *beatus vir qui non abiit in consilio impiorum*.

(14) *But the Pharisees went away*, namely, from the synagogue, in fulfillment of Psalm 54(v. 3): "The synagogue of powerful men has risen against me." They went away, therefore, to do evil, as it says in Job (1:12): "So Satan went forth from the presence of the Lord." *And took counsel*, i.e., how they might destroy and kill him, because they were unable to overcome him by words: "Blessed is the man who has not gone aside in the counsel of the wicked" (Ps 1:1).

*Iesus autem sciens, recessit inde*. Hic ponitur quomodo insidias declinavit. Et primo tangitur declinatio; secundo fructus. Unde recessit, et quare? Quia nondum erat tempus patiendi. Item recessit, ut suis occasionem daret fugiendi, ut dictum est

(15) *Jesus, aware of this, withdrew from there*. Here he states how he escaped their snare: first, the departure is mentioned; secondly, the fruit. Why did he depart? Because it was not yet the time to suffer. He also departed in order

supra X. Item, ut se hominem monstraret. Item reliquit eos, ut non incitaret eos. Illud enim boni praedicatoris est, cum videt homines motos et incitados, quod dimittat eos, ut videtur Eccli. VIII, 13: *non incendas carbones peccatorum arguens eos, et ne incendaris flamma ignis peccatorum illorum. Et secuti sunt eum multi*, unde accessit ad eos qui eum diligebant, qui eum libenter audiebant. Unde Io. X, 3: *oves meae vocem meam audiunt. Et curavit eos*. Ponitur curatio; Sap. XVI, 12: *non ergo herba, neque malagma sanavit eos, sed sermo tuus qui sanat omnia*. Et in Ps. CVI, 20: *misit verbum suum, et sanavit eos*.

Et quomodo? *Praecepit eis ne manifestum eum facerent*. Et quare? Ut daret nobis exemplum vitandi humanam gloriam, sicut habetur Sup. VI, 1. Item ut parceret Phariseis, qui de factis suis calumniabantur.

*Ut adimpleretur quod dictum est per Isaiaem prophetam*. Hic introducit auctoritatem, quae habetur Is. XLII, 1. Et sciendum quod alii apostoli dicunt auctoritates secundum Hebraicam veritatem, alii secundum expositionem Septuaginta, alii sensum solum verbis exprimebant. Et tria facit. Primo describit naturam humanam, cum dicit *ecce puer meus*, quia puer fuit; Lc. II, v. 43: *puer autem Iesus remansit in templo*. Vocatur autem puer, vel a puritate: quia *peccatum non fecit, nec inventus est dolus in ore eius* et cetera. I Petr. II, 22, vel secundum quod puer dicitur servus; unde *ecce puer*, servus per servilem formam; Phil. II, 7: *exinanivit semetipsum, formam servi accipiens*. Electus quem elegi. Nota, quod in unoquoque homine sancto sunt tria:

to give his own the occasion for fleeing, as was stated above (c. 10). Likewise, to show that he was man; and in order not to incite them. For it is the sign of a good preacher that when he sees men moved and excited, he dismisses them, as it says in Sirach (8:13): "Do not kindle the coals of a sinner, lest you be burned in his flaming fire." *And many followed him*; hence he came to those who loved him and willingly listened to him: "My sheep hear my voice" (Jn 10:3). *And he healed them*: "For neither herb nor poultice cured them, but it was your word, O Lord, which heals all men" (Wis 16:12); "He sent forth his word and healed them: (Ps 107:20).

(16) How? *He ordered them not to make him known*. Why? In order to give us an example to avoid human glory, as it says above (6:1), and to spare the Pharisees, who were slandering him for his actions.

(17) *This was to fulfill what was spoken by the prophet Isaiah*. Here he cites a text from Isaiah (42:1). And it should be noted that some apostles cite texts according to the Hebrew version, some according to the Septuagint, and some merely expressed the sense of the words. And he does three things. First he describes the human nature, when he says, *Behold, my servant [boy]*, because he was a boy: "The boy Jesus stayed behind in the temple" (Lk 2:43). He is also called a boy from his purity, because "He did not sin, nor was there found deceit in his mouth" (1 Pt 2:22). Or in the sense that a servant is called a boy; hence, *Behold the boy*, a servant in a servant's form: "He emptied himself, taking the form of a servant" (Phil 2:7).

divina electio, dilectio et effectus, qui est gratia: et hoc aliter in homine, aliter in Deo. In homine praecedit gratia; secundo diligit; tertio eligit. In Deo vero est e converso. Et hoc est, quia voluntas in homine non est causativa huius effectus, quae est gratia, sed amor et voluntas Dei est causa gratiae; ideo primo eligit quem vult esse bonum; secundo diligit; deinde gratiam adiungit.

Unde, secundum hoc, tria ponit. Primo electionem et cetera. In originali non est ly *electus*. Dicit ergo *ecce puer meus, quem elegi* etc., et hoc quantum ad duplicem electionem; quae omnino Christo conveniunt secundum humanam naturam. Ad duo enim est electus. Scilicet ad hoc quod sit filius Dei, ut habetur Rom. I, 4: *qui praedestinatus est filius Dei* etc., et Ps. LXIV, 5: *beatus quem elegisti et assumpsisti*. Item est electus ad opus redemptionis humanae, ut Io. III, 16: *sic Deus dilexit mundum, ut filium suum unigenitum daret* et cetera. Item elegit ut diligeret; unde dicitur *dilectus meus*: si enim aliquos diligit, multo magis unigenitum suum. Unde Io. III, v. 34: *non ad mensuram datus est ei spiritus*. Et si diligit aliquos, istum tamen speciali dilectione; unde dicit *in quo complacuit animae meae*, idest voluntati meae: et haec est specialis dilectio, quia voluntas non quiescit nisi ubi invenit placitum. Nihil autem placet, nisi per gratiam, et nihil gratum defuit Christo; unde supra III, 17: *hic est filius meus dilectus, in quo mihi complacui*.

Deinde ponit gratiae collationem: *ponam spiritum meum super eum*, ut habetur Ioel II, 28: *effundam de spiritu meo super*

The chosen one, *whom I have chosen*. Not that in every holy man are three things: divine election [choice], love and the effect, which is grace. These are in man in one way, in God in another way. In man grace is first; then he loves, and after that he chooses. But in God is the converse, because man's will does not cause grace; its cause is God's love and will. Therefore, he first chooses whom he wills to be good; secondly, he loves; thirdly, he gives the grace.

(18) Hence, according to this he presents three things: first, the choice. He says, therefore, *Behold my servant whom I have chosen*, and this in regard to a twofold choice, which belongs to Christ according to his human nature. For he was chosen for two things, namely, to be Son of God: "who was predestinated son of God..." (Rom 1:4); "Blessed is he whom you chose and brought near" (Ps 64:4). Secondly, he was chosen for the work of human redemption: "God so loved the world, that he gave his only begotten Son..." (Jn 3:16). Likewise, he chose in order to love; hence it says, *my beloved*, for if he loves certain ones, he loves him with a special love: "For it is not by measure that the spirit was given to him" (Jn 3:34); hence he says, *with whom my soul, i.e., my will, is well pleased*. This is a special love, because the will is not at rest except where it finds something pleasing. But nothing is pleasing except through grace, and nothing pleasing was absent from Christ; hence above (3:17): "This is my beloved Son, in whom I am well pleased."

Then he mentions the conferring of grace: *I will put my spirit upon him*, as Joel (2:28) says: "I will pour out my

*omnem carnem.* Sed in Christo non solum de spiritu, sed totum spiritum effudit, ut habetur Io. III, 34: *non ad mensuram datus est ei spiritus*; et Is. XI, 2: *requiescet super eum spiritus domini.* Et hoc inquantum habet formam servi.

Sed quid faciet? Quod officium habebit? *Iudicium gentibus nuntiabit*, idest docebit gentes iudicia Dei. Antiquitus gloriabantur Iudaei se esse populum Dei peculiarem; unde dicebant: *non fecit taliter omni nationi, et iudicia sua non manifestavit eis.* Sed illud dictum est gentibus. Unde *nuntiabit gentibus*, materialiter, quia potestatem iudicandi accepit super gentes; Act. X, 42: *ipse est qui constitutus est a Deo iudex vivorum et mortuorum.* Et Io. c. V, 22: *pater omne iudicium dedit filio.* Item estne idoneus? Quia in iudicio duo sunt necessaria, clementia et iustitia. Et utrumque ostendit. Et primo quod clementiam habeat. Et quia clementia potest esse in verbis, secundo in factis, quia aliqui etsi non possint aliquid, conqueruntur verbo; ideo haec amovet ab eo.

Unde dicit *non contendet*; I Petr. II, 23: *cum malediceretur, non maledicebat.* Et bene congruit ei quod dicitur Prov. XX, 3: *honor est homini qui separat se a contentione.* Item aliqui non contendunt, sed murmurant. Sed hoc non faciet iste, quia *non clamabit.* Unde Is. LIII, 7: *sicut ovis ad occisionem ducetur, et quasi agnus coram tondente se obmutescet, et non aperiet os suum.* Clamor ex affectione procedit. Et apostolus praecipit

spirit on all flesh." But in Christ he poured out not only form the Spirit but the whole Spirit, as it says in John (3:34): "For it is not by measure that the Spirit was given to him"; "The Spirit of the Lord shall rest upon him" (Is 11:2). And this, in as much as he has the form of a servant.

But what will he do? What office will he have? *He will proclaim judgment to the gentiles*, i.e., he will teach the gentiles God's judgments. Of old the Jews gloried in being God's special people; hence they said: "He has not dealt thus with any other nation; they do not know his judgments" (Ps 147:20). But that was said of the gentiles. Hence *he shall proclaim to the gentiles* materially, because he received the power to judge the gentiles: "He is the one ordained by God to be judge of the living and the dead" (Acts 10:42); "The Father has given all judgment to the Son" (Jn 5:22). But is he suitable, because in judging two things are required, namely, clemency and justice? And he showed both: first, that he has clemency. And because clemency can exist in words and in deeds, and some, even though incapable of doing anything, complain in words, he removes this from him.

(19) Hence he says, *he will not wrangle*; "When he was reviled, he did not revile" (1 Pt 2:23). And what i said in Proverbs (20:3) well suits him: "It is an honor for a man to keep aloof from strife." Of course, some do not wrangle, but they murmur. But he will not do this, because *he will not cry aloud.* Hence Isaiah (53:7): "Like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, he opened not his



ad Ephes. IV, 31: *omnis indignatio et clamor auferatur a vobis*. Aliqui non clamant, sed conqueruntur: et hoc amovetur *nec aliquis in plateis audiet vocem eius*. In plateis vocem emittunt, qui ambulant in viis peccatorum; Thren. IV, 1: *dispersi sunt lapides sanctuarii*; Prov. I, 20: *sapientia dat vocem in plateis*. Tamen iste inter eos non audietur. Vel aliter: per plateas intelligimus gentiles, quoniam sunt extra sanctuarium. Et licet Christus sustineat praedicari gentibus, tamen in propria persona non praedicavit eis. Unde in plateis non audietur, idest inter gentiles. Ita ergo erat patiens in verbo.

mouth." Crying aloud proceeds from emotion, and the Apostle commands the Ephesians (4:31): "Let all anger and clamor be put away from you." Some do not cry along, but they complain. This is taken away: *nor will anyone hear his voice in the streets*. Those who walk in the path of sinners make their voice heard in the streets: "The stones of the sanctuary lie scattered at the head of every street" (Lam 4:1); "Wisdom cries aloud in the street" (Pr 1:20). Yet he will not be heard among them. Or, in another way: by the stones is meant the gentiles, because they are outside the sanctuary. And although Christ willed to be preached to the gentiles, he himself did not preach to them in person. Hence he is not heard in the streets, i.e., among the gentiles. Thus, therefore, was he patient in word.

Item in facto, *arundinem quassatam non confringet*. Et hoc dupliciter; potest enim legi primo specialiter quantum ad Iudaeos; secundo generaliter quantum ad omnes. Quantum ad Iudaeos duo erant in eis, scilicet regia potestas, et sacerdotalis dignitas. Regia potestas significatur per arundinem, quae iam quassata erat, quia Romanis erant subditi; ideo facile erat ei ita quassare arundinem. Et bene signatur per arundinem, quia arundo mobilis est, ut habetur supra XI, 7: *quid existis in desertum videre? Arundinem vento agitatam?*

(20) And also in deed: *he will not break a bruised reed*. And this ins two ways: for it can be referred specifically to the Jews; secondly, in a general sense to all. In regard to the Jews there were two things in them, namely, a royal power and priestly dignity. Royal power is signified by the reed, which had already been broken, because they were subject to the Romans; therefore it was easy for him thus to break the reed. And the reed is a good comparison, because it is easily moved, as it says above (11:7): "What did you go out to the desert to see? A reed shaken by the wind?"

*Et linum fumigans non exstinguit*. Per linum fumigans sacerdotium significatur: unde sacerdotes lineis vestibus induebantur. Item *fumigans*: fumus enim exstinguitur per ignem. Item fumus fit per debilem ignem, qui plus resolvit quam consummat, et hinc

*Or quench a smoldering wick*. By the *smoldering wick* is signified the priesthood; hence a priest wears linen vestments. Also smoldering, for smoke is extinguished by fire. Again, smoke comes from a weak fire and dissipates

generatur foetor. Hi ergo erant sicut linum fumigans, quia non totaliter fidem amiserant: nec tamen tantum habebant quod cohiberent se a malis. Unde quamvis posset iuste extinguere, tamen *linum fumigans non extinguet*. Item alio modo exponitur quoad omnes, ita quod per arundinem quassatam intelligantur peccatores. Per linum fumigans, quod aliquantulum habet calorem, intelliguntur qui non in peccato sunt, sed tepidi sunt ad opus bonum, et habent aliquid gratiae. Unde vult dicere: neque peccatoribus praeccludit viam salutis. Unde ipse dicit, Ezech. cap. XVIII, 23: *numquid voluntatis meae est mors impii?*

Item si aliquis habet gratiam, non extinguet eam. Unde in hoc datur nobis exemplum quod non debemus gratiam alicuius, quam dominus dedit ei, extinguere, sed potius fovere. Item non faciet iudicium *donec eiiciat ad victoriam iudicium*. Et hoc potest legi specialiter de Iudaeis, scilicet quando omnes vicerit, quia imponebant quod in Beelzebub Daemonia eiiciebat; et confutavit eos, tunc imposuit iudicium super eos. Et hoc impletum est per Titum et Vespasianum.

Et non solum istud fiet; sed ipsis destructis, *in nomine eius gentes sperabunt*. Unde Gen. cap. XLIX, 10: *ipse erit expectatio gentium*. Vel aliter. Ita sustinet voluntatem, et neminem iudicat; sed cum inimica mors destruetur, tunc

rather than consumes; hence an offensive smell is produced. Therefore they were like a smoking wick, because they had not lost the faith completely; yet they did not have enough to restrain them from evils. Hence, although he could justly extinguish them, *he did not quench the smoldering wick*. Furthermore, it is explained in another way in regard to everyone, so that by the bruised reed are understood sinners. By the smoldering wick, which has a bit of heat, are understood those not in sin, but they are lukewarm toward good and have some grace. Hence he wants to say: He does not close the way of salvation to sinners; hence he says in Ezekiel (18:28): "Have I any pleasure in the death of the wicked?" Again, if a person has grace, he will not extinguish it. Hence in this is given an example that we should not extinguish but rather foster anyone's grace, which the Lord has given to him.

Furthermore, he will not pass judgment, *until he brings judgment to victory*. And this can be applied in particular to the Jews, namely, when he shall have overcome all, because they charged that he cast out devils by Beelzebub; and he refuted them and passed judgment on them. And this was fulfilled through Titus and Vespasian.

(21) And not only will that happen, but after their destruction *the gentiles will hope in his name*. Hence Genesis (49:10): "He will be the expected of the nations." Or another way: Thus he curbs his will, but when the enemy, death, is destroyed, all the gentiles will cling to

omnes gentes adhaerebunt ei, et hoc erit in die iudicii.

him; and this will be on the day of judgment.

---

**Lectio 2**  
**Reportatio Leodegarii Bissuntini**

**12—2**  
**Mt 12:22-37**

22 τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. 23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, μήτι οὗτός ἐστιν ὁ υἱὸς δαυίδ; 24 οἱ δὲ φαρισαῖοι ἀκούσαντες εἶπον, οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ βεελζεβούλ ἄρχοντι τῶν δαιμονίων. 25 εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. 26 καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτόν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27 καὶ εἰ ἐγὼ ἐν βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. 28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 29 ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 30 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 31 διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται. 32 καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. 33 ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. 34

22. Then was offered to him one possessed with a devil, blind and dumb: and he healed him, so that he spoke and saw. 23. And all the multitudes were amazed, and said: Is not this the son of David? 24. But the Pharisees hearing it, said: This man casteth not out devils but by Beelzebub the prince of the devils. 25. And Jesus knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand. 26. And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand? 27. And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. 28. But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you. 29. Or how can any one enter into the house of the strong, and rifle his goods, unless he first bind the strong? and then he will rifle his house. 30. He that is not with me, is against me: and he that gathereth not with me, scattereth. 31. Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. 32. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come. 33. Either make the tree good and its fruit

γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. 36 λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως; 37 ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

good: or make the tree evil, and its fruit evil. For by the fruit the tree is known. 34. O generation of vipers, how can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh. 35. A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things. 36. But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. 37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Supra repulit dominus eos qui calumniabantur et suae doctrinae, et suae vitae, hic vero repellit eos qui suis miraculis detrahunt. Et primo ponitur miraculum; secundo perversitas detrahentium; tertio confutatio eorum. Secunda ibi *et stupebant omnes* etc.; tertia ibi *Iesus autem* et cetera.

Above the Lord refuted those who slandered both his doctrine and life; here he answers those who malign his miracles. First, a miracle is described; secondly, the perversity of the detractors (v. 23); thirdly, their refutation (v. 25).

Circa miraculum duo ponuntur. Primo ponitur multiplex infirmitas; secundo perfecta curatio, ibi *et curavit eum, ita ut loqueretur, et videret*.

In regard to the miracle two things are presented: first, the manifold infirmity; secondly, the person cured (v. 22b).

Dicit ergo *tunc oblatus est ei homo Daemonium habens*. De hoc habetur Lc. XI, 14 sub aliis verbis. Sed non est inconueniens; quod recitatur in uno, subticetur in alio. Per istum significatur gentilitas, vel peccator, qui Daemonium habet inquantum servus, quia *qui facit peccatum, servus est peccati*, Io. VIII, 34. Iste est caecus privatus lumine gratiae; unde Is. LIX, 10: *palpavimus sicut caeci parietem, et quasi absque oculis attrectavimus* et cetera. Item mutus a confessione fidei. In Ps. XXXVIII, 3: *obmutui, et silui a bonis* et cetera. Et

(22) He says, therefore, *Then a blind and dumb demoniac was brought to him*. This person is described in other words by Luke (11:14). But it is not improper that something mentioned in one is left unsaid in another. By this person is signified the gentile's condition or the sinner, who has a demon in as much as he is a slave, because "one who sins is the slave of sin" (Jn 8:34). He is blind, i.e., deprived of the light of grace; hence (Is 59:10): "We grope for the wall like the blind; we grope like those who have no eyes." Furthermore, he is mute in confessing

alibi: *quoniam tacui, inveteraverunt ossa mea.*

the faith: "I was dumb and blind" (Ps 39:2); "Because I kept silent, my bones grew old" (Ps 32:3).

Sequitur perfecta curatio *et curavit eum*, expellendo mutitatem, *ita ut loqueretur*; expellendo caecitatem, *ita ut videret*. Unde datur perfectio sanitatis; Ps. CII, 3: *qui propitiatur omnibus iniquitatibus tuis, qui sanat omnes infirmitates tuas*. Unde illum non dimisit nec caecum, nec mutum.

Then the complete cure takes place: *and he healed him* by expelling the muteness, *so that the dumb man spoke*; by expelling the blindness *and he saw*. Hence perfect healing is conferred: "He forgives all your iniquities and heals all your diseases" (Ps 103:3). Therefore, he sent him away neither dumb nor blind.

Sequitur effectus miraculi, scilicet turbarum admiratio, *et stupebant omnes turbae* et cetera. Item eorum confessio; unde *dicebant*, idest confitebantur, *numquid iste est filius David?* Promissum erat in prophetis, quod Christus de semine David nasceretur; Ier. XXIII, 5: *suscitabo David germen iustum*. Sed videtur impletum, quod supra dictum est cap. XI, 25: *quia abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis* et cetera. Unde turbae confitebantur.

(23) Then the effect of the miracle, namely, the amazement of the crowd: *and all the people were amazed*. Also their confession; hence *they said*, i.e., confessed, *Can this be the son of David?* It had been promised in the prophets that Christ would be born of the seed of David: "I will raise up for David a righteous branch" (Jer 23:5). But what was said above (11:25) seems fulfilled: "You have hid these things from the wise and prudent and revealed them to little ones." Hence the people acknowledge him.

*Pharisaei autem videntes dixerunt: hic non eiicit Daemonia, nisi in Beelzebub*, qui est Deus Accaron, ut habetur IV Reg. I, 16, qui dicitur Deus muscarum propter turpissimum ritum sanguinis immolatitii, ratione cuius multae muscae congregabantur. Ideo credebant illum Daemonem principem Daemoniorum, ideo credebant in potestate illius posse eiici Daemonia; Ier. V, 5: *ibo ad optimates, et loquar eis*. Et paulo post, *ecce magis hi simul confregerunt iugum, ruperunt vincula*.

(24) *But when the Pharisees heard it they said, "It is only by Beelzebub that this man casts out devils*. Beelzebub is the god of Ehron, as it says in 2 Kings (1:16). He is called the lord of flies on account of the foul rite of the blood sacrificed, by reason of which many flies gathered. Therefore, they believed that this demon was the prince of demons and, consequently, that by his power demons could be cast out: "I will go to the great and will speak of them:" (Jer 5:5) and a few words later "They all alike had broken the yoke, they had burst the bonds."

*Iesus autem sciens cogitationes eorum et cetera. In parte ista repellit dominus detrahentes. Et primo arguit contra dicta; secundo contra dicentes, ibi ideo dico vobis: et cetera.*

Dictum redarguit quadruplici argumento. Secundum ibi *et si Satanas Satanam* et cetera. Tertium autem ibi *quomodo ergo* et cetera. Quartum ibi *qui non est* et cetera.

Primum expressissime ponitur: *omne regnum contra se divisum desolabitur*. Primo ponit maiorem, cum dicit *omne regnum* et cetera. Triplex est communitas: domus, sive familiae, civitatis, et regni. Domus est communitas consistens ex his, per quos fiunt communes actus; ideo consistit ex triplici coniugatione, ex patre et filio, ex marito et uxore, ex domino et servo. Communitas civitatis omnia continet quae ad vitam hominis sunt necessaria: unde est perfecta communitas quantum ad mere necessaria. Tertia communitas est regni, quae est communitas consummationis. Ubi enim esset timor hostium, non posset per se una civitas subsistere; ideo propter timorem hostium necessaria est communitas civitatum plurium, quae faciunt unum regnum. Unde sicut vita in quolibet homine ita pax in regno; et sicut sanitas nihil est nisi temperantia humorum, sic pax est cum unumquodque retinet ordinem suum. Et sicut, recedente sanitate, tendit homo ad interitum; sic de pace; si a regno discedit, tendit ad interitum. Unde ultimum quod attenditur, est pax. Unde philosophus: sicut medicus ad sanitatem, sic defensor reipublicae ad pacem. Ideo dicit *omne regnum in se divisum desolabitur*. Osee X, 2: *divisum est cor eorum, nunc interibunt*. Is. III, 5: *tumultuabitur puer contra senem, et ignobilis contra nobilem*.

(25) *But Jesus, knowing their thoughts, said to them. In this part Jesus refutes his detractors: first, he argues against their statements; secondly, against the detractors (v. 31).*

He refutes their statements with four arguments, the second of which is at v. 26, the third at v. 26b, the fourth at v. 30.

The first is stated most aptly: *Every kingdom divided against itself is laid waste*. First he states the major premise, when he says, *Every kingdom...* There are three kinds of community: the house or family, the city and the kingdom. The house is a community consisting of those by whom common actions are performed; therefore, it consists of a three-fold union, namely, of father and son, of husband and wife, of lord and servant. The civil community contains every necessity for a man's life; therefore, it is perfect as far as the merely necessary are concerned. The kingdom is a complete community. For where there would be fear of enemies, one city by itself could not subsist; therefore, because of the fear of enemies, there is need for a community of many cities which form one kingdom. Hence as life is to each man, so is peace to a kingdom; and as health is nothing more than the proper equilibrium of humors, so peace consists in each thing maintaining its order. And just as, when health is receding, a man is tending toward death, so with peace: if it departs from a kingdom, it tends to ruin. Hence the ultimate objective is peace. Therefore, the Philosopher says: as the doctor is to health, so the defender of the republic is

to peace. Consequently, he says: *Every kingdom divided against itself is laid waste*: "Their heart is divided; now they shall perish" (Hos 10:2); "The youth will be insolent to the elder, and the base fellow to the honorable" (Is 3:5).

*Et si Satanas Satanam eiicit, adversus se divisus est.* Eiectio importat actionem violentam; ideo oportet, quod ubi est contradictio, sit divisio, quia *inter superbos semper sunt iurgia*, Prov. XIII, 10. Sed posset quis dicere: non est eiectio: quia voluntarie exit. Sed hoc non habet locum, quia talis exitus non est eiectio, sed fit ex obedientia alio imperante; unde hic esset voluntarius exitus. Sed quod involuntarie exeant, apparet per hoc quod dictum est supra, quod inceperunt gemere, et clamare, *quid nobis et tibi, Iesu fili Dei? Venisti huc ante tempus torquere nos.* Ergo est divisio.

(26) *If Satan casts out Satan, he is divided against himself.* Casting out implies violent motion; therefore, it is necessary that where there is contradiction there is division: "There are always quarrels between the proud" (Pr 13:10). But someone could say that there was no casting out, because he went out voluntarily. But this has no force, because such a departure is not a casting out, but takes place by obeying someone commanding; hence this would be a voluntary departure. But that they depart involuntarily is apparent from what happened above, namely, they began to groan and shout [above 8:29]: "What have you to do with us, son of God? Have you come to torment us before the time?" Therefore, there is division.

*Quomodo ergo stabit regnum eius?* Quod ad propositum Hieronymus exponit sic: *quomodo stabit regnum eius?* Quasi dicat, regnum Diaboli stat in peccatoribus usque ad diem iudicii, quia tunc evacuabitur omnis potestas. Unde si hoc esset, iam esset finis mundi. Rabanus sic *quomodo stabit regnum eius?* Quia si pugnatur contra eum: ergo est in casu; ergo a regno suo debetis cavere. Hilarius. *Quomodo stabit?* Quasi dicat: de potestate mea est, quod ego faciam, quod unus expellat alium. Ergo ego destruo regnum Diaboli, et ex hoc debetis mihi adhaerere.

*How then will his kingdom stand?* Jerome explains it thus: *How will his kingdom stand?* As if to say: The devil's kingdom stands in sinners until the day of judgment, because then all power will be removed. Hence if this were so, it would now be the end of the world. Rabanus, thus: *How will his kingdom stand?* Because if he is opposed, he is in danger; therefore, you should be wary of his kingdom. Hilary: *How will it stand?* As if to say: It is due to my power that I make it possible for one to expel another. Therefore, I destroy the devil's

kingdom; and for this reason you should adhere to me.

*Si ego in Beelzebub.* Hic ponitur secunda ratio. Si ego eiicio aut hoc facio virtute Daemonis, aut virtute spiritus sancti: quid autem horum sit, non debetis mihi detrahere. Et primo sequitur primam; secundo secundam, ibi *si autem ego in spiritu Dei eiicio Daemones* et cetera. Dicit ergo *si ego in Beelzebub eiicio Daemones, filii vestri in quo eiiciunt?* Hieronymus exponit dupliciter. Uno modo de exorcistis, de quibus habetur Act. XIX, 13, quod quidam exorcistae eiiciebant Daemones in nomine Iesu Christi. Unde *si ego in Beelzebub eiicio Daemones, filii vestri in quo eiiciunt?* Quasi dicat, filii vestri eiiciunt. Si ergo de his non calumniamini, nec de me debetis calumniari. Ideo accipitis personam. Unde *iudices vestri erunt.* Quia ego eiicio in virtute Dei, ideo ipsi iudicabunt, sicut infra de regina Austri, quod ipsa iudicabit. Vel potest exponi de apostolis. *Filii vestri:* idest apostoli. Appellat autem eos filios eorum, et non discipulos, ut magis moveantur ad eos. Item ut derogantes eis, seipsos redarguant: quia si isti qui filii vestri sunt, eiiciunt, similiter vos faceretis, si praepararetis vos. Ideo quia isti sunt conscii, quod hoc facio potestate mihi tradita, non in Beelzebub ideo iudices vestri erunt, non solum comparatione, sed auctoritate, sicut habetur infra XIX, 28: *sedebitis et vos super sedes duodecim, iudicantes duodecim tribus Israel.*

(27) *If I cast out devils by Beelzebub.* Here the second reason is given. If I cast out, I do this either by the devil's power or by the power of the Holy Spirit; whichever of these it is, you should not slander me. First, he continues the first reason; secondly, the second (v. 28). He says, therefore, *If I cast out devils by Beelzebub, by whom do your sons cast them out?* Jerome explains this in two ways: In one way of exorcists, concerning whom it says in Acts (19:13) that certain exorcists cast out demons in the name of Jesus Christ. Hence *if I cast out devils by Beelzebub, by whom do your sons cast them out?* As if to say that their sons cast them out. Therefore, if you do not slander them, you should not slander me. Hence you are accepting persons. *Therefore they shall be your judges.* Because I cast them out by the power of God, they shall judge, just as below he says of the queen of the south that she will judge. Or it can be explained of the apostles. Your sons, i.e., the apostles. He calls them their sons and not disciples, so that they would be more predisposed toward them. Likewise to show that in belittling them, they attack themselves; because if your sons cast them out, you would do in like manner, if you prepared yourselves. Therefore, because they are aware that I do this by a power given to me and not by Beelzebub, they will be your judges, as it says below (19:28): "You will sit on twelve thrones, judging the twelve tribes of Israel."



*Si autem ego in spiritu Dei eiicio Daemones, igitur pervenit in vos regnum Dei; quasi dicat: stultus est qui repellit a se quae in bonum suum cedunt; hoc autem, scilicet expellere Daemones, redit in bonum vestrum. Inde ergo potestis colligere quod in spiritu sancto, quia digitus Dei est spiritus sanctus, sicut filius manus. Nec tamen est inde aliqua invocatio, sed solum fit istud ex auctoritate. Unde si in spiritu Dei eiicio Daemones et cetera. Sed quare dicitur eiectio Daemonum fieri in spiritu sancto? Quia ei amor et bonitas appropriatur; ideo repellere Diabolum nulli bene ita convenit sicut personae spiritus sancti. Pervenit in vos; Lc. XVII, 21: *regnum Dei intra vos est*. Et quod fit a Christo potestis cognoscere, et hoc est vestra utilitas, ideo dicit *in vos*. Vel aliter: *regnum Dei*, idest dominium Dei in hominibus; I ad Cor. XV, 25: *oportet autem illum regnare, donec ponat inimicos sub pedibus eius*. Si ergo Daemones iam suppeditari incipiunt, iam pervenit in vos regnum et dominium Dei.*

*Aut quomodo potest quisquam intrare in domum fortis? et cetera. Hic ponitur tertia ratio, per quam dominus dicta Phariseorum confutare intendit, et est argumentum ex his quae accidunt erga homines. Quia cum aliquis est potens in domo sua, non potest inde eiici, nec vasa eius disrumpi, nisi fortior superveniat. Sed Christus spoliatur vasa Diaboli, expellendo eum ab hominibus, in quibus est ut in vasis propriis. Ergo Christus fortior est eo. Et hanc rationem ponit sub his verbis. Fortis. Iste est Diabolus, qui fortis dicitur ex virtute; Iob XLI, 24: *non est**

(28) *But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.* As if to say: He is a fool who rejects what would turn out for his good; but this, namely, to cast out devils, redounds to your good. From this, therefore, you can gather that it is by the Holy Spirit, because the finger of God is the Holy Spirit, as the Son is the hand. Nor is there any invoking, but it is done solely from authority. Hence *if it is by the Spirit of God that I cast out devils...* But why is the expulsion of devils attributed to the Holy Spirit? Because love and goodness are appropriated to him; therefore, to expel the devil befits no one so well as the person of the Holy Spirit. *The kingdom of God has come upon you:* (Lk 17:21): "The kingdom of God is within you." And you can know that it is done by Christ and this is to your benefit; therefore he says, upon you. Or another way: *The kingdom of God*, i.e., God's dominion over men: "For he must first reign until he has put all things under his feet" (1 Cor 15:25). Therefore if the demons are already beginning to be trod under foot, the kingdom and dominion of God has already arrived among you.

(29) *Or how can one enter a strong man's house?* Here is presented the third reason through which the Lord intends to refute the contentions of the Pharisees, and it is an argument taken from things that occur among men. For when someone is well defended in his own home, he cannot be ejected from it or his vessels plundered, unless a stronger man overcomes him. But Christ plunders the devil's vessels by casting him out from men in whom he exists as in his own property. Therefore

*potestas, quae huic valeat comparari. Et fortior efficitur per consensum, quia qui consentit, dat vires supra se; Is. XIX, 2: pugnabit vir contra fratrem, civitas contra civitatem, et tradam Aegyptum in manu dominorum crudelium. Domus ista est mundus, vel congregatio peccatorum, non quia mundum creavit, sed quia ei consentiendo obedivit; unde Io. XII, 31 dicitur princeps huius mundi. Vasa eius sunt homines. Vas dupliciter accipitur. Vas alicuius dicitur quod plenum est illo, ut dicitur vas aquae, quia plenum est aqua, vel vas olei, quia plenum est oleo; sic aliqui vasa Diaboli, quia pleni Diabolo, et hoc secundum corpus, ut obsessi a Diabolo: secundum animam vero illi quorum corda sunt in plenaria voluntate Diaboli, ut dicitur de Iuda. Aliquando vasa dicuntur quaelibet instrumenta ad quodcumque officium deputata; unde dicitur vas Diaboli qui occasionem peccandi aliis tribuit. Et quocumque modo sumatur, diripit Christus vasa Diaboli; ad Col. cap. II, 15: expolians principatus, et potestates, traduxit confidenter, palam triumphans illos in seipso et cetera. Hoc tamen non sufficit, nisi alliget fortem; unde nisi prius alligaverit fortem. Quae est haec alligatio? Quia potestas nocendi, quam habet a seipso, cohibetur a Deo. Unde ex virtute naturae suae potest multa facere, sed ex virtute Dei cohibetur, sicut homo ligatus cohibetur ne impleat quod vult. Unde Ps. CXLIX, 8: ad alligandos reges eorum in compedibus. Et tunc domum eis diripiet, quia eo ligato, homines ligati disrumpentur; Is. XLIX, 25: captivitas a forti tolletur, et quod ablatum fuerit a robusto salvabitur.*

Christ is stronger than he. And this reason he presents in those words. *Strong man*. This is the devil, who is called strong on account of his power: "No power can be compared to his" (Jb 41:24). And he is made stronger through consent, because one who consents gives him power over himself: "Every man will fight against his brother, city against city, and I will give over the Egyptians into the hand of cruel masters" (Is 41:24). The house is the world or the assemblage of sinners, not because he created the world, but because it obeys him by consenting; hence in John (12:31) he is called "the prince of this world." His vessels are men. Vessel is taken in two senses. A vessel of something is that which is filled with it, as a vessel of oil, because it is full of oil, or a vessel of water, because it is full of water; in this way some are vessels of the devil, because they are filled with the devil, either in regard to the body, as those obsessed by the devil; but in regard to the soul those whose hearts are in full accord with the devil's will, as is said of Judas. Sometimes vessels are any instruments destined for any purpose whatever; hence whoever affords the occasion of sin to others is called the devil's vessel. But no matter the sense in which it is taken, Christ destroyed the devil's vessels: "I disarmed the principalities and powers, and made a public example of them, triumphing over them in him" (Col 2:15). But this is not enough, *unless he first binds the strong man*. What is this binding? It occurs when the power to injure, which he has of himself, is restricted by God. Hence by the power of his own nature he can do many things, but by the power of God it is restricted, as a bound person is

prevented from doing what he wants. Hence Psalm 149 (v. 8): "To bind their kings with fetters." *Then indeed he may plunder his house*, because when the devil is bound, the men he bound will be freed. "Even the captives of the mighty shall be taken, and the prey of the tyrant be rescued" (Is 49:25).

*Qui non est mecum, contra me est.* Hic ponitur quarta ratio, et hic dat firmitatem omnibus. Posset enim aliquis dicere: si per victoriam auferres, posset procedere ratio; sed non facis per violentiam, sed per passionem, ideo non est signum quod alligaveris. Ideo ponit quartam rationem. Ratio talis est. Quae conveniunt in uno aliquo, opus simile habent: unde qui opera similia faciunt, non se ad invicem impediunt. Sed ego contraria opera facio eis. Ideo *qui non est mecum, contra me est.* Primo ponit rationem in generali; secundo exemplificat in speciali.

(30) *He who is not with me is against me.* Here he presents the fourth reason, which gives vigor to all the other arguments. For someone could say: if you overcame by violence, the reasoning would hold; but you do not act by violence but by suffering. Therefore, that is not a sign that you have bound anyone. So he presents the fourth reason: Things that agree in some feature have a similar work; hence those how do similar works do not hinder one another. But I do works contrary to them. Therefore, *he who is not with me is against me.* First he presents the reason in general; secondly, he gives a specific example.

Dicit ergo *qui non est mecum* et cetera. Et Diabolus apparet quod non est mecum, quia contrarius est operibus meis; II ad Cor. VI, 15: *quae conventio Christi ad Belial?* Quod autem sit contra eum, habetur Eccli. XXXIII, 15: *contra vitam mors, et contra virum iustum peccator*; sic contra hominem Diabolus, qui est pater peccati. Sed in quo contrariatur ei? *Et qui non congregat mecum, spargit.* Dominus enim congregat, Is. XL, v. 11: *in brachio suo congregabit agnos, et in sinu suo levabit eos; foetas ipse portabit.* Diabolus autem dispergit; unde Io. X, v. 12: *lupus rapit et dispergit oves.* Sed Lc. IX, 50 habetur: *qui non est adversus vos, pro vobis est* et cetera. Hic autem dici videtur contrarium. Chrysostomus dicit

He says, therefore: *he who is not with me...* and the devil seems not to be with me, because he is contrary to my works: "What accord has Christ with Belial?" (2 Cor 6:15). That he is against him is obtained from Sirach (33:14): "Life is the opposite of death, and the sinner is the opposite of the godly"; so the opposite of man is the devil, the father of sin. But in what is he the opposite? *He who does not gather with me scatters.* For the Lord gathers: "He will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are young" (Is 40:11). But the devil scatters: "The wolf snatches and scatters the sheep" (Jn

quod utrumque particulariter dictum est: unde non intelligitur universaliter, sed in casu, et specialiter, quod qui non habet pactum mecum, contra me est. Unde ibi vocabat discipulos, hic Diabolos. Vel aliter possumus dicere, quod aliter est de Deo, et de homine. Constat, quod Deus naturalis est finis in quem omnia tendunt; ideo qui non est cum Deo, oportet quod sit separatus ab eo; unde III Reg. XVIII, 21: *ut quid claudicatis in duas partes? Si dominus est Deus, sequimini eum*. Sed de homine ad hominem non est ita, quia qui non est pro me, non propter hoc contra me est.

*Ideo dico vobis, omne peccatum et blasphemia remittetur hominibus et cetera.* Postquam confutavit dictum ipsorum, hic invehitur contra eos. Primo ex gravitate peccati; secundo ex mala intentione; tertio ex futuro iudicio. Secunda ibi *aut facite arborem bonam* et cetera. Tertia ibi *dico autem vobis* et cetera.

Circa primum facit duo. Primo praemittit quasdam sententias generales; secundo explicat, ibi *et quicumque dixerit verbum contra filium hominis* et cetera.

Dicit ergo: ita factum est sicut dicitis *ideo dico vobis* et cetera. Et ponit duas sententias. Primo de remissione generaliter peccati: dico: *omne peccatum*, scilicet facti, *et blasphemia*, scilicet dicti, *remittetur hominibus*, scilicet si poeniteant. Unde in Ps. CII, 3: *qui propitiatur omnibus iniquitatibus tuis, qui sanat omnes infirmitates tuas*. Et alibi, Ps. XXXI, 1: *beati quorum remissae*

10:12). But in Luke (9:50) it says: "He that is not against you is for you." But this seems contrary to what has been said. Chrysostom says that both statements are particular; hence they are not to be taken universally but in particular cases that whoever does not have my covenant is against me. Hence in Luke they are called disciples, but here devils. Or we can say that it is one way with God and another way with men. Clearly, God is the natural end toward which all things tend; therefore, whoever is not with God must be apart from him. Hence 1 Kings (18:21): "How long will you go limping with two different opinions. If the Lord is God, follow him." But it is not the same with man, because whoever is not for me is not on that account against me.

(31-32) *Therefore I tell you that every sin and blasphemy will be forgiven men...* After refuting their claim< he inveighs against them: first, for the gravity of their sin; secondly, their evil intention (v. 33); thirdly, the future judgment (v. 36).

In regard to the first he does two things: first, he begins with several general statements; secondly, he explains (v. 32b).

He says, therefore: it has come to pass in the manner you claim; *therefore I tell you*. And he makes two statements. The first concerns the forgiveness of sin in general. I say that *every sin*, namely, of deed, *and blasphemy*, namely, of word, *will be forgiven men*, namely, if they repent: "He forgives all your iniquities, and heals all your infirmities"

*sunt iniquitates, et quorum tecta sunt peccata.* Et in hoc destruitur opinio Novatii, qui dicebat quod non omnia peccata sint remissibilia: hic autem dicitur, quod omne peccatum est remissibile. Secundo ponit speciale, quod non remittitur, dicens *spiritus autem blasphemiae non remittetur*, idest voluntas blasphemandi, scilicet quando ex certa malitia blasphemat. Et haec dicta sunt generaliter.

Deinde accedit ad speciem, et exponit. Et primo, primum dictum exponit. Ita dictum est, quod *omne peccatum* et cetera. Et quod hoc sit verum, ostendo de isto, quia blasphemia quae est contra filium, remissibilis est. Unde *quicumque dixerit verbum contra filium hominis, remittetur ei*, scilicet si poeniteat. *Qui autem dixerit contra spiritum sanctum, verbum, non remittetur ei neque in hoc saeculo, neque in futuro.* Et, ut dicit Augustinus, haec verba ita sunt difficilia, quod non sunt fortiora verba in Evangelio. Dicendum ergo, quod triplex est modus exponendi. Quidam exponunt ad litteram, quia ipsi videbant ipsum miracula facientem, et opera spiritus sancti, et dicebant eum habere spiritum immundum; ideo blasphemabant contra spiritum sanctum. Et in hoc diversa est expositio. Quidam dicunt quod utrumque debet referri ad personam filii. Sed in filio duplex est natura, divina et humana; et secundum divinam et spiritus est et sanctus est. Unde filius dicitur spiritus sanctus, non secundum quod sumitur in ratione unius vocabuli, et sic exponit Hilarius. Et est sententia. Quicumque dixerit verbum contra filium, et contra humanam naturam motus ex infirmitate, habet excusationem; sed quicumque dixerit contra divinam, hic non habet rationem veniae.

(Ps 103:3); "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps 32:1). And in this is refuted the opinion of Novatian, who said that not all sins are forgivable; but here it is stated that every sin is forgivable. Secondly, he mentions a special one, which is not forgiven: *but the blasphemy against the Spirit will not be forgiven*, i.e., the will to blaspheme, namely, when one blasphemes from certain malice. And these are stated as a general rule.

Then he explains the first statement by the second. It has been said that *every sin...* That this is true I show by the fact that blasphemy against the Son can be forgiven. Hence *whoever says a word against the Son of man will be forgiven*, namely, if he repents. *But whoever says a word against the Holy Spirit will not be forgiven, either in this age or in the age to come.* And as Augustine says, these words are so difficult that there are no stronger words in the gospel. Therefore it should be noted that the manner of expounding is threefold. Some expound according to the letter, because they saw him working miracles and performing the works of the Holy Spirit, and said that he had an unclean spirit; therefore, they blasphemed against the Holy Spirit. And there are two explanations of this. Some say that both should be referred to the person of the Son. But there are two natures in the Son, human and divine, and according to the divine he is both spirit and holy. Hence the Son is called the Holy Spirit, not in the sense that it is taken under the aspect of one name. This is the way Hilary explains it. And there is another sense: *whoever says a word against the Son*, and against the human nature has

an excuse, if he is moved by weakness; but however says anything against the divine has no excuse.

Alii exponunt de spiritu sancto, secundum quod est tertia in Trinitate persona. Unde quicumque dixerit contra filium hominis, idest humanam naturam, remittetur ei; sed qui contra spiritum sanctum operantem, hic non habet veniam. Haec videtur plena expositio, et hanc videtur dicere textus. Sed Augustinus obiicit sic. Constat quod omnes Pagani blasphemant, quia non credunt spiritum sanctum esse in Ecclesia. Item multi sunt haeretici, et tamen istis non praeccluditur via veniae. Item multi Iudaei et cetera. Sed posset aliquis dicere: intelligendum est post acceptam fidem. Sed ad hoc: si hoc sic est, est ne neganda ei poenitentia, si poeniteat? Item non dicit, quicumque Christianus, sed generaliter, *quicumque*. Quomodo ergo solverit?

Others expound it of the Holy Spirit in as much as he is the third person in the Trinity. Hence whoever says anything against the Son of man, i.e., the human nature, will be forgiven; but anyone who speaks against the Holy Spirit working does not obtain pardon. This seems to be the full explanation and what the text says. But Augustine objects in the following way: It is obvious that all pagans blaspheme, because they do not believe that the Holy Spirit is in the Church. Again, there are many heretics, but the way to salvation is not closed to them. Furthermore, there are many Jews... But someone could say: these statements do not apply until one has accepted the faith. But if that is the case, is one to be denied forgiveness, if he repents? However, he does not say "any Christian" but "whoever". How then, should it be solved?

Augustinus solvit dupliciter. Una est expositio in sermone domini in monte, et illam retractat. Aliam vero ponit in libro de verbis domini. Unde intelligere debetis, quod peccatum in spiritum sanctum non dicitur blasphemia spiritus sancti, sed accipitur ex modo peccandi. Spiritui sancto attribuitur bonitas, caritas et amor; bonitati malitia respondet, caritati invidia. Si quis ergo cognoscens veritatem, ex malitia derogat veritati, peccat in spiritum sanctum. Item si aliquis videat opera sanctitatis in aliquo, et ex invidia derogat: invidia enim sanctitatis, non personae, peccatum irremissibile est; non quia impossibile sit quod remittatur, sed quia tanta labes est

Augustine gives two solutions: one is found in his book on *the Lord's Sermon on the Mount*, and he retracted it later. The other is in the book *On the Words of the Lord*. Hence it is necessary to understand that a sin against the Holy Spirit is not called blasphemy against the Holy Spirit, but is taken from the way one sins. To the Holy Spirit is attributed goodness, charity and love; to goodness malice responds, to charity envy. Therefore, if anyone knows the truth and detracts from it, he sins against the Holy Spirit; likewise, if one sees holy works in someone and detracts from through envy. For envy of

peccati, quod ex divina iustitia fit quod non poeniteat. Unde illi qui dicebant, quod in Beelzebub Daemonia eiiciebat, non peccabant in spiritum sanctum, ut ait Augustinus, quia ad profundam malitiam non venerant et cetera. Sed hoc incepit dicere, non quia hoc facerent, sed ut ipsi qui inceperant, caverent ne ad hunc statum venirent.

Hunc sensum reprobatur, et retractat Augustinus, quia sic esset aliquis status, pro quo non esset orandum, quod non est verum in via.

Ideo aliter exponit in libro de verbis domini, et est talis. Notate quod non dixit, quicumque dixit verbum blasphemiae, sed, *verbum* infinite. Sed tale quod infinite ponitur, non universaliter tenetur, sed aliquando particulariter, ut Io. XV, 22: *si non venissem, et locutus non fuisset eis, peccatum non haberent*; non simpliciter, sive universaliter, sed non haberent peccatum infidelitatis: ita similiter qui dixit verbum; non quodcumque verbum, sed tale verbum est, quod si dicatur, irremissibile est. Quod autem sit illud, dicit Augustinus. Spiritus sanctus caritas est, per quam membra Ecclesiae capiti Christo uniuntur, et omne peccatum remittitur per spiritum sanctum. Quod etsi remittit tota Trinitas, tamen spiritui sancto appropriatur propter amorem. Ille ergo qui habet cor impenitens, loquitur contra spiritum sanctum. Unde ipsa impenitentia opponitur caritati spiritus sancti. Unde non quicumque quodcumque verbum dixerit, sed istud verbum, scilicet verbum impenitentiae,

holiness, not of the person, is an unforgivable sin, not because it is impossible to be forgiven, but because the deformity is such that from divine justice it comes about that one does not repent. Hence those who said that he cast out devils by Beelzebub did not sin against the Holy Spirit, as Augustine claims, because they had not reached that depth of malice. But he began to say this, not because they had done it but in order that those who had begun might be warned not to reach this state.

Augustine repudiates this explanation and retracts it, because there would exist a state for which no prayer could be said; which is not true of anyone in this life.

Therefore he explains it another way in the book *On the Words of the Lord*, and it is this: Note that he did not say "whoever has said a word of blasphemy," but simply a "word". But a thing put indefinitely that way is not taken universally but sometimes particularly, as John (15:22): "If I had not come and spoken to them, they would not have sin"; not universally, but they would have the sin of unbelief: similarly, whoever has said a word; not just any word, but a word such that, if it is spoken, it is unforgivable. But what that is, Augustine says. The Holy Spirit is charity, through which the members of the Church are united to Christ, the Head, and every sin is forgiven by the Holy Spirit. But although the entire Trinity forgives, yet it is appropriated to the Holy Spirit on account of love. Therefore, whoever has an unrepentant heart speaks against the Holy Spirit. Hence impenitence is opposed to the

istud irremissibile est. Et dicit *verbum*, non verba, quia consuetudo est in Scriptura, multa verba unum verbum dicere; unde in Isaia dominus saepe dicit, *dices verbum meum*, licet multa verba ei diceret. Unde non contradicit ei quod dictum est supra, ibi *dico vobis, omne peccatum et blasphemia* etc., quia qui contra spiritum sanctum dixerit verbum, blasphemat. Unde quidam magister interrogatus, quid esset peccatum in spiritum sanctum, dixit: impenitentia thesaurizat sibi iram.

Sed quid est quod *non remittitur neque in hoc saeculo, neque in futuro*? Numquid aliqua peccata remittentur in futuro? Augustinus dicit quod non. Ergo non dicitur quod aliqua in praesenti et alia in futuro remittantur; sed ideo quod sic hic remittitur peccatum, ut valeat in futuro. Vel aliter. Quia quaedam peccata, scilicet mortalia, in praesenti remittuntur, sed alia, scilicet venialia, in futuro; sicut si aliquis moritur in aliquo veniali, constat quod remittatur. Unde aliqua misericordia erit in futuro, quia tunc adhuc erit viator. Chrysostomus valde plane exponit, et dicit, quod hic loquitur de duplici blasphemia: contra filium hominis, et spiritum sanctum. Isti blasphemabant filium hominis, quia dicebant quod potator erat vini. Item alia eorum blasphemia erat contra spiritum sanctum, quia dicebant quod in spiritu daemoniaci eiiciebat Daemones. De prima habebant excusationem, quia non sciebant; sed de hoc quod contra spiritum sanctum dicebant, non habebant excusationem, quia sciebant per Scripturas, et ideo non remittetur. Sed quid est quod dicit *neque in hoc saeculo, neque in*

charity of the Holy Spirit. Consequently, not anyone who says just any word, but that special word, namely, of impenitence, is unforgivable. And he says "word" and not "words", because the custom in Scripture is to call many words one word. Hence in Isaiah the Lord often says, "You will speak my word," although he said many words to him. Hence there is no conflict with what was stated above: *therefore, I tell you, every sin and blasphemy...*, because whoever says a word against the Holy Spirit blasphemes. Hence a certain teacher, when asked what would be a sin against the Holy Spirit, said: Impenitence stores up wrath for itself.

But why is it that *it will not be forgiven, either in this age or in the age to come*? Are there any sins that will be forgiven in the age to come? Augustine says not. Therefore, it does not say that some sins are forgiven in the present and some in future, but that sins are so forgiven here, that the forgiveness is valid in the future. Or another way: some sins, namely, mortal, are forgiven in the present age, but others, namely, venial, in the age to come; so if someone dies in venial sin, it is clear that they can be forgiven. Hence there will be some mercy in the age to come, because then he will still be on the way. Chrysostom's explanation is quite clear and says that here he is speaking of two kinds of blasphemy, namely, against the Son of man and the Holy Spirit. They blasphemed the Son of man, because they said that he was a wine-bibber. Their blasphemy was also against the Holy Spirit, because they said that he cast out devils by a devil-spirit. For the first they had an excuse, because they



*futuro?* Dicitur hoc quia aliquod peccatum punitur in hoc saeculo, aliquod in alio, aliquod hic et ibi. Quoddam in hoc saeculo tantum, ut patet in poenitentibus. Quoddam in futuro tantum, ut illi de quibus dicitur Iob XXI, 13: *ducunt in bonis dies suos, et in puncto ad Inferna descendunt*. Quod vero hic et in futuro, est peccatum in spiritum sanctum: unde *non remittetur neque in hoc saeculo, neque in futuro*, non quia fiat remissio in futuro, sed quia poena erit in futuro. Unde sensus est quod non remittetur, quin poenam patiatur in hoc saeculo, et in futuro. Sic loquuntur sancti de peccato isto.

did not know; but they had not excuse for what they said against the Holy Spirit, because they could not verify it by the Scriptures; therefore, they will not be forgiven. But why *neither in this age nor in the age to come*? This is said, because some sins are punished in this age, some in the other, some both here and there. Some sins are punished only in this age, as in the case of penitents. Some only in the age to come, as those of whom it says in Job (2:13): "They spend their days in prosperity, and in a moment they go down into hell." The one punished here and in the age to come is the sin against the Holy Spirit; hence *it will be forgiven neither in this age nor in the age to come*, not because there might be forgiveness in the age to come, but because there will be punishment. Hence the meaning is that it will not be forgiven without punishment by suffering in this age and in the age to come. "Thus do the saints speak about that sin.

Notandum autem quod Magister in sententiis, dist. XLIII, Lib. 2, ponit distinctionem, et assignat sex species peccati in spiritum sanctum: desperationem, praesumptionem, impenitentiam, obstinationem, impugnationem veritatis agnitae, et invidiam fraternae gratiae. Unde dicuntur in spiritum sanctum peccare, qui contra appropriata spiritui sancto peccant. Patri appropriatur potentia, filio sapientia, spiritui sancto bonitas. Ille ergo in patrem dicitur peccare, qui ex infirmitate peccat: ille in filium qui ex ignorantia: ille in spiritum sanctum qui ex malitia. Sed sciendum, quod peccare ex malitia est quando quis voluntarie peccat, quod est ex certa malitia, et hoc dupliciter: vel quia habet inclinationem ad peccatum, vel quia non habet. Quando enim aliquis homo peccata

It should be noted that the Master [Peter Lombard] in the Sentences, dist. 43, book 2, art. 3, makes a distinction and assigns six species of sin against the Holy Spirit: despair, presumption, impenitence, obstinacy, attack upon the known truth, and envy of a brother's grace. Hence those are said to sin against the Holy Spirit who sin against qualities appropriated to the Holy Spirit. To the Father is appropriated power, to the Son wisdom, to the Holy Spirit goodness. Therefore, one who sins from weakness is said to sin against the Father; from ignorance against the Son; from malice against the Holy Spirit. But it should be pointed out that one sins from malice, when he sins voluntarily, which is from certain

committit multa, ex hoc relinquitur in eo habitus peccandi, et sic peccat ex electione. Item aliquis peccat, quia removetur id per quod retrahebatur a peccato. Retrahitur autem a peccato per spem vitae aeternae: unde qui non sperat in vitam aeternam, peccat ex certa malitia. Ad Ephes. IV, v. 19: *qui desperantes semetipsos tradiderunt impudicitiae*. Unde qui peccat ex inclinatione, peccat in spiritum sanctum, scilicet ex hoc quod recedit ab eo quod retrahit a peccato. Hoc autem fit sex modis. In Deo enim sunt misericordia et iustitia. Ex contemptu misericordiae fit desperatio; ex contemptu iustitiae praesumptio. Item ex parte aversionis, quia convertit se ad bonum fragile, sic fit obstinatio. Item ex parte aversionis, quia non proponit ad Deum reverti, fit impenitentia. Item ex parte remedii, scilicet spei et caritatis, fit impugnatio veritatis agnitae, et invidentia fraternae dilectionis. Haec sunt peccata in spiritum sanctum. Si ergo sit impenitentia actualis, sic non remittitur; non quia non remittatur omnino, sed quia non facile remittitur, quia non habet aliquam rationem remittendi, sed ex sola gratia Dei, ut si aliquis habeat febrem, utpote tertianam, habet unde sanari potest; sed si habet emitriteum, non habet unde sanari possit de se, quia non sanatur nisi ex divino adiutorio.

malice; and this is two ways: either because he has an inclination to sin, or because he does not. For when a person commits many sins, a habit of sinning is left in him, and so he sins from choice. Again, someone sins because that by which he was kept from sin is removed. But he is kept from sin by the hope of eternal life; hence a person who does not hope in eternal life sins from certain malice: "Despairing, they have given themselves to licentiousness" (Eph 4:19). Hence a person who sins from inclination sins against the Holy Spirit, namely, from the fact that what restrains from sin has departed. But this happens in six ways. For in God are mercy and justice. From scorning mercy arises despair; from scorning justice, presumption. Again on the part of turning away from God, because one turns to a fragile good obstinacy comes. Again on the part of turning away from God, because one does not propose to return to God, impenitence results. Then on the part of the remedy, namely, of hope and charity, there come attack on the known truth and envy of brotherly love. These are sins against the Holy Spirit. Therefore, if there is actual impenitence, it is not forgiven, not because it is not forgiven at all, but because it is not easily forgiven; for it lacks the disposition to be forgiven, but only by God's grace: just as if a person has a fever, say, tertian, he has the capacity to be cured; but if he has emitriteum he does not have the resources to be cured, because he is not cured except by divine help.

*Sequitur aut facite arborem bonam, et fructum eius bonum, aut facite arborem malam, et fructum eius malum.* Supra dominus confutavit Pharisaeorum ritum,

(33) He continues: *Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad.* Above the Lord spoke against the manner of the

prout erant contra ipsius opera loquentes, ostendens gravitatem peccati, nunc contra ipsos dicentes pravam eius esse doctrinam. Et primo ponit similitudinem; secundo adaptat; tertio rationem assignat. Secunda ibi *progenies viperarum* etc.; tertia ibi *ex abundantia cordis os loquitur*. Circa primum duo facit. Primo ponit similitudinem; secundo inducit probationem, ibi *siquidem ex fructu arbor cognoscitur*. Dicit ergo *aut facite arborem bonam et fructum eius bonum* et cetera. Istud dupliciter exponitur. Una expositio secundum Chrysostomum et Hieronymum; alia secundum Augustinum. Secundum Ioannem Chrysostomum sic exponitur. Vult ostendere vituperationem eorum esse irrationabilem; unde comparat actus ad vitam, sicut fructus ad arborem. Si aliquis videt fructum bonum, iudicat arborem esse bonam; similiter, e converso, si malum. Isti videbant actus Christi, puta expellere Daemones, et hoc erat bonum; ideo valde irrationabile est quod dicitis. Et optime procedit ab effectu in causam, ut dicit apostolus ad Rom. I, 20: *invisibilia enim ipsius a creatura mundi per ea quae facta sunt, intellecta conspiciuntur* et cetera. Unde vult dicere: aut vos, scilicet Pharisei, facite, idest concedatis, quia si fructus bonus est, quod arbor bona est: aut facite, idest dicite quod fructus malus est, et ita arbor mala. Et hoc non potestis dicere.

Augustinus autem refert ad intentionem. Isti dicebant, quod in Beelzebub Daemonia eiiciebat. Vult ergo ostendere ex qua radice hoc processerit, quia ex malitia cordis: ideo dicit *aut facite*. Hic ponuntur duo, unum meritorium, ut fiat, *facite* etc., et date operam et studium ut sitis arbor bona, quod non potest homo sine praeparatione. Unde facite ut sitis arbor bona, et tunc erit fructus

Pharisees, in as much as they were speaking against his deeds by showing the gravity of sin; now against them he states that their doctrine is wrong. First, he presents an example; secondly, he adapts it (v. 34); thirdly, he assigns a reason (v. 34b). In regard to the first he does two things: first, he presents the example; secondly, the proof (v. 33b). He says, therefore: *Either make the tree good, and its fruit good...* This is explained in two ways. One explanation is according to Chrysostom and Jerome; the other according to Augustine. According to Chrysostom it is this: He wants to show that their vituperation is unreasonable; hence he compares actions to life, as fruit to a tree. If a person sees good fruit, he judges that the tree is good; but conversely, if it is evil. They saw Christ's actions, for example, the expulsion of demons, and this was good; therefore, what you say is quite unreasonable. And most suitably he goes from effect to cause, as the Apostle says in Romans (1;20): "The invisible things of God from the creation of the world are clearly seen from the things that were made..." Hence he wants to say *either you*, namely, the Pharisees, *make*, i.e., concede, that if the fruit is good, the tree is good; or make, i.e., say that the fruit is evil, and thus the tree is evil. And this you cannot say.

Augustine, however, refers to the intention. They said that he cast out devils by Beelzebub. Therefore, he wants to show from what root this accusation proceeded, because it was from the malice in their hearts. So he says, *either make...* Here two things are presented: one is meritorious and ought to be done, namely, *make the tree good*,

bonus, et verba bona. Quod autem sequitur, est ut caveant, scilicet *aut facite arborem malam, et fructum eius malum*: aut studebitis malitiae, et sic eritis arbor mala, et fructus malus; Ier. II, 21: *ego plantavi te vineam meam electam, quomodo conversa es mihi in pravum, vinea aliena?* Secundum autem utramque lecturam convenit probatio quae sequitur *siquidem ex fructu arbor cognoscitur* etc., quia per fructum bonum bona, per fructum malum mala.

i.e., do the work and apply the energy required for being a good tree, which a man cannot be without preparation. Hence, do what is required to be a good tree, and then the fruit will be good and your words good. But the statement which follows indicates something to avoid, namely, *or make the tree evil and its fruit evil*, i.e., or you will pursue malice, and so you will be on an evil tree and your fruit evil: "I have planted you a choice vine, wholly of pure seed. How then have you turned degenerate and become a wild vine?" (Jer 2:21). According to both renditions the proof which follows is suitable: *For the tree is known by its fruit*, because by good fruit a good tree is known, and by evil fruit an evil one.

*Progenies viperarum* et cetera. Et hoc diversimode subditur praemissis secundum diversas expositiones. Secundum Augustinum est quaedam applicatio ad propositum sic. Dictum est *aut facite* et cetera. Et vos facitis malum. Vos estis arbor mala, et quia arbor mala, mala facitis, quia non potestis bona loqui. Secundum expositionem aliorum ostendit ex quo procedat haec malitia, et vocat Phariseos progenies viperarum, quia qui a pueritia malitiam habent, firmiter tenent; ideo malitia viperae dicitur malitia eorum; Prov. cap. XXII, 6: *adolescens iuxta viam suam, cum senuerit, non recedet ab ea*. Ideo pluries qui parentes habent malos, promptiores sunt ad malum; Ier. XIV, 20: *cognovimus iniquitates patrum nostrorum*. Unde bonum est, quod homo a consuetudine subdat se bono operi. Item natura serpentum est, quod cum lingua venenum eiiciunt, sic mali faciunt; Iob XX, 16: *occidit eum lingua viperae*. Et in Ps. CXXXIX, 4: *acuerunt linguas suas sicut serpentes*. Ideo dicit *quomodo potestis bona loqui?* Non

(34) *You brood of vipers...* This is subsumed under the foregoing in various ways depending on the varying explanations. According to Augustine it is an application to the foregoing thus: It has been said, *either make the tree good...* But you do evil. You are an evil tree and, as such, you do evil, because you cannot say good things. According to others' explanation, he is showing the source from which this malice comes and calls the Pharisees a brood of vipers, because those who are malicious from their youth retain it more firmly; therefore, their malice is called the malice of a viper: "A young man according to his way, when he is old, he will not depart from it" (Pr 22:6). Consequently, it often happens that those with evil parents are readier for evil: "We have known the iniquities of our fathers" (Jer 12:20). Hence it is good for a man to be trained in the good. Also it is the nature of serpents to eject poison with their tongues, and evil men

dicit bona facere, sed loqui, quia filii estis viperae, quae nocet lingua; ideo cum sitis imitatores patrum sceleris, quomodo potestis bona loqui? Quasi dicat, non potestis.

do likewise: "The tongue of a viper will kill him" (Jb 20:16); "They make their tongue sharp as a serpent's" (Ps 140:3). And so he says, *How can you speak good?* He does not say "do good," but *speak*, because you are the offspring of a viper, which inflicts injury with the tongue; therefore, since you are imitators of the crime of your fathers, how can you speak good? As if to say: You cannot.

Et assignat rationem: et primo in generali; secundo in speciali, ibi *bonus homo de bono thesauro profert bona* et cetera. Dicit ergo: ita non potestis loqui. Unde? Quia mali estis. Quare? *Quia ex abundantia cordis os loquitur*, quia vox est signum intellectus. Dicit *ex abundantia cordis*, quia, secundum Chrysostomum, cum aliquis ex malitia loquitur, signum est quod maior malitia sit in corde, quia de hoc quod intus retinet, nullum timet. Dum ergo aliquid ex malitia profert, signum est quod magis sit intus, quod proferre non audet. Ideo dicit *ex abundantia cordis os loquitur*. Et ex abundantia malitiae interius os loquitur, et hoc est in bono, et in malo. Unde Ier. XX, 9: *factus est sermo domini in me quasi ignis* et cetera. Item in malo similiter, quia aliqui ex malitia concipiunt aliquid quod non possunt retinere; Iob XXXII, 18: *coarctat me spiritus uteri mei* et cetera.

He assigns the reason: first, in general; secondly, in particular (v. 35). He says, therefore: So you are unable to speak good. Why? Because you are evil. Why? *Because from the abundance of the heart the mouth speaks*, for the word is the messenger of the mind. He says, *from the abundance of the heart*, because, according to Chrysostom, when a person speaks from malice, it is a sign that greater malice is in the heart, for no one fears what he keeps within. Therefore, when he utters something out of malice, it is a sign that more is within, although he dares not say it. Hence he says, *from the abundance of the heart the mouth speaks*. And from the abundance of malice within the mouth speaks, and this is true of good and of evil. Hence Jeremiah (20:9): "The Lord's word is in me as a burning fire." In regard to evil it is similar, because from malice some conceive something they cannot keep within: "The spirit within me impels me" (Jb 32:18).

*Bonus homo de bono thesauro profert bona.* Quod dixerat *ex abundantia cordis os loquitur*, exponit in particulari. Verbum quod egreditur de cogitatione, est sicut donum quod egreditur de thesauro. Unde si

(35) *The good man from his good treasure brings forth good.* The statement that *from the abundance of the heart the mouth speaks* he explains in particular. The word which proceeds

cogitatio est bona, verbum est bonum, et e contrario. Bonus thesaurus est scientia veritatis et timor domini; Is. XXXIII, v. 6: *divitiae salutis sapientia et scientia, timor domini ipse thesaurus est*. Item malus thesaurus est mala cogitatio; et de hoc non procedit nisi malum; Prov. X, 2: *nil proderunt thesauri impietatis*. Videte: quod de verbis ibi dicitur, istud etiam intelligitur de operibus. Sicut enim cogitatio est radix sermonis, ita intentio operationis; ideo si intentio est bona, opus est bonum. Unde ibi Glossa, tantum facis quantum intendis. In bono videtur habere instantiam. Ponatur quod aliquis velit furari ut det eleemosynam, actus est malus et intentio bona: ergo et cetera. Dico. Intentio et voluntas quandoque distinguuntur, quando scilicet in uno et eodem aliud est voluntas et intentio. Voluntas est de obiecto voluto, intentio de fine: voluntas est sicut si volo ire ad fenestram ut videam transeuntes, haec est intentio, quasi extra tentio: unde oportet quod voluntas et intentio unum sint. Unde possumus large considerare intentionem, et voluntatem, et sic in isto. Si voluntas est mala, actus est malus. Tamen si excludatur, et sumatur proprie, non est verum. Sed, posito quod intentio et actus voluntatis unum sint, quid inde? Est dicendum, quod principalitas meriti consistit circa caritatem, ex consequenti circa meritum aliarum virtutum. Meritum enim respicit praemium essenziale, penes quod consideratur caritas. Sic unumquodque opus, quod in maiori fit caritate, magis habet de merito. Sola caritas habet Deum pro obiecto et fine. Unde meritum caritatis respondet praemio substantiali, meritum aliarum virtutum praemio accidentali. Quia igitur caritas informat intentionem, quanto aliquis ex maiori caritate aliquid intendit, tantum facit; sed quantum ad praemium accidentale non.

from a thought is as a gift from a treasure. Hence if the thought is good, the word is good; and conversely. The good treasure is knowledge of the truth and fear of the Lord: "Abundance of salvation, wisdom and knowledge; the fear of the Lord is his treasure" (Is 33:6). Likewise, and evil treasure is evil thinking; and from this treasure only evil proceeds: "Treasures of wickedness do not profit" (Pr 10:2). Note: what is said there of words is understood also of deeds. For as the thought is the wellspring of speech, so intention is of action. Therefore, if the intention is good, the action is good. Hence a Gloss: "You do according as you intent." This statement seems open to objection in regard to good. Suppose that someone wants to steal in order to give an alms: the act is evil and the intention good. Therefore... I answer that intending and willing are sometimes distinguished, namely, when in one and the same act the willing and the intention differ. Willing bears on the object wanted, but intention on the end. Willing, for example, is when I will to go to a window to see the people passing by; the latter is the intention. Hence it is necessary that willing and intending be one. Hence we can consider intention and willing in a wide sense, as in the assertion that if the willing is evil, the act is evil. Yet if it be excluded and taken in the proper sense, it is not true. But granted that intention and the act of willing are one, what then? I answer that the root of merit lies in charity, but consequently in the merit of other virtues. For merit looks at the essential reward, within which charity is considered. Thus, any work whatsoever that is performed with greater charity has more merit. But charity alone has

God for object and end. Hence the merit of charity corresponds to the substantial reward, the merit of the other virtues to the accidental reward. Therefore, because charity permeates the intention, to the extent that one does something from greater charity to that extent he achieves; but in regard to accidental reward, this is not so.

*Dico autem vobis et cetera.* Dominus istos reprehendit propter gravitatem peccati, et propter malitiam eorum; nunc propter futurum iudicium, quod fide tenemus: dicitur enim Iob XIX, 29: *fugite a facie gladii, quoniam ultor iniquitatum gladius est: et scitote esse iudicium*; Eccle. XII, 14: *cuncta quae fiunt, adducet dominus in iudicium pro omni errato, sive bonum sive malum sit.* Item II ad Cor. V, 10: *omnes enim nos oportet manifestari ante tribunal Christi, ut referat unusquisque propria corporis, prout gessit, sive bonum sive malum.* Unde ibi erit examinatio, quia reddet unusquisque rationem de factis suis. Ideo addit etiam de verbis, dicens *dico autem vobis, quoniam omne verbum otiosum quod locuti fuerint homines, reddent rationem de eo in die iudicii.* Et hoc dicitur Sap. I, 8: *qui loquitur iniqua, non poterit latere.* Et subditur, quod *sermo obscurus in vacuum non ibit.* Sed quid est quod dicit *de verbo otioso*? Verbum otiosum dupliciter dicitur. Uno modo omne verbum malum dicitur otiosum; quia illud dicitur otiosum quod non consequitur finem, sicut si aliquis quaerit hominem, et non invenit, dicitur otiose quaesivisse. Verbum autem datur ad instructionem. Quando ergo proficit, non est otiosum: ad Ephes. IV, 29: *omnis sermo malus ex ore vestro non procedat; sed si quis bonum ad aedificationem fidei, ut det gratiam audientibus* et cetera. Et secundum Chrysostomum, respicit ad propositum, quia dixerant quod *in Beelzebub* et cetera. Istud

(36) *I tell you...* The Lord rebuked them for the gravity of their sin and their malice; here he warns them about the future judgment, which we hold by faith: "Be afraid of the sword, for anger brings the punishment of the sword; for know that there will be a judgment" (Jb 19:29); "He will make room for every act of mercy; everyone will receive in accordance with his deeds" (Sir 16:14). Again 2 Corinthians (5:10): For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body." Hence there will be an investigation, because each one will render an account of his deeds. Therefore, he also adds something about words: *I say to you, on the day of judgment men will render account for every careless word they utter.* This is said in Wisdom (1:9): "He that speaks unrighteous things will not escape notice" and that the sound of murmuring will not go unheard. Why does he say *for every careless [idle] word*? A word is called idle in two ways: in one way every evil word is called idle; because that is called idle which does not attain its purpose, as when a person hunts for a man and does not find him, the search is said to have been idle. But if a word is given to instruct, when it succeeds, it is not idle: "Let no evil talk come out of your

verbum erat perniciosum, ideo etiam otiosum, secundum Hieronymum. Differt quidem perniciosum, et otiosum, quia perniciosum est quod nocumentum infert, otiosum vero quod non affert utilitatem. Gregorius dicit, quod otiosum dicitur, quod caret pia utilitate, vel necessitate. Unde quodlibet verbum quod profertur leviter, dicitur otiosum, nisi habeat piam utilitatem, vel piam necessitatem. Sed constat quod isti dixerant verbum perniciosum: quare ergo non facit mentionem nisi de otioso? Quia vult arguere a minori: quia si de otioso oportet reddere rationem, multo magis de pernicioso.

minds, but only such as is good for edifying, that it may impart grace to those who hear" (Eph 4:29). And according to Chrysostom, it refers to the fact that they said, "by Beelzebub". That word was most pernicious and also idle. According to Jerome the former is a word that inflicts harm, and idle one is that which does not afford any benefit. According to Gregory any word lightly spoken is called idle, unless it has a pious use or a pious need. But it is clear that they spoke a pernicious word. Why does he mention only idle? Because he wishes to argue from the lesser; because if one must render an account for an idle word, then more so for a pernicious one.

Deinde ostendit rationem *ex verbis enim tuis iustificaberis* et cetera. In iudicio mundi aliquando innocentes puniuntur, et mali liberantur, quia iudicium fit secundum dicta testium; in iudicio Dei ex homine ipso seipsum accusante, scilicet ex sui confessione. Unde ut non credas, quod iudicaris per ea quae alii dicent de te, sed per ea quae tu dices de te, ideo dicit *ex verbis enim tuis iustificaberis, et ex verbis tuis condemnaberis*. Sicut Lc. XIX, 22: *ex ore tuo te iudico, serve nequam*.

(37) Then he gives the reason: *for by your words you will be justified...* In the courts of this world the innocent are sometimes punished and the wicked set free, because judgments are based on the statements of witnesses; but in god's court judgment is based on the person accusing himself, namely, on self-confession. Hence lest you suppose that you will be judged on the basis of what others say about you rather than what you say about yourself, he says, *by your words you will be justified and by your words you will be condemned*: "I will condemn you out of your own mouth, you wicked servant" (Lk 19:22).

---

**Lectio 3**  
**Reportatio Leodegarii Bissuntini**

**12—3**  
**Mt 12:38-45**

38 τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων καὶ φαρισαίων λέγοντες, διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.  
39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, γενεὰ

38. Then some of the scribes and Pharisees answered him, saying: Master, we would see a sign from thee.  
41. The men of Ninive shall rise in



πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον ἰωνᾶ τοῦ προφήτου. 40 ὥσπερ γὰρ ἦν ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. 41 ἄνδρες νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν: ὅτι μετενόησαν εἰς τὸ κήρυγμα ἰωνᾶ, καὶ ἰδοὺ πλεῖον ἰωνᾶ ὧδε. 42 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν: ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν σολομῶνος, καὶ ἰδοὺ πλεῖον σολομῶνος ὧδε. 43 ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει. 44 τότε λέγει, εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον: καὶ ἐλθὼν εὐρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον. 45 τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ: καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

Supra dominus confutavit detrahentes suis miraculis, et doctrinae, hic arguit tentantes; et hic duo facit. Primo ponitur interrogatio tentativa; secundo reprobatio, ibi *respondens ait illis*.

Dicitur ergo *tunc responderunt*; hoc est postquam multa miracula viderant, et postquam multa verba sapientiae audierant, ita quod impletum est in eo quod dicitur Eccli. XXII, 9: *cum dormiente loquitur qui narrat stulto sapientiam. Magister, volumus a te signum videre. Magister dicunt tentando*; Ps. XXVII, 3: *loquuntur pacem in ore suo, mala autem in cordibus eorum. Volumus a te signum videre*. Nonne multa signa viderant?

judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas here. 42. The queen of the south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here. 43. And when an unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none. 44. Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished. 45. Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation.

Having answered those who maligned his miracles and doctrine, the Lord now deals with those testing him: first, a question testing him is presented; secondly, the reproval.

(38) He says, therefore, *Then they said to him...* This is after they had seen many miracles and heard many words of wisdom, to fulfill what was said in Sirach (22:7): "He who teaches a fool is like talking to a person asleep." *Teacher, we wish to see a sign from you*. They say, *Teacher*, as part of the testing: "They speak peace with their neighbors, while mischief is in

Ita; sed alius Evangelista sic exponit dicens, Lc. XI, v. 16: *volumus signum de caelo videre*, sicut legitur Lib. I Reg. XII, 18 quod Samuel fecit tonitruum: et Elias qui fecit ignem descendere, IV Reg. I, 10. Proprium enim Iudaeorum est signum petere, ut habetur I ad Cor. I, 22: *Iudaei signum petunt*. Sed cum signa dedisset terrena, non credebant; etiam si daret caelestia, non crederent; Io. III, 12: *si terrena dixi vobis, et non creditis, quomodo si dixero caelestia, credetis?*

*Qui respondens ait illis et cetera.* Consequenter repellit eos: et duo facit. Primo petitionem negat; secundo indignitatem ostendit, ibi *viri Ninivitae* et cetera.

Primo designat quod quaerebant; secundo denegat.

Dicitur ergo *qui respondens ait illis: generatio mala et adultera signum quaerit*. Malos enim dicit, quia insidiatores erant. Dicitur quis malus, quia nocet proximo. Generatio ergo mala, et iniqui filii. Dicitur adultera generatio, Is. LVII, 3: *vos autem accedite huc filii auguratricis, semen adulteri, et fornicariae*. Ita ergo ista generatio iniquitati subiecta *signum quaerit, sed non dabitur ei nisi signum Ionae prophetae*. Is. VII, 11: *pete tibi signum a domino Deo tuo in profundum Inferni, sive in excelsum supra* et cetera. Petebat ergo signum de caelestibus, sed non erant digni videre. Hoc enim dedit apostolis suis, qui viderunt eum ascendentem, qui gloriam Dei viderunt in monte. Sed istis non dabitur nisi

their hearts" (Ps 28:3). *We wish to see a sign from you*. Had they not seen many signs? Yes, but another evangelist presents it this way: "We wish to see a sign from heaven" (Lk 11:16), as it is written in 1 Samuel (12:18) that Samuel made it thunder and Elijah made fire come from heaven (2 Kgs 1:10). For the Jews are wont to seek a sign, as it says in 1 Corinthians (1:22). But since he had given earthly signs and they did not believe, they would not have believed if he had given them signs from heaven: "If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?" (Jn 3:12).

(39) *But he answered them...* Then he refuses them and does two things: first, he denies the request; secondly, he predicts and indignity (v. 41).

In regard to the first he tells what they were seeking; secondly, he denies (v. 39b).

It is stated, therefore, that *he answered them, "An evil and adulterous generation seeks for a sign."* He says, *evil*, because they were laying traps. A person is called evil, because he harms his neighbor. Therefore an evil generation of wicked children. It is called an adulterous generation: "You draw near higher, sons of the sorceress, offspring of the adulterer and the harlot" (Is 57:3). Therefore that generation, so subject to sin, *seeks a sign; but no sign shall be given it except the sign of the prophet Jonah*: "Ask a sign of the Lord, your God; et it be as deep as Sheol or as high as heaven" (Is 7:10). Therefore they

signum in Inferno, quantum ad animam, et de terra, quantum ad corpus. *Unde non dabitur ei nisi signum Ionae prophetae.* Unde signatur mors Christi, et ostenditur caritas Dei, sicut dicit apostolus ad Rom. V, 8: *cum adhuc peccatores essemus, secundum tempus Christus pro nobis mortuus est* et cetera. Item, ostenditur potestas resuscitantis ut habetur I ad Cor. XV, 20 ss. Et haec sunt signa eorum, quae in nobis esse debent. Per mortem Christi significatur nobis quod nos mori debemus peccato; per resurrectionem vero, quod nos debemus a peccato resurgere.

sought a sign from heaven, but they were unworthy to see it. For he gave this to his apostles, who saw him ascending and who saw God's glory on the mount. But the others will be given only a sign in hell as to the soul and on earth as to the body. Hence *no sign will be given it except the sign of the prophet Jonah.* Hence Christ's death is denoted and God's love shown, as the Apostle says: "When we were yet sinners according to the time Christ died for us..." (Rom 5:8). Furthermore, the power of the one raising is shown, as indicated in 1 Cor (15:20 ff). And these are the signs of things that ought to be present in us. By Christ's death is signified that we should die to sin; by the resurrection, that we should rise from sin.

*Et sicut Ionas fuit in ventre ceti tribus diebus et tribus noctibus, scilicet secundum veritatem, sic filius hominis erit in corde terrae.* Et in hoc confunditur error Manichaei dicentis, quod non in veritate mortuus est. Et dicit *in corde terrae*, quia sicut cor hominis est in profundo, ita Christus in profundo terrae. *Vel in corde terrae*, idest in corde terrenorum et discipulorum, qui desperabant de eo, ut habetur Lc. ult., 21: *nos autem sperabamus, quod ipse esset redempturus Israel. Tribus diebus et tribus noctibus.* Sed hic est quaestio litteralis. Videtur hoc esse falsum, quia hora nona expiravit, et sepultus est in vespere, resurrexit autem in mane tertiae diei. Dicit Augustinus, quod aliqui volunt dicere, quod computanda est hora qua positus fuit in cruce. Unde primam noctem dicunt illam tenebrositatem quae apparuit, secunda fuit nox diei Veneris, tertia diei sabbati. Sed secundum Augustinum non valet: posset tamen nobis suppetere, si tota die dominica fuisset in sepulcro. Ideo aliter dicendum, quod dies naturalis pro die et nocte, sumitur pro spatio viginti quatuor

(40) *For as Jonah was three days and three nights in the belly of the whale, i.e., actually, so will the son of Man be in the heart of the earth.* And in this the error of Manicheus is refuted which said that he did not truly die. And he says, *in the heart of the earth*, because as a man's heart is in the depths, so Christ was in the depth of the earth. Or, *in the heart of the earth*, i.e., in the heart of the worldly mind of the disciples who despaired of him, as it says in Luke (24:21): "We had hope that he was the one to redeem Israel." *For three days and three nights.* But a question arises here. For this passage seems to be false, because he died at 3 o'clock, was buried in the evening, but rose on the morning of the third day. Augustine says that some want to say that one must start from the hour when he was put on the cross. Hence they call the darkness which appeared the first day, the second day was the night of the evening star, the

horarum. Sed, sicut dicit Augustinus, in Scriptura aliquando sumitur pars pro toto. Sic ergo dicendum, quod Christus per synecdochen fuit tribus diebus et tribus noctibus in sepulcro, quia sexta feria pro tota die et etiam pro praecedenti nocte sumitur: de die vero secunda non est dubium; tertia vero nox pro nocte et die sequenti. Tamen si secundum veritatem inspicimus, fuit duabus noctibus et uno die integro, ad signandum quod suum simplum destruxit nostrum duplum. In nobis erat poena et culpa, in eo poena solum, ideo et cetera.

third was the day of Sabbath. But according to Augustine, this is invalid; although it would help, if he had been in the tomb for the entire Sunday. Therefore we must have recourse to another solution, namely, that a natural day composed of day and night is taken as an interval of twenty-four hours. But, as Augustine says, in Scripture a part is sometimes taken for the whole. Therefore we must say that it is by synecdoche that Christ is said to have been in the tomb for three days and three nights, because Friday is taken for the whole day and even the previous night; there is no doubt about the second day, but the third is taken for the night and the following day. Yet if we regard what actually happened, it was a case of two nights and one day, to denote that his single destroyed our double. Punishment and guilt were in us, but only punishment in him; therefore...

*Viri Ninivitae surgent in iudicio cum generatione ista.* Hic ponit indignitatem. Hic est quaestio litteralis. Nonne multa miracula fecit? Nonne Lazarum resuscitavit, et multa alia? Quid est ergo *non dabitur ei nisi signum Ionae prophetae*? Respondeo. Non dabitur tale signum quale petebant: vel non dabitur signum ad utilitatem eorum; sciebat enim quod non reverterentur, quia indurati erant. Sed signa fecit propter fideles et electos, quales post multi fuerunt.

Another question arises. Had he not worked many miracles? Had he not raised Lazarus and a number of others? Why then does he say, *no sign shall be given to it except the sign of Jonah the prophet*? I answer that the kind of sign they demand will not be given; or no sign that will benefit them will be given, for he knew that they would not be converted, because they were hardened. But he performed many signs for the sake of the elect and believers, of whom there were many afterwards.

*Viri Ninivitae* et cetera. Haec est indignitas. Et primo praeferuntur gentiles; secundo ponitur ratio, ibi *cum autem immundus spiritus exierit ab homine* et cetera.

(41) *The men of Nineveh will arise at the judgment with this generation.* This is the indignity: first, the gentiles are preferred; secondly, the reason (v. 43).

Videte. Aliquis est bonus vel quia non peccat, vel quia poenitet. Primo ergo praeferunt eos qui poenituerunt, scilicet gentiles; secundo qui peccatum non fecerunt, ibi *regina Austri* et cetera.

Comparaverat dominus resurrectionem suam Iona; ideo possent credere quod istis accideret sicut Ninivitis qui liberati sunt; sed isti non solum non fuerunt liberati, sed fuerunt etiam dispersi. Unde *viri Ninivitae surgent*. In verbis istis excluditur unus error Iudaeorum, quod resurrectio erit ante iudicium, et quod in medio reaedificabitur Ierusalem. Et adducunt pro se quod dicitur Is. XXV, 6: *faciet dominus in monte hoc convivium pinguium*. Alii dixerunt quod iusti et martyres resurgent ante alios per mille annos, et adducunt pro ipsis quod dicitur Apoc. XX, 1: *vidi Angelum descendentem de caelo habentem clavem abyssi et catenam magnam in manu sua*; et sequitur, *et apprehendit draconem serpentem antiquum, qui vocatur Diabolus, et ligavit eum ut non amplius gentes decipiat, donec consummentur mille anni*. Utrumque excluditur cum dicit *surgent cum generatione ista*, simul boni et non boni. Et *condemnabunt*, comparatione, non auctoritate, quia inter condemnandos resurgent; Ez. V, 5: *ista est Ierusalem, in medio gentium posui eam et in circuitu eius terras: contempsit iudicia mea ut plus esset impia quam gentes, et praecepta mea ultra quam terrae quae in circuitu eius sunt*. Et in quo condemnabunt? *Quia poenitentiam egerunt*; isti vero noluerunt facere poenitentiam.

Note that a person is good, either because he does not sin or because he repents. First, therefore, he prefers those who have repented, namely, the gentiles; secondly, those who have sinned (v. 42).

The Lord had compared his resurrection to Jonah; therefore they could believe that it would happen to them as to the Ninevites, who were set free. But the Jews were not only set free, they were dispersed. Hence the *men of Nineveh*... In these words an error of the Jews is excluded, namely, that the resurrection will occur before the judgment and that in the meantime Jerusalem will be rebuilt. And they appeal to Isaiah (25:6): "On this mountain the Lord will make a feast of fat things." Others said that the just and martyrs will rise one thousand years before the others, and they appeal to Revelation (20:1): "Then I saw an angel coming down from heaven, holding in his hand the key of the bottomless pit and a great chain. And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, that he should deceive the nations no more, till the thousand years were ended." Both are excluded when he says, *They will arise with this generation*, the good and those not good together. *And will condemn it*, by comparison but not by any authority, because they will rise among those to be condemned: "This is Jerusalem; I have set her in the center of the nations, with countries round about her. And she has wickedly rebelled against my statutes more than the countries round about her" (Ez 5:5).

And why will they condemn them? *Because they repented*; but the scribes and Pharisees were not willing to do penance.

Dominus incepit praedicationem suam a poenitentia: Ioannes similiter, et non audierunt; Ier. VIII, 6: *nullus est qui agat poenitentiam super peccato suo*. Item illi fecerunt poenitentiam in una praedicatione Iona; Iesus autem multas praedicationes eis fecerat, et tamen non sunt conversi; Io. XV, 24: *si opera non fecissem quae nullus alius fecit, peccatum non haberent*. Item conversi sunt in praedicatione unius prophetae; sed isti non solum habuerunt prophetam, sed filium Dei. Unde habetur ad Hebr. c. I, 1: *multifarie, multisque modis, olim Deus loquens patribus in prophetis, novissime diebus istis, locutus est nobis in filio, quem constituit haeredem universorum, per quem fecit et saecula et cetera*. Et sequitur *ecce plusquam Iona hic*, ut habetur ad Hebr. III, 3: *amplioris gloriae enim iste prae Moyse dignus est*. Ergo Ninivitae praeferuntur, quia poenitentiam egerunt.

The Lord began his preaching with penance as the theme, as did John, but they did not listen: "No one repents of his wickedness" (Jer 8:6). Furthermore, the others did penance at one preaching by Jonah; but Jesus had preached to them many times, and yet they were not converted: "If I had not done among them the works which no one else did, they would not have sin" (Jn 15:24). Again, the former were converted by the preaching of one prophet; but the latter had not only a prophet but the Son of God. Hence it says in Hebrews (1:1): "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by his Son, whom he has appointed heir of all things, through whom also he created the world." And he continues: *and behold a greater than Jonah here*, as in Hebrews (3:3): "Yet Jesus was counted worthy of as much more glory than Moses as the builder of a house has more glory than the house. Therefore the Ninevites are preferred, because they did penance."

*Regina Austri surget in iudicio cum generatione ista, et condemnabit eam*, scilicet in sapientia, quam isti noluerunt recipere. De ista habetur III Reg. X, 24, quod venit audire sapientiam Salomonis. Per istam signatur Ecclesia ex fidelibus; Ps. XLIV, 10: *astitit regina a dextris tuis in vestitu deaurato, circumdata varietate et cetera*. *Regina* dicitur, quia regere se debet; Prov. XX, 8: *rex qui sedet in solio iudicii*,

(42) *The queen of the South will arise at the judgment with this generation and condemn it* because of wisdom, which they refused to receive. It is recorded of her in 1 Kings (10:24) that she came to hear the wisdom of Solomon. She signifies the Church of believers: "At your right hand stands the queen in gold of Ophir." The Church is called *queen*, because it

*dissipat omne malum intuitu suo et cetera. Et dicitur Austri ratione spiritus sancti; Cant. IV, 16: surge, Aquilo, et veni, Auster, perfla hortum meum et cetera. Ista regina surget in iudicio cum generatione ista. Nota quod non dicitur quod non peccaverit, sed non fuit rebellis. Quare? Quia venit a finibus terrae audire sapientiam Salomonis, sicut habetur III Reg. X, 24: et non oportuit quod vos veniretis a finibus terrae, quia hic est. Unde: ecce plusquam Salomon hic, quia ille rex temporalis erat et peccator, iste vero innocens et aeternus; Dan. VII, 14: potestas eius potestas aeterna, quae non auferetur, et regnum aeternum, quod non corrumpetur.*

*Cum autem immundus spiritus exierit ab homine et cetera. Ostendit supra gentiles esse potiores Iudaeis, hic vult confirmare exemplo: et primo ponit exemplum; secundo adaptat, ibi sic erit generationi huic pessimae.*

Exemplum ponit de spiritu immundo. Notare debetis quod aliquando ponitur exemplum ex re gesta, aliquando ex parabola. Et quando ponitur ex re gesta, oportet quod unumquodque seorsum exponatur ita quod utrumque indiget expositione sua, sicut hic positum est exemplum de Iona. Aliquando ponitur exemplum de parabola, ut cum dicitur, *simile est regnum caelorum* et cetera. Hic non oportet ponere quid sit in regno caelorum. Possumus ergo dicere secundum Hieronymum, quod sit similitudo et parabola, et sic est unus sensus. Vel ex re

ought to rule: "A king who sits on the throne of judgment winnows all evil with his eyes" (Pr 20:8). *Of the south* by reason of the Holy Spirit: "Awake, O north wind, and come, O south wind. Blow upon my garden..." (S of S 4:16). That queen *will arise in the judgment with that generation*. Note that it does not say she did not sin, but that she was not rebellious. Why? *Because she came from the ends of the earth to hear the wisdom of Solomon*, as it says in 1 Kings (10:24); and there was no need for you to come from the ends of the earth, because he is here. Hence: *behold a greater than Solomon here*, because he was a temporal king and a sinner, but hers is one innocent and eternal: "His power is an everlasting power which shall not pass away, and his kingdom one that shall not be destroyed" (Dan 7:14).

(43) *When the unclean spirit has gone out of a man...* Above he showed that the gentiles were preferable to the Jews; here he wants to confirm this with an example. First, he presents the example; secondly, he applies it (v. 45b).

He gives the example of an unclean spirit. But one must keep in mind that sometimes an example is taken from some occurrence, sometimes from a parable. When it is taken from an occurrence, it is required that each be explained separately, so that both need their own explanation, as was done here, when the example of Jonah was presented. Sometimes the example from a parable is presented, as when it is said, "The kingdom of heaven is like unto..." In this case there is no need to

gesta secundum Augustinum, et sic est duplex sensus.

Immundus spiritus exit ab homine dupliciter, quia hominem aliquando torquet corporaliter, aliquando spiritualiter. Unde videndum quomodo impleatur homo spiritu immundo; quomodo corporaliter et quomodo spiritualiter; tertio quomodo pertineat ad propositum. Quatuor ergo dicuntur. Primo liberatio a spiritu immundo; secundo iterata vexatio; tertio gravitas; quarto secundae vexationis occasio.

Dicit ergo *si spiritus immundus exierit ab homine*. Omnis res quae commiscetur viliori rei, immunda dicitur; quae puriori, purior; ut si argentum plumbo iungatur, fit vilius: sic spiritus creatus, si adhaereat inferiori se, dicitur spiritus immundus. Et iste exit aliquando ab homine quem corporaliter vexat, aliquando quem spiritualiter, ut in Baptismo. Consequenter ponitur iterata vexatio, et occasio. Et primo ex parte Daemonis; secundo ex parte eorum qui vexantur. Ex parte Daemonis primo quantum ad illos alios; secundo quantum ad istos: haec enim est consuetudo Daemonis, quod non potest quiescere nisi noceat, quia ab initio peccatum dilexit. Unde cum ab aliquo expellitur, quaerit ubi vexet. Unde dicit *ambulat per loca arida, quaerens requiem, et non invenit*. Unde aliquando requiem non invenit. In quibus autem inveniatur, dicitur Iob XL, 16: *sub umbra dormit, in secreto calami, in locis*

state what is in the kingdom of heaven. "Therefore we can say according to Jerome that it is a similitude and a parable. In that case there is one sense. Or, according to Augustine, it is taken from an occurrence, and then there are two senses.

The unclean spirit goes out of a man in two ways, because sometimes he torments a man in a bodily way, sometimes in a spiritual. Hence it is necessary to see how a man is filled with an unclean spirit; how in a bodily manner and how in a spiritual; thirdly, how it pertains to the matter at hand. Therefore, four things were said: first, liberation from an unclean spirit; secondly, repeated affliction; thirdly, the occasion; fourthly, the occasion of the second affliction.

He says, therefore, *When the unclean spirit has gone out of a man...* Anything mixed with a baser thing is called unclean, with a purer thing, more pure. For example, if silver is mixed with lead, it becomes baser. Accordingly, a created spirit, if it is united with one lower than itself, is called an unclean spirit. And sometimes it goes out of a man, whom it was harassing corporeally, and sometimes whom it was vexing spiritually, as in baptism. Consequently, the renewed harassment is mentioned, as well as the occasion: first, on the part of the demon; secondly, on the part of those harassed. On the part of the demon, in regard to those others; secondly, as to these. For it is the demon's custom to be restless unless he causes harm, because he loved sin from the beginning. Hence



*hummentibus*. Loca humentia sunt corda voluptatibus dedita; loca arida sunt qui contemnunt voluptates, qui a prosperitatibus declinant. Et de hoc Ezech. XXXVII, 11: *aruerunt ossa nostra, et periit spes nostra*. Dicit *ambulat*, et explorat quemcumque hominem quem decipiat. Unde pro hoc quod dicitur *ambulat*, sollicitudinem ostendit; I Petr. V, vers. 8: *sobrii estote et vigilate, quia adversarius vester Diabolus tamquam leo rugiens circuit quaerens quem devoret. Quaerens requiem, et non invenit, nisi in locis humentibus*. Ita fuit de Iudaeis, quod exiens a Iudaeis ivit ad gentiles, qui aridi sunt ab humore gratiae divinae; sed non invenit requiem, quia expulsus est, quia verbum Dei receperunt.

*Tunc dicit: revertar in domum meam unde exivi*. Ex verbo isto potestis colligere quod si Diabolus aliquando expellitur ab aliquo, quia agit poenitentiam, non tamen totaliter dimittit eum: sicut de Christo legitur Lc. IV, 13, quod dimisit ad tempus. Hoc ergo est intelligendum, ut semper solliciti sint homines ne revertatur. Et hoc est quod dicit *revertar* et cetera.

*Et veniens invenit eam vacantem*. Hic ponitur occasio ex parte eius qui secundo affligitur. Si volumus ad Iudaeos retorquere, planum est quod cum expelleretur a gentibus, rediit

when he is expelled from anyone, he looks elsewhere to cause vexation. Hence he says, *he walks through dry places seeking rest, but he finds none*. Hence sometimes he does not find rest. Where he does is described in Job (40:21): "Under the lotus plant he lies, in the covert of the reeds and in the marsh." Marshy places are hearts given to voluptuous pleasures; dry places are those who scorn such pleasures but are turned aside by prosperity. Ezekiel (37:11) says of these: "Our bones are dried up, and our hope is lost." He says, *he walks* and seeks out any man he might deceive. Hence the fact that he walks shows his diligence: "Be sober, be watchful. Your adversary, the devil, goes about like a roaring lion, seeking someone to devour" (1 Pt 5:8). *Seeking rest, but he finds none* except in marshy places. So it was that leaving the Jews, he went to the gentiles who are dry of the dew of divine grace; but he did not find rest, because he was cast out, for they received God's word.

(44) *Then he says, 'I will return to the house from which came.'* From these words you can gather that if the devil is ever driven out of a person because he does penance, he does not leave him forever, for it is written of Christ that the devil left him for a time (Lk 4:13). From this we are given to understand that men should always be on their guard, lest he return. And this is why he says, *I will return...*

*And coming, he finds it empty*. Here is presented the occasion for his second harassment. And if we refer it to the Jews, it is plain that when he was

ad Iudaeos. Unde triplex ponitur occasio. Scilicet otiositas; unde dicit *vacantem*; Eccli. XXXIII, 29: *multam malitiam docuit otiositas*. Ideo Hieronymus: semper aliquid boni facito ut te Diabolus inveniatur occupatum. Unde *vacantem*, idest otiosum; Thren. I, 7: *viderunt eam hostes, et deriserunt sabbata sua. Scopis mundatam, quia quod mundatur scopis non mundatur, nisi quia leviter adhaeret*. Unde idem est scopare, quod leviter mundare, et inde scopatio imperfecta mundatio. Item *ornatam* et hoc est superficialis ornatus. Mundatio perfecta debet cum igne fieri, sicut habetur in lege, quod vasa igne debebant mundari. Item illud quod ornatur, aliam habet ex se pulchritudinem, aliam ex ornatu tantum, de qua in Ps. CXLIII, 12: *filiae eorum compositae, circumornatae ut similitudo templi* et cetera. Sed qui volunt esse securi, debent habere pulchritudinem interiorem; Ps. XLIV, v. 14: *omnis gloria eius filiae regis ab intus, in fimbriis aureis, circumamicta varietatibus* et cetera. Sed quando fit ornatus solum in exterioribus, non relinquatur a Daemonibus. Ita est de Iudaeis, quia ipsi servabant sabbata, in quibus magis vacabant a bonis quam a malis. Item totam curam ponebant in minimis legis.

driven from the gentiles, he returned to the Jews. Hence three occasions for his return are presented, namely, idleness; therefore he says, *empty*: "Idleness teaches much evil" (Sir 33:24). Accordingly, Jerome: "Always do something good, so that the devil will find you busy." Hence *empty*, i.e., idle: "The foe gloated over her, mocking at her downfall" (Lam 1:7). *Swept with brooms*, because something cleaned with brooms is not thoroughly cleaned. Hence sweeping amounts to superficial cleaning. A thorough cleaning needs fire, as it says in the Law that vessels should be cleansed with fire. *And ornamented*, i.e., superficially adorned. Something ornamented has its own beauty and a beauty that comes from the adornment: "May our daughters be like corner pillars, adorned as likeness of the temple" (Ps 144:12). But those who would be secure ought to have an inward beauty: "The princess is decked in her chamber with gold-woven robes; in many-colored robes she is led to the king" (Ps 45:13). But when the adornment is only external, one is not left by the devil. So it was with the Jews, for they observed the Sabbath by resting from good more than from evil. They also showed too much concern about the trivial matters of the Law.

*Tunc vadit, et assumit septem alios spiritus nequiores se*. Hic ponitur de secunda vexatione graviori, et ostenditur gravior primo quantum ad numerum; secundo quantum ad durationem; tertio quantum ad effectum. Quantum ad numerum, quia *assumit septem*. Secundum Chrysostomum exponitur ad litteram, quia cum aliquis cadit, et non cavet, tunc deterius accidit ei; Io. V, 14: *ecce sanus factus es; iam noli peccare, ne deterius aliquid tibi*

(45) *Then he goes and brings with him seven other spirits more evil than himself*. Here he deals with the second and more serious harassment. It is shown to be more serious, first, as to the number; secondly, as to duration; thirdly, as to effect. As to number, because *he brings seven*. Accordingly to Chrysostom the literal explanation is that when anyone falls and is not careful, something worse happens to

*contingat.* Secundum Augustinum assumit septem, et hoc dupliciter. Aliquando enim poenitens agit poenitentiam, sed negligenter se habet, et tunc fit proclivior; ad Rom. I, 28: *propter quod tradidit illos dominus in reprobum sensum.* Et per hoc quod dicit septem, universitas vitiorum signatur. Aliter secundum beatum Augustinum: aliqui peccant aliquo peccato, et in statu poenitentiae addunt simulationem. Et sicut septem sunt dona spiritus sancti, sic septem simulationes. Unde primo erant vitia simplicia, tunc adduntur simulationes vitiorum, quae sunt deteriores: et dicuntur septem, vel propter universitatem vitiorum, vel propter sabbatum. Et qui hoc modo peccant, fient perseverantiores in malo, unde dicit *et intrantes habitant ibi*, quia inde recedere nolunt; Jer. VIII, v. 5: *populus in Ierusalem aversus est aversione contentiosa, apprehenderunt mendacium, et noluerunt reverti.* Si exponatur de Iudaeis, patet, quod habitat in eis, et discedere ab eis non vult.

*Et fiunt novissima illius hominis peiora prioribus.* Hic ponitur aggravatio quantum ad effectum. Ad litteram, qui magis punitur, magis aggravatur. Unde II Petr. II, 21: *melius erat viam veritatis non cognoscere, quam post agnitionem retrorsum reverti.* Item quantum ad Iudaeos, quia peius egerunt blasphemando Christum, quam colendo idola. Ideo sequitur *sic erit generationi huic pessimae*, quia deterius erit eis quam unquam fuerit eis in Aegypto.

him: "See, you are well! Sin no more, that nothing worse befall you" (Jn 5:14). According to Augustine he brings seven in two ways: for sometimes a penitent does penance, but then acts negligently; as a result he becomes more prone: "god gave them up to a base mind" (Rom 1:28). By the fact that he says *seven* the entire number of vices is signified. Augustine, however, explains it differently: some commit a certain sin, but in the state of repentance they add hypocrisy. And just as the gifts of the Holy Spirit are seven, so there are seven hypocrisies. Hence they were simple vices at first, then are added the hypocrisies, which are worse. And they are described as seven either on account of the totality of vices or on account of the Sabbath. Those who sin in this way will become fixed in evil; hence he says, they enter and dwell there, because they do not wish to leave: "Why then has this people turned away in perpetual backsliding? They hold fast to deceit, they refuse to return" (Jer 8:5). If it is applied to the Jews, it is clear that he dwells in them and does not wish to depart from them.

*And the last state of that man becomes worse than the first.* This refers to the effect of the harassment. Literally, one who is punished more is harassed more; hence 2 Peter (2:21): "It would have been better for them never to have known the way or righteousness than after knowing it to turn back from the holy commandment." Again, as to the Jews, who acted worse by blaspheming Christ than by worshipping idols. Therefore he concludes: *So shall it be with this evil generation*, because it

will be come worse for them than it was for those in Egypt.

---

**Lectio 4**  
**Reportatio Leodegarii Bissuntini**

**12—4**  
**Mt 12:46-50**

46 ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι. 47 [εἶπεν δέ τις αὐτῷ, ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι.] 48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ, τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; 49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου: 50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

46. As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. 47. And one said unto him: Behold thy mother and thy brethren stand without, seeking thee. 48. But he answering him that told him, said: Who is my mother, and who are my brethren? 49. And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren. 50. For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother.

In parte praecedente dominus confutavit adversarios; nunc commendat discipulos credentes etc. praesentia assumpta matris et fratrum.

In the preceding section Christ answered his opponents; now he uses the presence of his mother and brothers as an occasion for commending the disciples who believed.

Primo ponitur praesentia; secundo denuntiatio; tertio discipulorum commendatio.

First, their presence is noted; secondly, the disciples are commended (v. 48).

Dicit ergo *adhuc eo loquente*. Sed hic est quaestio litteralis, quare Lc. c. VIII, 19, ubi ponuntur eadem verba quae dicta sunt, non ponuntur verba quae sequuntur, sed subditur: *factum est autem cum loqueretur, extollens vocem quaedam mulier* et cetera. Et ita videtur esse contrarietas. Solvit Augustinus: quod absque dubio ita dictum est, ut Matthaeus narrat, quod adhuc eo loquente, idest dum esset in narratione et cetera. Sed potest

(46) He says, therefore, *While he was still speaking*. Here one might ask why it is that in Luke (8:19), where the same words as Matthew's are presented, the words that follow in Matthew are not mentioned; rather Luke (12:27) continues with: "As he said this, a woman in the crowd raised her voice..." So there seems to be a difficulty. Augustine answers: There is not doubt that this event occurred, as Matthew says, while he was

esse quod contigerit quod Lucas dicit, et quod iste: et potest esse, quod Lucas praeoccupet, vel ad ordinem suae memoriae referat.

*Ecce mater eius, et fratres stabant foris et cetera.* De matre nulla dubitatio quin sit illa, de qua dictum est I cap.; de fratribus autem potest esse quaestio. Et quia fit mentio de fratribus, ideo est occasio haeresis, quod cum virgo genuisset Iesum, Ioseph cognovit Mariam et genuit inde filios; quod haereticum est, quia post partum virgo inviolata permansit. Fuit etiam opinio, quod isti essent filii Ioseph de alia uxore. Sed hoc nihil est, quia credimus, quod sicut mater Iesu fuit virgo, sic Ioseph, quia virgini virginem commendavit: et sicut in fine, sic etiam et in principio. Qui sunt ergo isti fratres? Hieronymus dixit quod fratres dicuntur multis modis. Aliqui enim fratres natura, sicut supra I: *Iacob genuit Iudam et fratres eius*. Aliquando fratres qui sunt unius gentis: Deut. XVII, 15: *non poteris constituere regem, qui non sit frater tuus*. Aliquando religione, ut omnes Christiani, ut infra XXIII, 8. Et in hoc inolevit consuetudo quod homines eiusdem religionis dicuntur fratres. Aliquando homines de una parentela, ut Iosue II, 12, *detisque mihi signum ut salvetis patrem meum, et matrem, et fratres*. Aliquando omnes homines, qui ab uno patre, scilicet Deo; Mal. II, 10: *numquid non est pater unus omnium? Numquid non Deus unus creavit nos? Quare ergo unusquisque despicit fratrem suum?* Nullo istorum modorum dicuntur hic fratres domini; ideo uno modo dicuntur fratres, quia consanguinei. Unde Gen. XIII, 8 dixit Abraham ad Lot, *fratres enim sumus*, quamvis Lot nepos esset Abraham. Sic isti fratres erant, quia consobrini erant.

yet speaking. But it is possible that both what Luke says and what Matthew says happened; it is also possible that Luke is anticipating or is presenting events in the order he recalls.

*Behold, his mother and his brothers stood outside...* There is no doubt but that the mother is the person mentioned in ch. 1; but there can be question about the brothers. And because brothers are mentioned, it gave occasion to the heresy that after the virgin gave birth to Jesus, Joseph knew Mary and begot sons of her. This Who was is heretical, because after bearing Christ she remained an immaculate virgin. Another opinion was that these were Joseph's children by another wife. But This is nothing, because we believe that Joseph was a virgin, as the mother of Jesus was, because he entrusted the Virgin to a virgin; and as at the end, so also in the beginning. Who, then, are those brothers? Jerome says that men are called brothers in many ways. Some are brothers by nature, as above (ch. 1): "Jacob was the father of Judah and his brothers." Sometimes members of the same race are called brothers: "You may not put a foreigner over you, who is not your brother" (Dt 17:15); sometimes by reason of religion, as all Christians (below 23:8). And upon this rests the custom of calling all members of the same religious order brothers. Sometimes men born of a common ancestor, as in Joshua (2:12): "Give me a sure sign that you will save alive my father and mother, my brothers and sisters." Sometimes all men, because they come from one father, namely, God: "Have we not all one father? Has not one God created us? Why then are we faithless to one another?" (Mal 2:10). In none of these ways are they called

brothers of the Lord here; therefore, some are called brothers in another way, namely, because of blood-relationship. Hence in Genesis (13:8) Abraham said to Lot: "For we are brothers," although Lot was his nephew. So, they were brothers, because they were cousins of the Lord.

Consequenter ponitur denuntiatio poenitentiae eorum *dixit autem ei quidam: ecce mater tua et fratres tui foris stant quaerentes te*. Quare hoc dixerit, et qua necessitate, exponitur in Luca VIII, 19 quia tanta erat multitudo, quod non poterant intrare. Mystice per matrem significatur synagoga; unde Cant. III, 11: *egredimini, et videte regem Salomonem in diademate quo coronavit illum mater sua*. Et fratres, idest Iudaei, qui foris stant derelinquentes Christum; Iob VI, v. 15: *fratres mei dereliquerunt me*. Quaerunt, sed non inveniunt, ut habetur ad Rom. c. IX, 31: *Israel sectando legem iustitiae, in legem iustitiae non pervenit. At ille respondens et cetera*.

Ponitur responsio Christi: et duo facit. Primo confutat interrogantem; secundo commendat discipulos, ibi *et extendens manum* et cetera. Dicit autem ipse *quae est mater mea et qui sunt fratres mei?* Ex isto loco quidam negaverunt Christum sumpsisse carnem vere, sed phantastice. Unde exponebant: non est haec mater mea, neque hi fratres mei. Quod est contra apostolum ad Gal. IV, 4: *misit Deus filium suum factum ex muliere* et cetera. Item ad Rom. I, 3: *qui factus est ex semine David secundum carnem*. Item dominus eam recognovit in cruce: *mulier, ecce filius tuus*, ut habetur Io. XIX, 26. Chrysostomus. Quare inquit dominus: *quae est mater mea, et qui sunt fratres mei?* Et dicit duo; quorum unum est

(47) *Someone told him, "Your mother and brothers are standing outside, asking to speak to you."* Why he said this and the need for it are explained in Luke (8:19), namely, there was such a crowd that they could not reach him. Mystically, the synagogue is signified by the mother; hence Song of Songs (3:11): "Go forth and behold king Solomon with the crown with which his mother crowned him." And brothers, i.e., the Jews, who stood outside and abandoned Christ: "My brothers have abandoned me" (Jb 6:15). They seek but do not find, as it says in Romans (9:31): "The Jews who pursued the righteousness not based on the Law did not succeed in fulfilling that Law."

(48) *But he replied...* Here he gives Christ's reply and does two things: first, he replies; secondly, he commends his disciples (v. 49). He says, *"Who is my mother and who are my brothers?"* From these words some have denied that Christ truly assumed flesh, but only seemed to. Hence they explained: this is not my mother and these are not my brothers. But this is contrary to the Apostle to the Galatians (4:4): "God sent forth his Son, born of woman..." Again to the Romans (1:3): "Who was descended from David according to the flesh." Furthermore, the Lord acknowledged her at the foot of the cross: "Woman, behold your son" (Jn 19:26). Chrysostom: Why does the Lord ask, "who is my mother and who are my

sanum, aliud non. Dicit enim quod mater et fratres aliquid humanum passi sunt, quia videntes Christum praedicantem, et turbam sequentem, elationem habuerunt; ideo volebant quasi quamdam gloriam habere; ideo dominus voluit ostendere, quod illud quod faciebat, non habebat ex eo quod assumpserat ex matre, sed ex patre. Haec positio partim sana est: nam quantum ad fratres sana est, quia sic habetur Io. c. VII, 5: *neque enim fratres eius credebant in eum*. Sed de matre domini non sana est, quia creditur quod numquam peccavit, nec mortaliter, nec venialiter: de ea namque dicitur Cant. IV, 7: *tota pulchra es, amica mea, et macula non est in te*. Et Augustinus: cum de peccato agitur, nullam prorsus volo de ea fieri mentionem. Solvit ergo aliter Hieronymus, quod iste qui denunciavit, insidiosae denuntiaverat: volebat enim explorare, an ita intenderet spiritualibus, quod non curaret de temporalibus. Ideo affectui respondet. Unde nec matrem plus dilexisset, nisi plus spiritualitatis habuisset. Unde dicit *quae est mater mea?* Non eam matrem esse negat, sed intendit prohibere inordinatum affectum. Unde supra X, 37: *qui amat patrem aut matrem plusquam me non est me dignus*.

Consequenter ponitur commendatio discipulorum. Et primo commendat discipulos; secundo universaliter omnes credentes. Dicit ergo *et extendens manum in discipulos dicit: ecce mater mea*; quasi dicat: plus diligo istos quam affectus matris meae vel fratres; praeponendus enim est affectus spiritus sancti. Et non solum extendit ad istos, sed ad omnes.

brothers"? And he says two things, one of which is sound and the other not. For he says that his mother and brothers experienced something human, for they were elated when they saw Christ preaching and the crowd following. Therefore, they wanted, as it were, to share the glory. Consequently, the Lord wanted to whom that what he was doing did not stem from what he had received from the mother but from the Father. This position is partly sound, for it is sound in regard to the brothers, because John (7:5) says: "For even his brothers did not believe in him." But it is not sound in regard to the mother, because it is believed that she never sinned either mortally or venially; for it is said of her in Song of Songs (4:7): "You are all beautiful, my love, and there is no stain in you." And Augustine: When it comes to sin, I want no mention to be made of her. Jerome answers in another way, namely, he was so intent on spiritual matters, that he paid no attention to temporal. Therefore, he directs his answer to affection. Hence he would not have loved his mother more, unless she possessed more spiritually. So he says, *who is my mother?* He does not deny that she is his mother, but he intends to forbid undue affection. Hence above (10:37): "He that loves father or mother more than me is not worthy of me."

(49) Then he commends the disciples: first, the immediate disciples; secondly, all believers. Therefore, the evangelist says, *And stretching out his hand toward his disciples, he said: "Here are my mother and my brothers."* As if to say: I love them more than the affections of my mother or brothers; for love of the Holy Spirit must rank first. And he extends his hand not only to those but to all.

Unde dicitur *quicumque fecerit voluntatem patris mei qui in caelis est, ipse meus frater, soror et mater est*. Habebat enim generationem caelestem et temporalem: unde praeponit caelestem temporali. Illi enim qui faciunt voluntatem patris mei, illi attinent ei secundum generationem caelestem; unde Io. VIII, 39: *si filii Abrahae estis, opera Abrahae facite*. Ipse enim venit ut faceret voluntatem eius, ut habetur Io. IV, 34: V, 30 et VI, 38. *Frater* dicit quantum ad firmiores, et *soror* quantum ad debiliores. Sed quid est quod dicit *et mater est*? Dicendum quod quilibet fidelis, qui facit voluntatem patris, scilicet qui simpliciter obedit, ille frater est, quia similis est ei, qui voluntatem patris implevit. Qui autem non solum facit, sed alios convertit, generat Christum in aliis, et sic fit mater. Sicut e contra occidit Christum in aliis, qui provocat eos ad malum. Apostolus ad Gal. IV, v. 19: *filioli mei, quos iterum parturio, donec formetur Christus in vobis*.

(50) Hence it says, *Whoever does the will of my Father in heaven is my brother, and sister, and mother*." For he had a heavenly generation and a temporal one, and he places the heavenly ahead of the temporal. For those who do the will of his Father are related to him according to heavenly generation; hence John (8:39): "If you are the sons of Abraham, do the works of Abraham." For he came to do his will, as John says (4:34, 5:30, 6:38). He says, *brother*, to indicate the stronger ones and *sisters* the weaker. But why does he say *is my mother*? I answer that every believer who does the Father's will, i.e., who obeys simply, is a brother, because he is like him who fulfilled the Father's will. But one who not only does that but converts others begets Christ in others and so is a mother. On the other hand, one who incites others to evil kills Christ in others. The Apostle to the Galatians (4:19): "My little children, with whom I am again in travail, until Christ be formed in you."

### Caput 13 Lectio 1

#### Reportatio Leodegarii Bissuntini

### 13—1 Mt 13:1-23

1 ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν: 2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. 3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων, ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά. 5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν

1. The same day Jesus going out of the house, sat by the sea side. 2. And great multitudes were gathered together unto him, so that he went up into a boat and sat: and all the multitude stood on the shore. 3. And he spoke to them many things in parables, saying: Behold the sower went forth to sow. 4. And whilst he soweth some fell by the way side, and the birds of the air came and ate them up. 5. And other some fell upon stony ground, where they had not much earth:



βάθος γῆς. 6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. 7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἐπνίζαν αὐτά. 8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα. 9 ὁ ἔχων ὧτα ἀκουέτω. 10 καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ, διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; 11 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. 12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται: ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθησεται ἀπ' αὐτοῦ. 13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν: 14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία ἡσαΐου ἡ λέγουσα, ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. 15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν: μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς. 16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν. 17 ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφητῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. 18 ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειράντος. 19 παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ: οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. 20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν: 21 οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. 22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων

and they sprung up immediately, because they had no deepness of earth. 6. And when the sun was up they were scorched: and because they had not root, they withered away. 7. And others fell among thorns: and the thorns grew up and choked them. 8. And others fell upon good ground: and they brought forth fruit, some an hundred fold, some sixty fold, and some thirty fold. 9. He that hath ears to hear, let him hear. 10. And his disciples came and said to him: Why speakest thou to them in parables? 11. Who answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. 12. For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. 13. Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand. 14. And the prophecy of Isaias is fulfilled in them, who saith: By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive. 15. For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. 16. But blessed are your eyes, because they see, and your ears, because they hear. 17. For, amen, I say to you, many prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear and have not heard them. 18. Hear you therefore the parable of the sower. 19. When any one heareth the word of the kingdom, and understandeth it not, there cometh the

καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. 23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side. 20. And he that received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy. 21. Yet hath he not root in himself, but is only for a time: and when there ariseth tribulation and persecution because of the word, he is presently scandalized. 22. And he that received the seed among thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless. 23. But he that received the seed upon good ground, is he that heareth the word, and understandeth, and beareth fruit, and yieldeth the one an hundredfold, and another sixty, and another thirty.

Supra proposita est doctrina evangelica, et confutati sunt adversarii, hic ostendit virtutem evangelicae doctrinae; et primum verbis; secundo factis in capite XIV. Et circa primum primo ponuntur circumstantiae doctrinae; secundo Christi doctrina; tertio effectus. Secunda ibi *ecce exiit qui seminat seminare*; tertia ibi *intellexistis haec omnia*? Et primo ponit quatuor circumstantias, scilicet locum, tempus, dispositionem audientium et dispositionem loquentis. Tempus tangit, cum dicit *in die illo*. Ex quo datur intelligi quod tangit ordinem rei gestae. Aliter enim non posset intelligi, nisi *ly die* sumatur pro tempore. Deinde tangitur circumstantia loci, *sedebat secus mare* et cetera. Et hoc potest exponi secundum expositionem litteralem et mysticam. Litteralem tangit Chrysostomus. Quia enim supra dixerat, quod loquente eo ad turbas dixit quidam, *ecce mater tua* etc., ibi exposuerat Chrysostomus quod aliquid humanum senserant, ideo dominus voluit exire, ut eorum, scilicet fratrum, nequitiam reprimeret. Et exivit etiam, ut matri honorem deferret. Unde Ex. XX, 12: *honora patrem et matrem tuam*. Mystice per domum Iudaea intelligitur, de qua exiens propter infidelitatem, venit ad mare, scilicet ad gentes, quae turbatae erant per infidelitatem; infra XXIII, 38: *ecce relinquetur vobis domus vestra deserta*; sicut Ier. XII, v. 7: *reliqui domum meam, dimisi haereditatem meam, dedi dilectam animam meam in manibus inimicorum eius*. Mare dicitur mundus; Ps. CIII, 25: *hoc mare magnum et spatiosum manibus, illic reptilia, quorum*

*non est numerus et cetera. Vel aliter per domum intelligitur interior mens; Sap. VIII, 16: intrans in domum meam, conquiescam cum illa. Unde aliquando exit de secreto contemplationis ad publicum doctrinae. Et congregatae sunt ad eum turbae. Hic ponit auditores: cum enim mens exit ad publicum doctrinae, tunc multi possunt audire et proficere; Eccli. ult., 31: appropinquate ad me, indocti, et congregate vos in domum disciplinae. Deinde ponitur dispositio docentis et audientium; unde dicitur ita ut in naviculam ascendens sederet. Et quare in naviculam? Potest esse ratio litteralis, quia multi auditores erant, ideo voluit eos habere ante faciem, ut melius intelligerent. Omnia enim ante ipsum; Iob XIII, 1: ecce omnia vidit oculus meus. Alia ratio mystica est, quia per navem Ecclesia ex gentibus collecta significatur, ubi sedet per fidem, et docet eos qui stant in littore, scilicet catechumenos, qui parati sunt ad fidem. Vel aliter, quod Iesus in mari, auditores autem in littore stant, in hoc dat exemplum praedicatoribus, quod scilicet non exponant subditos suos periculis. Et hoc significatur Ex. XIII, 17 ss., quod cum Moyses educeret populum suum, non eduxit eos per viam terrae Philistiim, reputans ne forte poeniterent, et reverterentur in Aegyptum. Ideo Iesus in turbine sedit, alios autem extra dimisit; ideo dicitur et omnis turba stabat in littore. Sequitur modus doctrinae et locutus est eis multa in parabolis. Ratio duplex est. Una est, quia per huiusmodi parabolas absconduntur sacra ab infidelibus, ne blasphemant: supra enim dictum est: nolite sanctum dare canibus: ideo quia multi blasphemabant, ideo voluit loqui in parabolis. Unde Lc. VIII, 10: vobis datum est nosse mysterium regni Dei, ceteris autem in parabolis. Secunda ratio est, quia per huiusmodi parabolas homines rudes melius docentur. Unde homines, scilicet rudes, quando divina sub similitudinibus explicantur, melius capiunt, et retinent. Ideo dominus loqui voluit in parabolis, ut melius memoriae commendarent. Quia enim noverat quod digni doctrinam suam reciperent, voluit eam sic tradere, ut magis memoriter tenerent; in Ps. LXXVII, 2: aperiā in parabolis os meum. Et quare multas proposuit parabolas? Ratio una est, quia in multitudine hominum diversi diversimode sunt affecti; ideo diversificare debuit, ut congrueret diversis affectibus. Alia ratio est, quia spiritualia semper sunt occulta; ideo per temporalia non plene manifestari possunt, ideo per diversa habent manifestari; Iob XI, 5: utinam loqueretur Deus tecum, et aperiret labia sua tibi, ut ostenderet tibi secreta sapientiae. Exiit qui seminat seminare et cetera. Hic ponitur parabolica doctrina. Et intendit tria. Primo ponit impedimentum evangelicae doctrinae; secundo profectum; tertio dignitatem. Secunda ibi simile est regnum caelorum fermento etc.; tertia ibi simile est regnum caelorum homini quaerenti bonas margaritas et cetera. Circa primum primo ponit impedimenta ab intra; secundo quae ab extra, in sequenti parabola. Prima*

in tres: quia primo ponitur parabola; secundo assignatur; tertio exponitur. Secunda ibi *et accedentes discipuli* etc.; tertia ibi *vos ergo audite parabolam seminantis*. In prima tria facit. Primo describitur studium seminantis; secundo impedimentum seminis; tertio fructus. Secunda ibi *et cum seminat, quaedam ceciderunt secus viam* etc.; tertia ibi *alia vero ceciderunt in terram bonam* et cetera. Dicit ergo *exiit qui seminat seminare*. Qui exit est Christus. Exit enim tripliciter. Ab occulto patris, non mutans locum. Item exiit a Iudaea ad gentes. Item a profundo sapientiae ad publicum doctrinae. *Exiit ergo qui seminat*, scilicet semen doctrinae. Unde Christus seminat sicut baptizat, ut habetur Io. IV. Semen enim est principium fructus. Unde omnis bona operatio est a Deo; Phil. I, 6: *qui incepit in nobis opus bonum, perficiet* et cetera. Et in hoc removetur error dicentium quod initium boni operis est a nobis; quod falsum est. Unde Gregorius: in vanum laborat praedicator, nisi intus insit gratia salvatoris. Unde dicit *exiit qui seminat seminare* et cetera. Videtur ista involvere verba; sed non involvit, quia seminator exiit aliquando ad seminandum, et aliquando ad metendum; sic Christus in principio exit ad seminandum; Prov. c. XI, 18: *seminanti iustitiam merces fidelis*. *Exiit ergo qui seminat seminare*. Et quid? Semen suum. Quidam enim exeunt seminare iniquitatem; Iob IV, 8: *vidi eos qui operantur iniquitatem, et seminant dolores, et metunt eos*. Sed iste exiit seminare semen suum. Istud semen est verbum Dei, quod procedit essentialiter. Unde est verbum patris; Eccli. I, 5: *fons sapientiae verbum Dei*. Sed quid facit? Similes ei a quo procedit, quia facit filios Dei; Ps. LXXXI, 6: *ego dixi: dii estis, et filii excelsi omnes*. Io. X, 35: *illos dixit deos ad quos sermo Dei factus est*. Et ibid. c. I, 12: *dedit eis potestatem filios Dei fieri*. *Exiit ergo* et cetera. Sed videamus de impedimento seminis. Tripliciter enim impeditur, quia tria requiruntur. Requiritur enim quod memoria conservetur. Unde Prov. VI, 21: *liga eas in corde tuo iugiter*. Secundum est, quod radicetur per amorem; Ps. CXVIII, 140: *ignitum eloquium tuum vehementer, et servus tuus dilexit illud*. Tertio requiritur sollicitudo; I ad Tim. VI, 11: *sectare iustitiam, pietatem, fidem, caritatem, patientiam, mansuetudinem* et cetera. Haec tria per tria tolluntur. Memoria per vanitatem; amor, sive caritas, per duritiam; sollicitudo per germinationem vitiorum. Unde dicit *et dum seminat, quaedam ceciderunt secus viam*. Via patens est omni viatori, sic cor quod cuilibet exponitur cogitationi; Ez. XVI, 25: *ad omne caput viae aedificasti signum prostitutionis tuae, et abominabilem fecisti decorem tuum*. Unde quando in corde vano et instabili cadit verbum Dei, cadit secus viam, et subiacet duplici periculo. Sed Matthaeus non ponit nisi unum, scilicet *volucres caeli comederunt illud*. Lucas vero ponit duo, videlicet quia conculcatur, item rapitur a volucribus. Sic quoniam vani recipiunt verbum Dei, conculcatur

per vanam cogitationem, vel pravam societatem. Quare multum gaudet Diabolus, quando potest auferre et conculcare semen istud. Habacuc I, 13: *quare respicis contemptores, et taces impio conculcante iustiores se?* Secundum est cordis duritia; Iob penult., 15: *cor eius indurabitur quasi lapis, et stringetur quasi malleatoris incus.* Et hoc opponitur caritati, quia amoris est liquefacere; Cantic. V, 6: *anima mea liquefacta est, ut dilectus locutus est* et cetera. Durum enim est quod est in se constrictum, et propriis metis arctatum. Amor facit transferre amantem in amatum: unde diffunditur. Dicit ergo *alia ceciderunt in petrosa loca* et cetera. Ez. XXXVI, 26: *auferam a vobis cor lapideum et dabo vobis cor carneum.* Aliqui enim sunt qui ita habent cor privatum omni amore, quod omni carne carent. Aliqui vero habent bonum affectum, sed parum habent: unde non habent profundum. Habere profundum est, quum finis et affectus est profundus. Ille ergo habet profundum amorem, qui omnia diligit propter Deum, et nihil praeponit amoris Dei. Unde aliqui bene delectantur in Deo, sed magis in aliis rebus: et isti non sunt liquefacti: et tales non habent terram multam. Et per terram significatur mollities. Unde sumitur pro mente indurata. Sequitur *et continuo exorta sunt* et cetera. Quia illi qui profunde cogitant, diu cogitant; sed qui non profunde, statim in opus prorumpunt. Unde cito exeunt; Is. XVIII, 5: *ante messem enim totus effloruit, et immatura perfectio germinavit.* Unde cito audiunt, sed non radicanter in illo, quia non habent altitudinem terrae amoris et caritatis. Ad Eph. III, v. 17: *in caritate radicati et fundati* et cetera. Tertium est destructio fructus, quia si magis amat divitias, cum tempus venit tribulationis, accipit quod magis amat. Unde *sole orto aestuaverunt* etc., scilicet per impotentiam. Apoc. XIII, 10: *qui in gladio occiderit, oportet eum gladio occidi, hoc est patientia iustorum.* Et quia non habebant radicem, aruerunt, quia Deus non erat radix. Ps. XXI, 16: *aruit tamquam testa virtus mea.* Aliquando in Scriptura petra accipitur pro bono, aliquando pro malo. Similiter terra et sol. Unde aliqui sunt qui afficiuntur bene, sed post negligenter se habent. Non autem sic Paulus qui dicebat, *castigo corpus meum, et in servitutem redigo* et cetera. *Alia autem ceciderunt in spinas.* Spinae autem sunt sollicitudines, irae, rixae, et huiusmodi; Ier. IV, 3: *nolite serere super spinas;* Prov. XXIV, 30: *per agrum hominis pigri transivi;* et sequitur: *et operuerant superficiem eius spinae. Et creverunt spinae, et suffocaverunt ea.* Sed posset aliquis dicere: stultitia fuit seminantis. Potest dici, quod si fieret sermo de terra sensibili, verum esset; sed fit mentio de spirituali, ideo non valet, quia ad diversas materias retorquetur. Positis impedimentis, agitur de seminis fructu *alia ceciderunt in terram bonam, et dederunt fructum.* Terra quae non secus viam, quae non petrosa, quae non spinosa, est terra bona, scilicet cor bonum; et si ibi seminatur, fructum affert; Ps. LXXXIV, v. 13: *dominus dabit benignitatem,*

*et terra nostra dabit fructum suum. Sed quem? Aliud centesimum, aliud sexagesimum, aliud trigesimum.* Quidam retorquent istud ad praemium quod est in caelo, quia quidam habent centesimum et cetera. Sap. III, 15: *bonorum labiorum gloriosus est fructus.* Alii retorquent fructum trigesimum ad fidem Trinitatis, sexagesimum ad fructum boni operis, centesimum ad contemplationem caelestium. Sed hoc non potest esse, quia auditor est qui facit fructum. Item praemium recipitur. Unde oportet retorqueri ad perfectionem iustitiae. Fructus igitur est proprie ultimum quod expectatur in arbore: sic fructus iustitiae qui habetur ex praedicatione. Et haec est centesima etc., quia triplex est perfectio, minor, maior et media, ita quod centesima martyrum, sexagesima virginum, trigesima est coniugatorum. Et quare? *Quia* et cetera. Sed perfectio virginum sexagesima, quia tunc debent vacare a malitia; ideo haec perfectio est virginum et quiescentium, qui separati sunt a mundo. Per trigesimum perfectio militantium in hac vita, quia tales apti sunt ad bellum. Alii assignant per computationem in manu etc. ut in Glossa habetur. Aliter potestis secundum numerum numerorum. Semen enim fructificat in perfectione. Videatis ergo quod semen est mandatum Dei: trigesimus numerus ex trinario et denario componitur, sexagesimus ex sex et decem, centesimus ex ductu denarii in seipsum. Ternarius est numerus completus, et habet communem perfectionem; senarius similiter est numerus perfectus, quia nihil deest ei, habet enim perfectionem integritatis; denarius est numerus perfectus, quia est primus limes numerorum, unde habet perfectionem finis. Sic triplex est perfectio. Communis iustitia, et sic est perfectio trinario, quae habetur per tricenarium numerum; sed cum plus habet ultra communem, tunc dicitur facere sexagesimum fructum; sed quando perfectus est, et iam praegustat suavitatem, tunc pervenit ad centesimum fructum. Vel aliter secundum Augustinum, secundum quod tripliciter homines se habent ad tentationes. Quidam enim graviter tentantur, sed resistunt fortiter; et hi habent fructum trigesimum. Alii parum tentantur, sed surgunt; et hi habent sexagesimum. Centesimum vero habent qui iam in quieta pace manent. Et quia hoc parabolice dictum est, ideo subdit *qui habet aures audiendi*, scilicet cordis interius *audiat* per intellectum. *Et accedentes discipuli* et cetera. Supra posita est parabola, hic assignatur ratio: et circa hoc ponuntur duo hic. Primo ponitur interrogatio discipulorum; secundo responsio, ibi *qui respondens* et cetera. Dicit ergo *accedentes discipuli dixerunt ei*. Incidit quaestio litteralis: quoniam ipse erat in navicula, quomodo ergo accesserunt ad eum? Sciendum quod ipsi erant in navicula cum Christo; accesserunt autem per sollicitudinem mentis, vel etiam corporaliter, quia cum parum distarent ab eo, venerunt magis prope: vel cum essent extra, venerunt ad eum. Sic nos,

si velimus accedere ad eum, illuminabimur; Ps. XXXIII, 6: *accedite ad eum, et illuminamini*. Et duo attenduntur. Primo datur exemplum non importune interrogandi; unde dum doceret turbas, non interrogaverunt eum; Eccle. c. III, 7: *tempus tacendi, et tempus loquendi. Quare in parabolis loqueris eis?* Item hic considerandum est, quod debet semper fieri quod de salute hominum est. Unde sequitur responsio *qui respondens ait illis*. Et primo ponitur Dei ordinatio; secundo quaedam ratio assignatur. Dicit, ideo dico quod in parabolis loquor, *quia vobis datum est nosse mysterium regni caelorum, illis autem non est datum*: in quibus verbis tria ponuntur. Primo quod quidam sunt intelligentes, quidam non. Et non est attribuendum alicui, sed Deo ordinanti; ideo datum est vobis, aliis non. Et ideo est divina ordinatio. Item magnae utilitatis est, quia est quaedam notificatio beatitudinis: unde magna est utilitas, inquantum dat vobis cognitionem de mysteriis divinis; Ier. IX, 12: *quis est vir sapiens qui intelligat hoc, et ad quem verbum oris domini fiat, ut annuntiet illud?* Item est signum divini amoris; Io. XV, 15: *vos autem dixi amicos, quia omnia quaecumque audivi a patre meo, nota feci vobis*. Item hoc fit ex dono, non ex merito; Phil. I, 29: *quia vobis datum est pro Christo non solum ut in eum credatis, sed ut etiam pro illo patiamini*. Et hoc est *mysterium regni caelorum* Dei, et hoc a Deo; I ad Cor. IV, 7: *quid autem habes, quod non accepisti? Qui enim habet, dabitur ei et abundabit*. Aliquid enim est quod habet homo cui datur. Et quid est illud? Dicendum quod quatuor sunt praeparatoria ad hoc quod detur aliquid. Primum est desiderium. Unde si vis habere scientiam, praeoccupat desiderium, ut habetur Sap. VI, v. 21: *concupiscentia sapientiae deducit ad regnum perpetuum*. Et supra VII, 7: *petite, et accipietis*. Unde *qui habet, desiderium, dabitur ei, et abundabit*, quia ipse est qui dat abundanter omnibus, et non impropere, Iac. c. I, 5. *Qui autem non habet*, et si aliquam videatur habere aptitudinem ad sapientiam, vel iustitiam, et sit tepidus id quod videtur habere, et non habet, *auferetur ab eo*. Unde Chrysostomus: si vides tepidum, debes admonere quod desistat: et si non vult, dimitte eum. Apoc. III, 16: *utinam calidus esses, aut frigidus; sed quia tepidus es, et nec frigidus, nec calidus, incipiam te evomere ex ore meo*. Secundum quod requiritur est studium; et haec est expositio Remigii. Unde qui habet bonum ingenium, et non studet, non proficiet. Unde qui habet studium, illi dabitur sapientia, et abundabit; Prov. II, v. 4: *si quaesieris eam quasi pecuniam, et sicut thesauros effoderis illam, tunc intelliges timorem domini, et scientiam Dei invenies. Qui autem non habet, studium, quod videtur habere, scilicet ingenium naturale, non proficiet, sed auferetur ab eo*. Tertium quod requiritur est caritas: quia caritas omnium virtutum radix est et omnium bonorum operum. Apostolus ad Eph. III, 17: *in caritate radicati et fundati*. Unde si habes, scilicet caritatem, prorumpes in

omne opus bonum; apostolus I Cor. XIII, 4: *caritas patiens est, benigna est*. Unde si non habes, totum siccatur. Unde quodcumque bonum habet homo sine caritate, nihil est, quia *qui non diligit, manet in morte*, I Io. III, 14. Quantum quod requiritur, est fides, quia qui fidem non habent, alia bona parum valent; Sap. I, 2: *apparet autem eis qui fidem habent in illum*. Et Rom. X, 10: *corde creditur ad iustitiam, ore autem confessio fit ad salutem*. Et qui non habet iustitiam fidei, id quod videtur habere, sive naturale, sive morale, auferetur ab eo. Apostolus ad Rom. XIV, 23: *omne quod non est ex fide, peccatum est*. Dico ergo quod datum est vobis, quia vos habetis fidem, illis autem non est datum. Sed hic cavendum est de quodam errore, quia videtur quod ex studio et bonis naturalibus possemus acquirere gloriam aeternam. Sed Paulus dicit: *quid habes quod non accepisti?* Unde et desiderium, et studium, et caritas, et fides, omnia haec sunt a Deo. *Ideo in parabolis loquor eis* et cetera. Hic adaptat ad propositum; et duo facit. Primo applicat quantum ad Iudaeos; secundo quoad apostolos, ibi *vestri autem beati oculi* et cetera. Et primo duo facit. Primo adaptat ne ex odio videretur dicere; secundo inducit auctoritatem, ibi *et adimpletur in eis prophetia Isaiae*. Notate quod monens ad salutem, manifestat doctrinam suis actibus. Unde Act. I, 1: *coepit Iesus facere et docere*. Et Io. XV, 24: *si opera non fecissem quae nullus alius fecit, peccatum non haberent*. Item: *si locutus non fuisset eis, peccatum non haberent*. Unde ante sine parabolis locutus est eis, sed modo post operationem miraculorum *in parabolis loquor eis, quia videntes non vident*. Vident miracula, non vident effectum. Vel sic *videntes*, scilicet exterius, non vident interius. Is. XLIII, v. 8: *educ foras populum caecum, et oculos habentem, surdum, et aures ei sunt* et cetera. *Et audientes non audiunt, nec intelligunt*. Audiunt verba quibus excitari deberent ad bonum, tamen non audiunt, idest non habent effectum; Ez. II, 7: *si forte audiant et quiescant*. Et ibid. XXXIII, 31: *in canticum oris sui vertunt illos*. Et quid est quod non vident? Quia non intelligunt; Ps. LXXXI, 5: *nescierunt, neque intellexerunt, in tenebris ambulant*. Consequenter inducitur auctoritas Isaiae prophetae. *Et adimpletur in eis prophetia Isaiae dicentis: auditu audietis, et non intelligetis* etc., quod scribitur Is. VI, v. 9; sed ibi dicitur imperative, hic praenunciative. Ibi: *audite audientes, et nolite intelligere, et videte visionem, et nolite cognoscere*. Et tanguntur tria. Primo Iudaeorum duritia; secundo causa; tertio illius causae effectus. Secunda ibi *incrassatum est enim cor populi huius*; tertia ibi *ne quando videant* et cetera. Et quia duo dixerat, scilicet de auditu et de visu; ideo duo dicit *audietis*, auditu scilicet exteriori, audietis doctrinam Christi *et non intelligetis*, mysteria; Ps. XXXV, v. 4: *noluit intelligere ut bene ageret*; Osee c. IV, 6: *quia tu scientiam repulisti, repellam te, ne sacerdotio fungaris mihi. Et videntes videbitis, et non videbitis*. Videbitis carnem Christi visu



exteriori, et non considerabitis virtutem eius. *Palpavimus sicut caeci parietem, et quasi absque oculis attrectavimus*, etc., Is. LIX, 10. Sequitur ratio *incrassatum est enim cor populi huius* et cetera. Quia enim de auditu fecerat mentionem, et intelligere proprie est mentis; ideo *cor populi huius*, idest mens, *incrassatum est*, idest excaecatum. Quare? Quia sicut ad visionem corporalem puritas requiritur, sic ad spiritualem. Unde intellectus dicitur vis superior, quoniam maxime spiritualis. Incrassatur intellectus, quando applicatur grossis et terrenis, sed quando abstrahitur, subtiliatur, sicut in apostolis; II ad Cor. IV, 18: *non contemplantibus nobis quae videntur, sed quae non videntur*. Unde isti non considerabant nisi terrena. *Animalis homo non percipit quae sunt spiritus Dei*, apostolus I ad Cor. II, 14; Deut. XXXII, 15: *incrassatus, impinguatus, dilatatus, dereliquit Deum factorem suum, et recessit a Deo salutari suo*. Item sciendum quod quando homo audit quae non placent, non potest de facili intelligere: ergo isti male intelligebant, quia eis non placebant verba sua. Ideo dicitur: *et auribus graviter audierunt*, Io. VI, 61: *durus est hic sermo, et quis potest hunc audire? Et oculos suos clausuerunt* et cetera. Contingit quod aliquis habet oculos, et non videt, quia claudit oculos: unde ipse sibi facit impedimentum. Aliqua vero sunt ita occulta, ut nisi multum infigat intuitum, non potest videre; sed si res sit in medio, sicut paries, non potest homo non videre nisi claudat oculos. Ideo si dominus non fecisset miracula aperta, non esset mirum si non crederent; sed apertissima fecit, ideo ipsi cognoscerent, nisi clauderent oculos; Dan. XIII, 9: *declinaverunt oculos suos, ut non viderent caelum* et cetera. Unde notandum quod in ista obduratione causa per se est homo, Deus vero non indurat nisi in non impartiendo gratiam. Deus ergo indurat, quia non dat gratiam; sed homo quia imponit sibi impedimentum lumini. Ideo istis imputatur quod oculos clausuerunt. *Ne quando videant oculis*. Hic ponitur damnum quod consequuntur. Unde potest intelligi dupliciter. Ita quod ly *ne quando* referatur ad totum sequens, ut sit sensus: ita clausuerunt oculos, ne quando etc., et hoc modo intelligitur quod sit ex eorum malitia, quidam enim peccant ex infirmitate, quidam ex industria, sive ex certa malitia. Unde isti hoc attendentes clausuerunt oculos ne intelligant; unde tacita est eorum malitia. *Ne convertantur, et sanem eos*, scilicet si convertantur; Ier. III, 14: *convertimini, filii revertentes* et cetera. Et haec expositio est Chrysostomi. Et ponuntur tria: *ne videant, ne audiant, ne corde intelligant*, et respondent tribus supradictis. Augustinus aliter exponit dicens *ne quando videant*, cum modo non videant oculis, *et auribus audiant, et corde intelligant, et convertantur, et sanem eos*. Unde dicit Augustinus quod possent haec verba habere duplicem sensum, quia aliquando ponitur *ne quando* pro eo quod est ut possit accidere, ut habetur II ad Tim. II, 25: *ne*

*quando det illis Deus poenitentiam ad cognoscendam veritatem.* Aliquando vero ponitur pro eo quod est ne possit contingere, idest hoc contingeret nisi argueremus et cetera. Et quid est ergo quod dicit *incrassatum est*? Solvit Augustinus quod aliquando contingit quod homo superbus est, et videtur ei, quod sit valde bonus; et permittit dominus cadere in alia peccata ut sanet eum a superbia sua. Tales sunt praesumptuosi, de quibus Rom. X, 3: *ignorantes Dei iustitiam, et suam quaerentes statuere, iustitiae Dei non sunt subiecti.* Quia igitur isti superbi erant, ideo permisi ut excaecarentur, ut videant et audiant, et sanem eos. Et haec expositio habetur ex littera Marci c. IV, 12. Sed littera Ioannis XII, 40 contradicit quia ibi dicit, *propterea non poterant credere, quia Isaias dixit: excaecavit oculos eorum; et induravit cor eorum, ut non videant oculis, et non intelligant corde, et convertantur, et sanem eos.* Non ergo sunt excaecati, ut crederent, sed ut non crederent. Sed, secundum Augustinum, hic est quaestio gravis, quia si excaecati sunt, ut non credant; ergo non debet eis imputari. Solvit Augustinus: possumus dicere, quod hoc quod excaecati sunt, ex praecedentibus peccatis meruerunt. Rom. I, 21: *obscuratum est insipiens cor eorum; dicentes enim se esse sapientes, stulti facti sunt,* et sequitur post, *propter quod Deus tradidit eos* et cetera. Ideo propter peccata induravit, et aures aggravavit, non indurando, sed non impartiendo gratiam propter peccata eorum. Et possumus aliter dicere, secundum Augustinum: *incrassatum est cor populi huius;* ut non videant, et convertantur, scilicet statim, sed permanentes crucifigant Christum, et post videntes miracula convertantur. Et dicit Augustinus quod videtur haec sententia extorta, si non videmus ita accidisse de facto. Aliqui enim non reducuntur ad humilitatem nisi in grave peccatum cadant: sic dominus istis fecit. *Vestri autem beati oculi qui vident, et aures vestrae quae audiunt* et cetera. Supra ostendit dominus miseriam Iudaeorum qui videntes non videbant, hic ostendit beatitudinem apostolorum qui videbant et audiebant. Et primo ostendit beatitudinem; secundo signum ostendit, ibi *amen quippe dico vobis* et cetera. Dicit ergo, quod videntes non vident, *sed vestri oculi sunt beati.* Sed si istud referatur ad oculos exteriores et aures, ita beatificantur oculi Iudaeorum sicut apostolorum. Ideo dicit Hieronymus quod oportet intelligere duplices oculos, scilicet exteriores, quibus communiter omnes viderunt: et de his non loquitur; vel interiores, quibus apostoli soli viderunt. Ad Eph. I, 17: *det vobis spiritum sapientiae et revelationis in agnitione eius illuminatos oculos cordis.* Unde similiter et sunt aures quaedam exteriores, quaedam interiores, de quibus supra: *qui habet aures audiendi, audiat.* Is. I, 5: *dominus mihi aperuit aurem, ego autem non contradico, retrorsum non abii.* Beatitudinem tribuit in videndo, quia haec beatitudo in via non consistit nisi in participatione beatitudinis

aeternae, quae consistit in visione: in visione enim Dei est gloria hominis; Ier. IX, 23: *non gloriatur sapiens in sapientia sua*; et sequitur, *sed gloriatur qui gloriatur, scire et nosse me*. Deinde ponit signum *amen quippe dico vobis* et cetera. Dicit Augustinus: beatus est qui habet omnia quae vult. Unde beati quibus sunt data omnia quae antiqui voluerunt, scilicet prophetae et iusti. Quilibet enim iustus rex est; unde habetur Prov. XX, 8: *rex qui sedet in solio, dissipat omne malum*. Et hoc est ideo, quia *cupierunt videre quae videtis*. Si ergo illi desideraverunt, et non habuerunt, et vos habetis: ergo iam quamdam participationem beatitudinis percipitis. Sed quid est quod dicit *et non viderunt*? Nonne habetur Io. VIII, 56: *Abraham desideravit videre diem meum, vidit, et gavisus est*? Item Isaiae VI, 1: *vidi dominum sedentem super solium excelsum et elevatum*. Et idem de passione; unde cap. LIII, 2: *vidimus eum, et non erat aspectus*. Una solutio est quod aliqui viderunt, aliqui non. Sed, ut dicit Hieronymus, periculosum est hoc dicere. Vel aliter, quod viderunt, sed non ita manifeste. Ad Eph. III, 5: *quod aliis generationibus non est agnitus filiis hominum, sicut nunc revelatum est sanctis apostolis*. Vel aliter, quod totum referatur ad visionem et auditum praesentiae corporalis, quia videre in carne desiderabile fuit iustis. Exemplum habetur in Simeone, Lc. II, 10. Unde *vestri oculi sunt beati qui vident* et cetera. Et nonne Iudaei viderunt? Dico quod de ipsis dicitur quod non vident, quia solum exterius vident. Sed contrarium habetur in Io. XX, 29, ubi dicitur: *beati qui non viderunt et crediderunt*. Dicendum, quod est beatitudo rei, quae habetur per participationem, et beatitudo spei, quae habetur in merendo. Unde beati qui non viderunt beatitudine spei sive meriti, et beati qui vident beatitudine rei sive participationis; unde de Abraham dicitur Io. VIII, v. 56: *exultavit ut videret diem meum; vidit, et gavisus est. Vos autem parabolam seminantis* et cetera. Hic ponitur expositio. Et primo concludit, quod ipsi erant digni; secundo exponit. Dicit ergo *vos ergo audite* etc., quia scilicet estis digni vos audire, et non solum audire, sed per me audire; Prov. I, 5: *audiens sapiens sapientior erit. Omnis qui audit verbum regni* et cetera. Hic exponit; et quia fecerat mentionem de duplici terra, ideo primo exponit quod dixerat de terra mala, secundo de terra bona, ibi *qui vero in terram bonam seminatus est* et cetera. Item, in terra mala posuerat tres differentias, quia quaedam secus viam quaedam in petrosa, quaedam in spinosa. Et hoc exponit. Et ad huius intellectum debetis scire, quod audire verbum Dei debet habere effectum unum, ut infigatur in corde unde: *beatus qui in lege domini meditatur die ac nocte*, Ps. I, 2. Alibi *in corde meo abscondi eloquia tua, ut non peccem tibi*. Item alius effectus est ut perducatur in opus. In quibusdam enim impeditur primus, in quibusdam secundus. De primo ponitur. Et sciendum quod littera habet

interpositionem, et debet sic intelligi. *Omnis qui audit verbum regni, et non intelligit, venit malus, et rapit quod seminatum est in corde eius.* Et hic est qui est secus viam. Et quare non intelligit? Quia *venit malus homo* etc., unde *omnis qui audit verbum regni*, idest Christi praedicantis regnum caelorum, quia Christus solum regnum Dei praedicavit: Moyses enim terrenum regnum praedicavit. Unde Petrus, Io. VI, 69: *domine, ad quem ibimus? Verba vitae aeternae habes.* Aliqui, sicut infideles, non audiunt; Is. LXV, 12: *locutus sum, et non audivistis* et cetera. Aliqui sunt qui audiunt; *beati qui audiunt verba Dei*, Lc. XI, 28. *Sed non intelligit.* Glossa: quia audit non ex affectu unde non recondit in corde. Ps. XXXV, 4: *noluit intelligere ut bene ageret.* Et quid erit de isto? Capitur a furibus, quia detinetur mens a cogitationibus, et ita rapitur; et hoc est quod dicit *venit malus*, scilicet Diabolus, quia malus non natura, sed perversitate: *et rapit*, scilicet occulte, seducendo, et inducendo vanam cogitationem, *quod seminatum est in corde eius*, scilicet semen: *hic est qui seminatus est secus viam.* Seminatus aliquando nominat quod seminatur, aliquando agrum qui seminatur: unde cum dicit *quod seminatum est*, intelligitur semen; cum vero dicitur *qui seminatus est*, intelligitur ager. Homo enim dicitur ager, de quo agro habetur Prov. XXIV, 27: *diligenter exerce agrum tuum* et cetera. Et quomodo secus viam? Quoniam non custoditur, contra illud Prov. IV, 23: *omni custodia serva cor tuum, quoniam ex ipso vita procedit.* Sic homo dicitur seminatus secus viam, qui verbum recipit, sed non custodit. Secundus effectus est producere in opus; unde Iac. I, 22: *estote factores verbi, et non auditores tantum.* Effectus autem iste impeditur per prospera et adversa. De eo qui impeditur per adversa dicit *qui autem super petrosa seminatus est* et cetera. Primo ergo ponit principium boni; secundo occasionem mali, ibi *non habent autem in se radicem*; tertio malum, ibi *facta autem tribulatione* et cetera. Petra est malum cor, in quod non potest penetrare verbum, sicut in terra petrosa, et ubi est parum de terra; sic aliqui non exponunt cor suum penetrabile. Tunc enim dicitur penetrabile, quando nihil praeponit verbo, ita quod verbum habeat ut radicem principalem. Unde Ez. XI, 19: *auferam a vobis cor lapideum* et cetera. *Hic verbum audit, et continuo cum gaudio suscipit illud*, ideo delectatur de iustitia, et pronus fit ad bonum. Ad Gal. III, 5: *qui tribuit vobis spiritum sanctum, operatur in vobis virtutes.* Et sic delectatur; sed non potest figi, quia *radicem non habet*, quia in lapide seminatur. Radix autem caritas est. Ad Eph. c. III, 17: *in caritate radicati et fundati* et cetera. *Sed temporalis est*, et ad tempus gaudet; Eccli. VI, 10: *est amicus socius mensae, et non permanebit in die necessitatis.* Haec est ergo occasio, quia non habet radicem. Et quomodo est? Quia male figitur. Unde dicit *facta tribulatione et persecutione propter verbum* etc., ut quando occurrunt

adversantes contra fidem, et tribulationes per interiores vel exteriores adversitates propter doctrinam verbi, vel propter fidem *continuo scandalizantur*, quia a fide resiliunt; Ps. CXVIII, 165: *pax multa diligentibus legem tuam, et non est illis scandalum*. Ille qui perseverat, est amicus. Et dicit *continuo*: quia etsi caritatem habeant, ex multa tribulatione possent scandalizari. Sed quando continuo ex parva tribulatione quis scandalizatur, non est radicans in caritate; unde I ad Cor. X, 13: *fidelis Deus, qui non permittit hominem tentari ultra quam possit, sed faciet etiam cum tentatione proventum*. Et ad Hebr. XII, 4: *nondum enim restitistis usque ad sanguinem*. Et secundum Hieronymum *continuo*, quia distanter inter istum et illum. *Qui autem seminatus est in spinis* et cetera. Hic ponitur impedimentum bene fructificandi, quod aliquando fit ex prosperitatibus, et aliquando ex adversitatibus; unde dicit *qui autem in spinis seminatus est, hic est qui audit verbum Dei*. Istae spinae sunt sollicitudines huius saeculi; sicut enim spinae pungunt, et non sinunt hominem quiescere, sic nec istae sollicitudines. Ideo nolite seri super spinas. Sollicitudo huius saeculi et fallacia divitiarum suffocat verbum. *Sollicitudo* quoad futura, *fallacia divitiarum*, quoad praesentia: unde cum abundant divitiae, fallaces sunt; I ad Tim. VI, 17: *divitibus huius saeculi praecipe non sublime sapere neque sperare in incerto divitiarum*. Item cum desiderantur, fallunt quantum ad satietatem, quia non satiant. Item sollicitant; ideo dominus apostolis suis prohibet, *nolite solliciti esse quid manducetis, aut bibatis*, supra VI, 31. *Suffocat verbum*. Superius dixit *aruit*, hic *suffocat*. Scitis enim quod candela potest extinguere vel propter defectum humoris, et tunc arescit: aliquando propter superfluitatem, et tunc suffocatur; sic et vita naturalis, quae fundatur in calido et humido, potest deficere propter abundantiam humoris, vel propter defectum. Similiter tribulationes aliquando subtrahunt humores consolationis praesentis, et tunc redditur instabile, et arescit: aliquando accrescunt, et tunc suffocatur; ideo semen est sine fructu; unde dicit *et sine fructu efficitur*. Ad Rom. VI, 21: *quem ergo fructum habuistis in illis in quibus nunc erubescitis?* Et sequitur, *servi autem facti Deo, habetis fructum vestrum in sanctificationem*; ad Eph. V, 9: *fructus enim lucis in omni bonitate, et iustitia, et veritate*. *Qui vero in terram bonam seminatus est* et cetera. Exposita triplici differentia ad malum, subiungit ad bona, quam distinguit per tres effectus, quia primo *audit*, item plus *et intelligit*, item *fructum affert*, et *facit aliud quidem centesimum, aliud autem sexagesimum, aliud vero trigesimum*. Exponatur sicut supra. Sciendum tamen quod Augustinus Lib. II, cap. 23 de Civ. Dei, ponit expositionem quorundam qui volebant sic interpretari, quia in die, cum dominus veniet ad iudicium, multi sancti orabunt pro multis; et secundum quod erunt meliores, plures eis dabuntur. Unde quibusdam dabuntur triginta,

quibusdam sexaginta, quibusdam centum. Sed hoc est contra fidem: quia peccata mortalia non dimittentur, quia sine caritate non possunt dimitti; unde mortalia contraria sunt caritati, venialia non: ideo et cetera.

### Caput 13

#### Lectio 2

#### Reportatio Leodegarii Bissuntini

### 13—2

#### Mt 13:24-30

24 ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. 25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν. 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. 27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, κύριε, οὐχὶ καλὸν σπέρμα ἐσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; 28 ὁ δὲ ἔφη αὐτοῖς, ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; 29 ὁ δὲ φησιν, οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον. 30 ἄφετε συναυξάνεσθαι ἀμφοτέρω ἕως τοῦ θερισμοῦ: καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

24. Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. 25. But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way. 26. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. 27. And the servants of the good man of the house coming said to him. Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? 28. And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? 29. And he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it. 30. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

Supra posuit parabolam, in qua ostendebatur impedimentum evangelicae doctrinae ab extrinseco, hic ponitur alia parabola, in qua ponitur impedimentum de audienda doctrina, quod est ab intrinseco, quia in hac ad nos trahuntur ea, de quibus ingenia solent sollicitari. Primo ergo docet de origine boni et mali; secundo de processu; tertio de fine. Secundum ibi *cum autem crevisset* et cetera. Tertium ibi *et in tempore messis dicam messoribus* et cetera. Circa primum notantur duo. Primo de origine boni; secundo mali, ibi *cum autem dormirent homines* et cetera. Dicit ergo *aliam parabolam proposuit illis*. Et quibus? Eis. Dico non apostolis tantum, sed etiam turbis. Unde cum primam in navi exposuisset apostolis, convertit se

ad turbas. *Aliam*, non alteram; quia non solum proposuit duas parabolas, sed plures; alterum vero unum de duobus dicitur. Plures autem posuit, ut pluribus dispositionibus subveniret. Quidam enim afficiuntur in uno, quidam in alio. *Simile factum est regnum caelorum homini qui seminavit bonum semen in agro suo*. In regno continetur rex, et hi qui reguntur: et isti sunt homines caelestes, qui facti sunt aequales Angelis; Ps. XC, 11: *Angelis suis mandavit de te, ut custodiant te in omnibus viis tuis* et cetera. *Homini qui seminavit bonum semen*. Tres parabolae ponuntur consequenter de semine. Prima de semine seminato; secunda de semine inspirato; tertia de semine multiplicato. Secundum intentionem litterae, aliter quam supra accipitur semen. Seminatur enim semen quod seminatur in homine, et hoc est verbum Dei, sicut habetur Lc. XXII. Hic autem accipitur ipse homo, in quo seminatur. Et hoc patet, quia infra dicit quod semen istud sunt filii regni; unde non est alia facienda expositio ab ea quam dominus fecit. Et dicitur *semen*, quia sicut semen est principium propagationis, sic homines boni fundamentum totius fidei; unde ex apostolis tota Ecclesia pullulavit. Unde Is. I, 9: *nisi dominus reliquisset nobis semen, quasi Sodoma fuissetus*. Et istud fuit bonum semen, de quo Is. VI, 13: *semen sanctum erit id quod steterit in ea*. Istud seminavit Christus, et ubi? *In agro suo*, idest in mundo. Mundus enim dicitur ager, in quo sunt boni ac mali, quem dominus per creationem edidit; unde Io. I, 10: *mundus per ipsum factus est*. Et in Ps. XLIX, 11: *pulchritudo agri mecum est*. Cum autem dormirent homines et cetera. Habito de origine boni, hic agit de origine mali. Et primo ponitur occasio malitiae illatae; secundo ordo. Et primo ponitur occasio duplex: una est ex parte custodum, secunda ex parte seminantis. Ex parte custodum dicit *cum autem dormirent homines* etc., idest praepositi humani generis, qui positi sunt ad custodiendum *dormirent*, scilicet per dormitionem mortis. Sancti scilicet apostoli qui noverunt quod haeretici in Ecclesia miscuerunt se tritico; unde Paulus: *scio quod post decessum meum intrabunt lupi rapaces in vos, non parcentes gregi*. Deinde ponitur alia occasio; unde dicit *venit inimicus* etc., idest Diabolus; Ps. LXXIII, 23: *superbia eorum qui te oderunt, ascendit semper*. eorum qui te oderunt, idest Daemonum. Haec autem inimicitia est secundum perversitatem voluntatis. Sed est quaestio. Estne hoc verum quod aliqua res odiat Deum? Dicendum, quod amor non est nisi rei cognitae. Dupliciter autem potest cognosci Deus: in se, vel in suis effectibus. In se impossibile est quin ametur: quicquid enim amatur, amatur sub specie boni. Cum ergo sit prima bonitas, odiri non potest. Sed in effectibus suis non est impossibile. Daemones enim inquantum sunt, eum amant a quo sunt; sed aliqui effectus displicent eis, quod scilicet contra voluntatem suam puniantur, quod non ad voluntatem suam puniant homines, et similia. Sequitur de ordine et

*superseminavit zizania*. Singula verba habent magnam significationem. Videamus ergo quid est quod seminatur, et qualis est ordo. Quod seminatur est zizania, quae similis est tritico, et lolium vocatur. Quid significatur per zizaniam? Filii nequam, et omnes qui iniquitatem diligunt, specialiter haeretici. Tria sunt genera malorum: pravi Catholici, schismatici et haeretici. Mali Catholici per paleas significantur, de quibus supra cap. III, 12: *paleas comburet igni*. Schismatici per aristas. Haeretici per zizaniam. Seminantur ergo in agro, idest in hoc mundo. Item zizania habet similitudinem cum tritico, sic isti praetendunt speciem boni, ut habetur I Tim. I, 7: *volentes esse legis doctores, et non intelligentes neque quae loquuntur, neque de quibus affirmant*. Et nota quod dicitur supra *seminavit*, et hic non; quia prius fuerunt Catholici, quam haeretici. Diabolus enim videns Ecclesiam dilatari, invidit, et seminavit corruptivum, et movit corda haereticorum, ut magis noceret; unde *ex nobis erant*, secundum quod habetur in I canonica Ioannis II, 19, *sed ex nobis non erant, quia si ex nobis fuissent, permansissent utique nobiscum*. Item dicit *in medio tritici*. Non curat Diabolus quod aliqui sint haeretici inter gentiles, quia omnes possidet, sed in medio tritici et fidelis populi. Et hoc est quod dicitur Iob IV, 18: *et in Angelis suis reperit pravitatem*. Et Augustinus dicit, quod nulla societas est ita bona quin aliquis sit pravus: unde in societate apostolorum unus fuit malus, scilicet ludas. Item dicit *et abiit*. ubi signatur malitia Daemonis. *Abiit*, idest occultum se reddidit. Quando enim instigat, non semper cooperatur: si enim ad votum omnia succederent, de facili posset discerni; ideo aliquando malitiae suae cedit; Ps. IX, 9: *insidiatur in abscondito, quasi leo in specula sua*. Consequenter agitur de processu boni et mali. *Cum autem crevisset herba*. Et ut intelligatis, tria considerantur. Primo ponitur manifestatio bonorum a malis; secundo zelus bonorum contra malos; tertio tolerantia. Dicit ergo *cum crevisset herba, et fructum fecisset, tunc apparuerunt et zizania* et cetera. A principio enim quando seminatur, non apparet, sed cum crescit herba. Et hoc potest ad utrumque referri, et ad triticum, et ad zizaniam. Augustinus exponit de tritico, quia cum homo parvus est, non potest discernere; sed quando crescit, et facit fructum, et fit spiritualis, tunc cognoscit; I ad Cor. II, 15: *spiritualis discernit omnia*. Chrysostomus exponit de zizania, quia primo non apparet, quia haeretici primo abscondunt scientiam, quia primo aliqua bona dicunt et praedicant laicis, et post inserunt aliqua mala de clericis, quae libenter audiuntur; et sic avertunt populum a dilectione clericorum, et sic per consequens Ecclesiae. Sed post cum suscipiunt doctrinam, manifestant malitiam. Primo enim non dicunt nisi levia, sed post se manifestant et doctrinam suam, quae intelligitur per vinum; de quo vino dicitur Prov. XXIII, 31: *ingreditur blande, retro autem mordebit ut coluber*. *Accedentes autem servi*



*patrisfamilias* et cetera. Hic ponitur de zelo bonorum contra malos. Et primo inquirunt de origine mali; secundo moventur zelo ad extirpationem malorum, ibi *servi autem dixerunt* et cetera. Dicit *accedentes autem* et cetera. Primo videndum qui sint isti servi. Infra dicit de messoribus; sed isti non servi, sed Angeli. Isti sunt homines boni: et hoc non est inconveniens, cum dominus dicatur et ostium, et ostiarius. *Accedentes autem servi*, per fidem; Ps. XXXIII, 6: *accedite ad eum, et illuminamini. Dixerunt, domine, nonne bonum semen seminasti in agro tuo?* Nonne apostoli bonam doctrinam seminaverunt? Ita utique. *Vidit dominus cuncta, quae fecerat, et erant valde bona*, Gen. I, 31. *Unde ergo habet zizania?* Quaestio similis habetur Ier. c. II, 21: *ego plantavi vineam electam, quomodo conversa es mihi in pravum, vinea aliena?* Respondet dominus *et ait illis: inimicus homo hoc fecit*. Et notate quod hoc non ex prima origine, sed de hoc quod in hominibus est a Diabolo; Sap. II, 24: *invidia Diaboli intravit mors in orbem terrarum*. Homo dicitur Diabolus per defectum a deitate; Ps. IX, 20: *exurge, domine, non confortetur homo*. Hic homo dicitur inimicus propter consummatam malitiam; Gen. III, 15: *inimicitias ponam inter te et ipsum. Servi autem dixerunt*. Hic dicitur quod servi moventur zelo ad extirpationem malorum. *Vis, imus, et colligimus ea?* Dicuntur hic de ipsis duo laudabilia, quia moventur ad destruendum malum; I ad Cor. c. V, 13: *auferte malum ex vobis ipsis*. Item aliud laudabile, quia hoc facere nolunt proprio motu, sed iussu domini; unde Tob. IV, v. 20: *omni tempore benedic Deum, et omnia consilia tua in ipso permaneant. Et ait illis*. Nota, hoc est tertium, scilicet de sustinentia malorum; de hoc Eccle. VIII, 11: *etenim quia cito non profertur contra malos sententia, filii hominum absque timore perpetrant mala*. Et primo ostendit propositum; secundo rationem assignat; tertio ponit terminum sustinentiae, quia semper non sustinebit. Dicit ergo *non*, idest non volo quod colligatis adhuc; II Petr. ult., 9: *non tardat dominus promissionem suam, sed patienter expectat. Ne forte*, hic ponit rationem. Et prima fronte notare debetis, quod bonum est magnum, et victoriosum supra malum, quia bonum potest esse sine malo, malum autem non sine bono; ideo sustinet dominus multa mala, ut veniant vel etiam ne pereant multa bona. Ideo dicit *ne forte colligentes zizania*, idest malos, vel haereticos etc., *eradicetis simul et triticum*. Quatuor de causis contingit quare mali non debeant eradicari propter bonos. Una causa est, quia per malos exercitantur boni; I Cor. XI, 19: *oportet haereses esse, ut qui probati sunt, manifesti fiant in vobis*; Prov. XI, 29: *qui stultus est, serviet sapienti*. Si non fuissent haeretici, non claruisset scientia sanctorum, Augustini, et aliorum. Unde qui vellet malos eradicare, eradicaret et multa bona. Item contingit quod qui modo malus est, postea bonus fit, ut Paulus. Unde si occisus fuisset Paulus, careremus doctrina tanti magistri, quod absit. Ideo

si vis eradicare, eradicabis simul et triticum, scilicet eum, qui erit triticum; Ps. LXVII, 23: *dixit dominus, ex Basan convertam, convertam in profundum maris*. Tertia ratio, quia aliqui videntur mali, et non sunt; ideo si velles evellere malos, statim multos bonos extirpares. Et hoc apparet, quia noluit Deus quod colligerentur, donec ad perfectam maturitatem pervenirent; unde I ad Cor. IV, 5: *nolite ante tempus iudicare*. Quarta ratio est, quia aliquis quandoque est magnae potestatis; ideo si excludatur, trahit multos secum, et sic cum illo malo multi pereunt. Ideo congregatio non excommunicatur, nec princeps populi, ne cum uno multi cadant. De tali intelligitur quod dicitur in Apocalypsi XII, 4, quod draco trahit tertiam partem stellarum secum et cetera. Et Gen. c. XVIII, 25: *absit a te ut hanc rem facias, et occidas iustum cum impio*. Sed numquid semper parceretur eis? Non, sed usque ad tempus; unde dicit *sinite utraque crescere usque ad messem* et cetera. Similis sententia habetur Apoc. ult., 11: *qui nocet, noceat adhuc, et qui in sordibus est, sordescat adhuc. Sinite utraque crescere usque ad messem*. Contra istam sententiam obiicitur, quia dicitur Is. I, 16: *auferte malum cogitationum vestrarum* et cetera. Item I Cor. V, v. 7: *expurgate vetus fermentum, ut sitis nova conspersio sicut estis azymi* et cetera. Quid ergo dicit *sinite* et cetera? Chrysostomus dicit quod loquitur de occisione. Unde haeretici non sunt occidendi, quia inde multa mala sequerentur. Augustinus in epistola quadam dicit, quod fuit sibi visum aliquando quod non deberent occidi; sed post experimento didicit quod multi convertuntur per violentiam: dominus enim quosdam violenter trahit, sicut traxit Paulum. Unde iste coacte conversus plus profecit quam omnes alii qui voluntarie crediderunt. Et hanc opinionem (vel quaestionem) tractavit Augustinus. Unde secundum sententiam Chrysostomi, si non possit sine periculo, non debet fieri, sed ubi maius periculum timetur. Et hoc patet inducendo in omnibus, quia etsi mali sunt, prosunt ad exercitationem. Quia tamen magis timendum est ne evangelica doctrina per eos in aliis pereat, ideo et cetera. Item aliqui qui modo sunt mali, fiunt post boni. Verum est quod statim non debent occidi, sed, sicut habetur ad Titum III, 10, *haereticum post primam et secundam monitionem devita*. Ad aliud quod tertio opponitur, quia scilicet multi videntur mali qui sunt boni, verum est, si fieret indiscrete, sicut habetur I ad Tim. IV. Item quod dictum est, quod princeps populi excommunicari non debet, si videas quod maius sit scandalum si excommunicetur quam in eo quod delinquit, non debet excommunicari; sed si aliquid egisset quod esset ad periculum fidei, sine dubio excommunicari debet, quodcumque inde accidat damnum. *Et in tempore messis dicam messoribus* et cetera. Supra dominus exposuit parabolice originem boni et mali, et processum utriusque, hic agitur de similitudine utriusque. Et primo ponitur tempus finis; secundo ponuntur

ministri; tertio modus et ordo, quorum unumquodque ordinatur ad finem. Tempus tangitur, cum dicitur *in tempore messis* et cetera. Tempus messis est tempus collectionis fructus, qui expectatur ex seminibus. Duplex est autem collectio: una in Ecclesia praesenti, alia in caelesti. Et ideo duplex est messis: quaedam congregationis fructuum in praesenti; de hac Io. IV, 35: *levate oculos vestros, et videte regiones, quoniam albae sunt iam ad messem*. Item tempus messis in triumphanti Ecclesia; unde infra, eodem dicitur, quod *messis est consummatio saeculi*; ergo usque ad illud tempus differtur. Qui sunt ministri? Messores. Unde *dicam messoribus*. Messores primae messis fuerunt apostoli: ipsi enim collegerunt et converterunt totum mundum, de quibus Io. IV, 38: *misi vos metere quod non seminastis*. In secunda messe messores erunt Angeli; Apoc. XIV, 15 dictum est cuidam Angelo: *mitte falcem tuam, et mete: quia venit hora ut metatur, quoniam aruit messis terrae* et cetera. Quae enim mediante Deo fiunt, credendum quod fiant ministerio Angelorum; unde dicitur de Angelis Ps. CII, 21: *ministri eius, qui facitis voluntatem eius*. Sed videamus ordinem, et quo modo assequantur finem, et quem finem. Et primo de malis; secundo de bonis. De malis sciendum, quod primo colliguntur; secundo alligantur; tertio comburuntur. In primo est separatio malorum a bonis. Quamdiu durat tempus istud, mali cum bonis sunt, zizania cum tritico, liliun inter spinas, ut habetur Cant. II, 2; infra XXV, 31: *cum venerit filius hominis, separabit bonos a malis, haedos ab agnis*. Unde dicit *colligite primum zizania* et cetera. Modo quasi indiscrete accidunt bona et mala bonis et malis: et hoc est quod dicitur Eccle. IX, 3, quod hoc pessimum est inter omnia, quae sub caelo fiunt, quia eadem cunctis eveniunt; sed tunc bona reddentur bonis, et mala malis. Ne ergo involvantur, oportet quod separentur et alligentur. Unde *et alligate ea*. In alligatione perpetuitas poenae signatur; Ps. CXLIX, 8: *ad alligandos reges eorum in compedibus* etc.; infra XXII, 13: *ligatis manibus et pedibus, proiicite eum in tenebras exteriores*, quod signat impoenitentiam et irrevocationem aeternae damnationis. *In fasciculos*. Omnes erunt separati a visione Dei: poena damni erit aequalis omnibus, ideo ponentur in fasciculos, sicut habetur Lev. XIII, ubi docetur discernere inter sanguinem et sanguinem, inter lepram et lepram; et Is. XXVII, 8: *in mensura contra mensuram*. Et ad quid? *Ad comburendum*, idest igni aeterno tradentur. De isto dicitur Lc. XVI, v. 24: *quia crucior in hac flamma*. Deinde cum dicitur *triticum autem congregate in horreum meum*, ponitur finis bonorum, et, e contrario, tria ponuntur, scilicet puritas, et unitas, et tranquillitas. Puritas, cum dicitur *triticum*. Sed notate quod zizania fuit colligata, ideo non fuit excussa, triticum vero fuit excussum. Et hoc significat quod mali cum suis inquinamentis in Infernum mittentur; sed boni penitus erunt purgati; Is. XXXV, 8: *via sancta vocabitur, non transibit per*

*eam pollutus. Item est inter eos unitas; unde congregare. Inter malos semper sunt iurgia, ideo non habent unitatem; sed boni congregantur; Ps. XLIX, 5: congregare illi sanctos eius, qui ordinant testamentum eius super sacrificia etc.; et infra XXIV, 28: ubi corpus, ibi congregabuntur et aquilae. Item erit inter eos tranquillitas; unde dicit in horreum meum. Horreum fit ad conservationem messis; sic illa patria erit horreum sanctorum, ubi erunt cum laude et laetitia sempiterna, ut habetur Is. XXXV, 10.*

### Caput 13

#### Lectio 3

#### Reportatio Leodegarii Bissuntini

### 13—3

#### Mt 13:31-43

31 ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ: 32 ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. 33 ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς: ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐξυμώθη ὅλον. 34 ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς: 35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου]. 36 τότε ἀφείδους τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. 37 ὁ δὲ ἀποκριθεὶς εἶπεν, ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου: 38 ὁ δὲ ἀγρός ἐστὶν ὁ κόσμος: τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας: τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, 39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος: ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. 40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ [κατα]καίεται, οὕτως ἔσται

31. Another parable he proposed unto them, saying: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field. 32. Which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof. 33. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. 34. All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them. 35. That it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world. 36. Then having sent away the multitudes, he came into the house, and his disciples came to him, saying: Expound to us the parable of the cockle of the field. 37. Who made answer and said to them: He that soweth the good seed is the Son of man. 38. And the field is the world. And the good seed are the children of the kingdom. And the cockle are the children of the wicked one. 39. And the enemy that sowed them, is the devil. But the harvest is the end of the world. And

ἐν τῇ συντελείᾳ τοῦ αἰῶνος; 41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, 42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός; ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 43 τότε οἱ δίκαιοι ἐκλάμπουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὅτα ἀκουέτω.

the reapers are the angels. 40. Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world. 41. The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity. 42. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. 43. Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

Per duas ostendit impedimentum evangelicae doctrinae. Sed quia posset aliquis dicere: si ita est, quod ita impeditur, quod quaedam secus viam, quaedam super petram etc., videtur quod non possit proficere; ideo subdit de profectu parabolice, quod scilicet profecerit propter duo. Primo propter parvitatem apparentem; secundo propter occultationem. Ideo duas parabolas ponit. Secunda ibi *aliam parabolam locutus est eis*. Tertio confirmat modum per auctoritatem prophetae, ibi *haec omnia locutus est Iesus in parabolis*. Circa primum primo agit de seminatione; secundo de parvitate seminis; tertio de magnitudine fructus. Secundum ibi *quod minimum quidem est omnibus seminibus*; tertium ibi *quod cum creverit maius est omnibus oleribus*. Dicit ergo *simile est regnum caelorum grano synapis* et cetera. In regno est rex, princeps, subditi, et etiam incarcerati. Item divitiae et cetera. Ideo ad haec omnia possumus assimilare regnum. Quod ergo dicit quod *simile est regnum caelorum grano synapis*, potest exponi, sicut dicit Hieronymus, quod per granum synapis doctrina evangelica intelligitur. Et quare? Quia granum istud fervidum est; item venena repellit. Et hoc significatur, quia doctrina evangelica per fidem facit fervere; infra XVII, v. 19: *si habueritis fidem sicut granum synapis, dicetis monti huic, transi hinc, et transibit; et nihil impossibile erit vobis*. Item excludit errores; unde utilis est ad arguendum, ut habetur II ad Timoth. III, 16. *Quod accipiens homo seminavit*. Homo iste est Christus, qui seminavit istud semen; vel quilibet homo qui doctrinam evangelicam seminat. *In agro suo*, idest in corde suo, quando ei praebebat assensum. Christus seminavit, quia fidem dedit in qua salvi sumus; Eph. II, 8: *gratia enim salvati estis per fidem, et non ex vobis, Dei enim donum est*. Item quilibet, qui obedit, seminat in agro, idest in corde; Prov. XXIV, 27: *diligenter exerce agrum tuum*. In isto agro sunt diversa semina, quae sunt diversa dogmata. Dogmata Hieronymi et Augustini magna videntur, et confirmantur magnis

argumentis: similiter doctrina legis. Sed doctrina legis evangelicae modica apparuit, quia praedicabat Deum passum, crucifixum et huiusmodi. Et quis posset hoc credere? I ad Cor. I, 18: *verbum crucis pereuntibus quidem stultitia est, his autem qui salvi fiunt, idest nobis, virtus Dei est*. Et ideo dicit *quod minimum quidem est omnibus seminibus*; unde primo minima apparuit. Sequitur magnitudo. Et primo ponitur magnitudo; secundo confirmatur, ibi *cum autem creverit*, idest pullulaverit, *maius est omnibus oleribus*, quia doctrina evangelica magis fructificavit quam doctrina legis, quia doctrina legis non fructificavit nisi inter Iudaeos; unde dicebatur Ps. CXLVII, 20: *non fecit taliter omni nationi, et iudicia sua non manifestavit eis*. Non enim fuit aliquis philosophus qui aliquam patriam potuerit totam convertere ad suam doctrinam: si enim aliquis philosophus, sicut Plato, dixisset quod talis et talis veniet, non crederetur ei. Ps. CXVIII, 85: *narraverunt mihi iniqui fabulationes, sed non ut lex tua*. Maior est ergo in soliditate, in generalitate et in utilitate. In soliditate *et fit arbor*, quia aliae doctrinae sunt olera mollia, nihil firmum habentia, quia rationi humanae subiecta, Sap. IX, 14: *cogitationes enim mortalium timidae, et incertae providentiae nostrae*, sed haec est arbor firma; Ps. CXVIII, 89: *in aeternum, domine, permanet verbum tuum*; Lc. XXI, 33: *caelum et terra transibunt, verba autem mea non transibunt*. Ideo sicut haec arbor se habet ad alias arbores, ita haec doctrina ad alias. *Ita ut volucres caeli veniant, et habitent in ramis eius*. Item praeest in generalitate doctrinae: quia haec scientia multos ramos habet, et exhibet homini quae sunt necessaria ad vitam. Unde si sunt coniugati, habent per istam qualiter se regere debent; si clerici quomodo vivant, et sic de aliis: ideo diversa dogmata sunt diversi rami. Item praeest utilitate, quia volucres habitant in ramis eius, idest omnes qui habent animum in caelis; ad Phil. III, 20: *nostra conversatio est in caelis*. Isti veniunt et meditantur, et quiescunt: qui enim habitant in terra, non sunt volucres; II ad Cor. IV, 18: *non contemplantibus nobis quae videntur, sed quae non videntur: quae enim videntur, temporalia sunt; quae autem non videntur, aeterna sunt*. Chrysostomus exponit de apostolis, quos comparavit grano synapis quia erant spiritu ferventes; et istud *seminavit homo*, idest Christus, *in agro*, idest in Ecclesia, ex quo tota fructificatio accidit Ecclesiae: et fuerunt modici et abiecti; nulla enim scientia divulgata est per tam deiectos homines; unde apostolus, I Cor. I, 27: *non multi sapientes, sive potentes, non multi nobiles; sed quae stulta sunt mundi elegit Deus ut confundat sapientes et cetera*. Sed *cum creverit, maius est, effectum, omnibus*, quia apostoli maiorem fecerunt fructum. Alexander convertit unam partem mundi ad se, Roma similiter, sed numquam tantum sicut isti, qui tantum fecerunt. *Ut volucres caeli*, idest boni, *requiescant in ramis*, idest in doctrinis eorum; Zach. VIII, 23: *apprehendent fimbriam viri*

*Iudaei dicentes: ibimus vobiscum; audivimus enim, quoniam Deus vobiscum est.* Hilarius exponit de Christo qui fuit granum synapis propter fervorem, quia plenus spiritu sancto, quod *seminavit*, postea in morte, *in agro*, idest in populo, quod minimum fuit propter contemptum infidelium; Is. LIII, 2: *vidimus eum, et non erat ei aspectus, et desideravimus eum, despectum et novissimum virorum, virum dolorum, et scientem infirmitatem. Et maius est omnibus oleribus*, idest omnibus perfectis. *Non adaequabitur ei aurum.* Et comparantur perfecti oleribus, quia olus datur infirmis: *qui infirmus est, olera manducet.* Sed doctrina Christi perfectis datur, et sic fit arbor. Et hoc significatur per arborem, de qua habetur Dan. IV, 7 ss. *Aliam parabolam locutus est eis.* Hic ponitur parabola de profectu, et ostenditur mirabilis, quia de semine occulto; unde dicit *simile est regnum caelorum fermento, quod acceptum mulier abscondit in farinae satis tribus, donec fermentatum est totum.* Notate quod non est inconveniens idem aliquando in bonum, aliquando in malum interpretari, sicut petra aliquando interpretatur Christus, aliquando contrarium, ut duritia; Ez. XXXVI, 26: *auferam a vobis cor lapideum de carne vestra.* Ita fermentum aliquando interpretatur in malum, inquantum habet corruptionem; I ad Cor. V, 7: *expurgate vetus fermentum* et cetera. Item ibid.: *non in fermento veteri neque in fermento malitiae et nequitiae, sed in azymis sinceritatis et veritatis.* Sed secundum quod habet fervorem et virtutem dilatandi, sic sonat in bonum. Quid ergo significatur per illud? Significantur quatuor. Chrysostomus dicit, quod istud fermentum sunt apostoli. *Mulier*, divina sapientia, *abscondit*, eos, *in farinae satis tribus*, idest in tribulationibus oppressit. Sed primo accepit; unde Io. XV, 19: *ego vos elegi de mundo ut eatis.* Quos misit inter fideles, posuit *in farinae satis tribus*. Satus est mensura, et valet modium et dimidium; idest in tribus mensuris farinae. Et quare in tribus? Ponitur finitum pro infinito, quia inter multas gentes. Vel propter tres partes mundi, quia ad omnes missi; vel propter gentes, quae a tribus filiis Noe ortae sunt. *Donec fermentatum est totum*, idest donec omnes converterentur ad Deum; Ps. XVIII, 5: *in omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum.* Vel aliter, secundum Augustinum, per fermentum fervor caritatis significatur, quia sicut fermentum dilatat, sic caritas; Ps. CXVIII, 32: *viam mandatorum tuorum cucurri, cum dilatasti cor meum.* *Mulier*, ratio vel anima, *abscondit in tribus*, idest in toto corde, in tota anima, in totis viribus. Vel per tria sata tres status, scilicet praelatorum, contemplativorum et activorum, qui per Noe, Iob et Daniel intelliguntur. Vel possunt referri ad fructum centesimum, sexagesimum et trigesimum. Hieronymus exponit de doctrina evangelica, quam mulier, idest sapientia, abscondit in tribus satis, quae sunt spiritus et anima, vel irascibilis, et concupiscibilis, et rationalis. Vel aliter, per

mulierem intelligitur fides; per tria sata, tres personae in divinis. Hilarius exponit de Christo, qui est fermentum, quod per providentiam patris in mundo absconsum est in lege triplici, lege naturae, lege Mosaica, et lege evangelica. *Haec omnia locutus est Iesus in parabolis* et cetera. Positis diversis parabolis ad turbas, hic confirmat, vel approbat per auctoritatem prophetae. Et dividitur in tres; quia primo ponitur consuetudo Christi circa parabolicam lectionem; secundo adhibetur auctoritas; tertio ponitur praecedentium expositio. Secunda ibi *ut adimpleretur quod dictum est per prophetam*; tertia ibi *tunc dimissis turbis, venit in domum*. Dicit ergo *haec omnia locutus est Iesus in parabolis ad turbas*. Quare ergo turbis loqueretur in parabolis, ratio est duplex: quia in turba permixti erant aliqui fideles, et aliqui infideles, item aliqui benigni, et aliqui maligni: propter malignos et infideles loquebatur sic, ut non intelligerent, ut supra dictum est, *ut videntes non videant*, propter fideles, ut melius capiant, melius retineant. Et hoc habetur Marci IV, 33 s. Paulus I ad Cor. c. III, 1: *non potui vobis loqui quasi spiritualibus, sed quasi carnalibus. Et sine parabolis non loquebatur eis*. Hoc videtur falsum, quia in sermone domini in monte, et in multis aliis non loquebatur in parabolis. Chrysostomus sic solvit, quod verum est de ista tota locutione, quia istam totam praedicationem ad turbas parabolice locutus est. Augustinus sic, quod ideo non sine parabolis, quia aliquam locutionem non est locutus ad turbas, quin permiscuerit aliquam parabolam. Unde in sermone domini in monte permiscuit, ubi dixit *nesciat sinistra tua quid faciat dextera tua*. Et dicit, quod si aliquando inveniatur sine parabola, dicendum quod Evangelistae non secundum ordinem narraverunt: unde etsi non sit scripta, parabola intelligi debet, propter hoc quod ibi dicit, quod sine parabolis non loquebatur eis, et nisi commisceret parabolas. *Ut adimpleretur quod dictum est per prophetam dicentem: aperiam in parabolis os meum*. Dupliciter locutus est dominus humano generi. Primo in prophetis; secundo in seipso; Is. LII, 6: *ecce ego qui loquebar, ecce adsum*. Utrobique parabolice locutus est, in prophetis multipliciter, et per seipsum similiter: quod enim factum est in prophetis, signum fuit eius quod faciendum erat per Christum; unde dicit, ego dominus, qui aperui os prophetarum in parabolis, aperiam in meipso. *Eructabo abscondita a constitutione mundi*. In aperitione oris est manifestatio secretorum, ut supra; eructatio ex intimis est. Tunc eructat quando de profundo sapientiae emittit; Ps. XLIV, 2: *eructavit cor meum verbum bonum*. Sapientia domini abscondita est; Iob XXVIII, 21: *abscondita est ab oculis omnium viventium*; Io. I, 18: *Deum nemo vidit umquam; unigenitus filius, qui est in sinu patris, ipse enarravit* et cetera. Eructavit abscondita, et quae fuerunt occulta a mundi constitutione; ad Eph. III, 5: *quod aliis generationibus non est agnitus filiis hominum, sicuti*



*nunc revelatum est sanctis apostolis eius, et prophetis in spiritu. Vel aliter. Eructabo ea, quae sunt a constitutione mundi, quae sunt abscondita. Et quare? Quia ipse est a constitutione mundi et ipse nobis revelavit seipsum per ea quae fecit; Rom. I, 20: invisibilia Dei per ea quae facta sunt intellecta conspiciuntur. Tunc dimissis turbis, venit in domum. Hic exponitur una de praemissis parabolis. Et primo describitur locus; secundo discipulorum interrogatio; tertio expositio. Dicit ergo tunc dimissis turbis, venit in domum. In quo datur nobis exemplum, quod si velimus secreta investigare, debemus in secretum intrare; Sap. VIII, 16: intrans in domum meam, conquiescam cum illa; Eccli. XXXII, 15: praecurre in domum tuam, et illic avocare, et illic lude, et age conceptiones tuas, et non in delictis et verbo superbo et cetera. Et accesserunt ad eum discipuli eius dicentes: edissere nobis parabolam zizaniorum agri etc., quia de ista magis dubitabant. Aliquando prae reverentia accedere non audebant, ut habetur Io. IV, 27, quod nemo dixit ei, quare cum muliere loqueretur et cetera. Sed hic specialem audaciam acceperunt, quia audierant vobis datum est nosse mysteria regni caelestis. Sic si aliquid mysticum velimus acquirere, debemus ad eum accedere; Ps. XXXIII, 6: accedite ad eum, et illuminamini. Qui respondens ait. Hic ponitur expositio parabolae zizaniae. Et primo quoad primam seminationem; secundo quoad superseminationem; tertio quoad utrumque. Et primo exponit quid sit seminator, quid ager, quid semen. Qui seminat bonum semen est filius hominis. Nominat se filium hominis, tum propter humilitatem, tum ut repellat haereticos futuros: quidam enim Deum esse negaverunt, quidam vero hominem. Unde dicit se filium hominis, quod ad hominem pertinet; et seminare spirituale, ad Deum pertinet. Ps. IV, 7: signatum est super nos lumen vultus tui, domine et cetera. Ager est mundus, quem ipse creavit; unde supra dixit, in agro suo; Io. I, 11: in propria venit et cetera. Item ibidem: mundus per ipsum factus est. Bonum vero semen hi sunt filii regni, ex quo alii propagati sunt, qui fuerunt boni filii; quod si filii, et haeredes, ad Rom. VIII, 17. Deinde exponit quod ad superseminationem pertinet, et dicit quid sit semen. Zizania autem filii sunt nequam; Is. I, 4: vae populo gravi iniquitate, semini nequam, filiis sceleratis. Deinde quis seminator, dicens inimicus autem, qui seminavit ea, est Diabolus, qui induxit peccatum; Sap. II, 24: invidia Diaboli intravit mors in orbem terrarum. Consequenter agitur de distinctione, et tria facit: primo ponitur tempus; secundo ministri; tertio distinctio. Tempus ponit messis vero consummatio saeculi est. Sicut est dictum, collectio prima facta est per apostolos, de qua Io. IV, 35: levate oculos vestros et videte regiones, quia albae sunt iam ad messem. Alia vero, in qua erit fructus collectio, de qua ad Galat. ult., 8: quae seminaverit homo, haec et metet. Messores vero Angeli sunt. Sicut enim in praesenti Ecclesia ministri boni sunt homines, sic*

tunc erunt Angeli. Consequenter ponit finem utriusque, ibi, *sicut ergo colliguntur zizania*, et cetera. Et primo quoad malos; secundo quoad bonos; tertio excitat ad spiritualem sensum. Dicit ergo *sicut zizania colliguntur, et igni comburuntur, sic erit in consummatione saeculi. Mittet filius hominis Angelos suos* (haec verba ostendunt eum esse hominem et Deum) *et colligent de regno eius omnia scandala*. Retorquet ad peccata, quae fiunt in proximum. Quod autem sequitur *et eos qui faciunt iniquitatem*, refert ad alia peccata. Quod autem dicitur *regnum*, intelligitur praesens Ecclesia, quia in triumphanti non sunt scandala, et homo sciet per tribulationem praecedentem finale iudicium. Augustinus dicit, quod non legimus quod mali sunt ad remunerandum bonos, sed boni inveniuntur aliquando punire malos. Quod ergo dicit *omnia*, intelligendum est in praesenti Ecclesia, immittendo tribulationes, per quas etiam boni et mali puniuntur. Chrysostomus exponit per regnum caelestem patriam. Et quod dicitur *omnia scandala*, non intelligitur quod ibi sint, sed quod non sint. Unde colligent, et separabunt malos a bonis, ne sint cum eis *et mittent eos in caminum ignis*. Poena damni est carentia divinae visionis. Sed tangitur poena sensus, cum dicitur *et mittent eos in caminum ignis*; Apoc. penult., 27: *non intrabit in eam aliquod coinquinatum. Et mittet eos*, idest filius hominis potestate iudicatoria, *in caminum ignis*; unde dicitur: *ite, maledicti, in ignem aeternum. Ibi erit fletus et stridor dentium*. Hoc expositum est; tamen potest ex hoc haberi quod damnati et in anima et in corpore punientur; unde supra X, 28: *eum timete qui potest animam et corpus mittere in Gehennam*. Fletus enim pertinet ad oculos, stridor ad dentes; oculi autem et dentes sunt membra corporalia, in quo significatur veritas resurrectionis. Item per fletum, qui ex fumo cito generatur, significatur poena ignis; per stridorem dentium frigus. Iob XXIV, 19: *ad nimium calorem transeat ab aquis nivium*. Vel aliter, quod fletus ex tristitia, stridor ex ira, unde Act. VII, 54 dicitur, quod *stridebant dentibus in eum*. Is. penult., 14: *servi mei gaudebunt prae exultatione cordis, et vos clamabitis prae dolore cordis, et prae contritione cordis ululabitis*. Lc. VI, 25: *vae vobis qui ridetis, quia plorabitis*. Item in stridore signatur impatientia et rixa; Apoc. XVI, v. 10: *qui manducaverunt linguas suas propter impatientiam sustinendi. Tunc iusti fulgebunt sicut sol in regno patris eorum*. Hic exponit quoad bonos; et in eis erit duplex fulgor, scilicet in anima, per quem Deum videbunt; Ps. XXXV, v. 10: *in lumine tuo videbimus lumen*, scilicet increatum; Is. LVIII, 11: *et implebit splendoribus animam tuam*. Et derivabitur ad corpus; ad Phil. III, 21: *reformabit corpus humilitatis nostrae configuratum corpori claritatis suae*. Sap. III, 7: *fulgebunt iusti, et tamquam scintillae in arundinetis discurrent* et cetera. Quod dicit *sicut sol*, non est intelligendum absolute per omnimodam aequalitatem: maiorem enim

habebunt splendorem; sed quia in istis sensibilibus quod magis splendet est sol. Convenit autem cum sole, quia sicut sol non mutatur, sic nec iustus; Eccli. XXVII, 12: *homo sanctus in sapientia manet sicut sol; stultus autem ut luna mutatur*. Deinde excitat ad spiritualem sensum: *qui habet aures audiendi*, scilicet interiores, *audiat*, intelligendo Is. I, 5: *dominus aperuit mihi aurem*.

### Caput 13

#### Lectio 4

#### Reportatio Leodegarii Bissuntini

### 13—4

#### Mt 13:44-58

44 ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν  
θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν  
εὐρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς  
χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα  
ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον. 45  
πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν  
ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς  
μαργαρίτας· 46 εὐρὼν δὲ ἓνα πολύτιμον  
μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα  
εἶχεν καὶ ἠγόρασεν αὐτόν. 47 πάλιν ὁμοία  
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ  
βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς  
γένους συναγαγούσῃ· 48 ἣν ὅτε ἐπληρώθη  
ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ  
καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγῃ, τὰ  
δὲ σαπρὰ ἔξω ἔβαλον. 49 οὕτως ἔσται ἐν τῇ  
συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ  
ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ  
μέσου τῶν δικαίων· 50 καὶ βαλοῦσιν αὐτοὺς  
εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ  
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 51  
συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, ναί.  
52 ὁ δὲ εἶπεν αὐτοῖς, διὰ τοῦτο πᾶς  
γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν  
οὐρανῶν ὁμοίως ἐστὶν ἀνθρώπῳ  
οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ  
θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά. 53 καὶ  
ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς  
παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν. 54 καὶ  
ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν  
αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε  
ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν, πόθεν  
τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; 55

44. The kingdom of heaven is like unto  
a treasure hidden in a field. Which a man  
having found, hid it, and for joy thereof  
goeth, and selleth all that he hath, and  
buyeth that field. 45. Again the kingdom  
of heaven is like to a merchant seeking  
good pearls. 46. Who when he had found  
one pearl of great price, went his way,  
and sold all that he had, and bought it.  
47. Again the kingdom of heaven is like  
to a net cast into the sea, and gathering  
together of all kinds of fishes. 48.  
Which, when it was filled, they drew out,  
and sitting by the shore, they chose out  
the good into vessels, but the bad they  
cast forth. 49. So shall it be at the end of  
the world. The angels shall go out, and  
shall separate the wicked from among  
the just. 50. And shall cast them into the  
furnace of fire: there shall be weeping  
and gnashing of teeth. 51. Have ye  
understood all these things? They say to  
him: Yes. 52. He said unto them:  
Therefore every scribe instructed in the  
kingdom of heaven, is like to a man that  
is a householder, who bringeth forth out  
of his treasure new things and old. 53.  
And it came to pass: when Jesus had  
finished these parables, he passed from  
thence. 54. And coming into his own  
country, he taught them in their  
synagogues, so that they wondered and  
said: How came this man by this wisdom

οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ ἰάκωβος καὶ ἰωσήφ καὶ σίμων καὶ Ἰούδας; 56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα; 57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

and miracles? 55. Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude? 56. And his sisters, are they not all with us? Whence therefore hath he all these things? 57. And they were scandalized in his regard. But Jesus said to them: A prophet is not without honour, save in his own country, and in his own house. 58. And he wrought not many miracles there, because of their unbelief.

Supra dominus parabolice ostendit doctrinae evangelicae et impedimentum, et profectum; nunc autem ostendit eius dignitatem per quasdam parabolas, quas discipulis exposuit. Dignitas ostenditur quantum ad tria: quantum ad copiositatem, quantum ad pulchritudinem, quantum ad eius communitatem. Secunda ibi *iterum simile est regnum caelorum homini negotiatori* etc.; tertia ibi *iterum simile est regnum caelorum sagenae missae in mare* et cetera. Dico ergo, quod copia doctrinae evangelicae est in similitudine thesauri, quia sicut thesaurus est copia divitiarum, sic doctrina evangelica; Is. XXXIII, 6: *divitiae salutis sapientia et scientia; timor domini ipse est thesaurus eius*. Circa istud sic procedit. Primo ponitur thesaurus absconditus; secundo inventio; tertio acquisitio et cetera. Secunda ibi *quem qui invenit* etc.; tertia ibi *et prae gaudio illius vadit* et cetera. Iste thesaurus multipliciter potest exponi. Secundum Chrysostomum est evangelica doctrina, de qua II ad Cor. IV, v. 7: *habemus hunc thesaurum in vasis fictilibus*, qui absconditus est in agro huius mundi, scilicet ab oculis immundorum; Sup. c. XI, 25: *abscondisti haec a sapientibus et prudentibus*. Secundum Gregorium dicitur caeleste desiderium; Is. XXXIII, 6: *timor domini ipse est thesaurus eius*. Iste est absconditus in agro disciplinae spiritualis; quia exterius videtur contemptibilis, interius vero dulcedinem habet; Prov. XXIV, 27: *diligenter exerce agrum tuum*. Secundum Hieronymum est verbum Dei, de quo ad Col. II, 3: *in quo sunt omnes thesauri sapientiae, et scientiae absconditi*, quem abscondit in agro sui corporis, quia latebat in carne. Is. II, 7: *et non est finis thesaurorum eius*. Ideo aliter intelligitur sacra doctrina, quae absconditur in agro Ecclesiae; Sap. VII, 14: *infinite enim thesaurus est hominibus. Quem qui invenit homo abscondit*. Invenitur in omnibus per fidem. Non enim potest in aliquibus esse, nisi per fidem; Sap. I, 2: *invenitur ab his qui non tentant illum; apparet autem eis, qui fidem habent in illum*.

Sed oportet quod abscondatur, secundum quod dicitur Ps. CXVIII, 11: *in corde meo abscondi eloquia tua*. Quod autem absconditur, non debet esse ex invidia, sed ex cautela. Quare autem abscondi debeat, multiplex est ratio. Una quia magis fructificat et proficit, quia magis exardescit; sicut enim ignis conclusus magis calefacit, sic verbum quando est absconditum; Ier. XX, 9: *factum est verbum domini quasi ignis aestuans, claususque in ossibus meis, et defeci, ferre non sustinens*. Et in Ps. XXXVIII, 4: *concaluit cor meum, et in meditatione mea exardescet ignis intra me*. Item est quod absconditur ob inanem gloriam: si enim fumigat exterius, subiacet periculo. Ideo dominus supra VI, 6: *ora patrem tuum in abscondito*. Item quia sic tutius custoditur; quando enim est in publico, tunc invenit qui rapit. Is. XXXIX, 4: *qui ostendit thesauros nuntiis regis Babylonis*, et subditur: *ecce venient dies, et auferentur omnia quae in domo tua sunt*. Sed quid est quod dictum est supra c. V, 15: *luceant opera vestra bona*? Solvitur ob distinctionem temporum: quia quando primo invenitur, bonum est quod abscondatur; sed quando homo confirmatus est, tunc bonum est quod manifestetur; Eccli. XLI, v. 17: *thesaurus invisus, et sapientia abscondita, quae utilitas in utrisque*? Gregorius dicit, quod debet esse apertus in effectum, absconditus in corde. Unde dicit sic: opus sit in publico, quamquam intentio maneat in occulto. *Prae gaudio illius vadit, et vendit universa quae habet*. Hoc est tertium de acquisitione, quia gaudet. Iob c. III, 21: *quasi effodientes thesaurum, gaudentque vehementer cum invenerint sepulcrum*. Quando per fidem invenerit *prae gaudio vadit*, et incipit proficere *et vendit omnia*, id est contemnit, ut spiritualia habeat, *et emit agrum illum*; hoc est vel bonam societatem sibi exquirat, vel emit sibi otium quod non habet, scilicet pacem spiritualem. Ad Phil. III, 8: *omnia arbitratus sum ut stercora, ut Christum lucrificerem*; Cant. VIII, 7: *si dederit homo omnem substantiam domus suae pro dilectione, quasi nihil despiciet eam* et cetera. Iterum simile est regnum caelorum homini negotiatori et cetera. Hic ostenditur pulchritudo, vel caritas. *Simile est regnum*. Ista parabola exponitur multipliciter. Chrysostomus et Hieronymus exponunt de evangelica doctrina. Multae sunt doctrinae falsae. Ista non sunt margaritae. Homo ergo qui quaerit diversas doctrinas, invenit unam, scilicet evangelicam doctrinam, quae una est propter veritatem. Virtutes enim multae sunt, sed veritas una. Unde Dionysius dicit quod virtus dividit, sed veritas unitatem dat. Unde ad designandam veritatem vocat unam. Item dicitur una propter diversam doctrinam prophetarum. *Abiit, et vendidit*, id est omnes doctrinas et prophetarum, et philosophorum pro ista dimisit. Prov. XXV, 12: *inauris aurea, et margarita fulgens, qui arguit sapientem, et aurem obedientem* et cetera. Gregorius istam dicit esse caelestem gloriam, quia bonum est naturaliter desiderabile, et homo semper vult commutare

minus bonum pro maiori bono. Summum bonum hominis est gloria caelestis; hanc cum invenerit, debet omnia dimittere pro ista; Ps. XXVI, 4: *unam petii a domino, hanc requiram, ut inhabitem in domo domini omnibus diebus vitae meae*. Augustinus tripliciter exponit. *Simile est regnum caelorum* etc., idest quaerenti bonos homines a quibus informetur, quia unus pollet in una virtute, alius in alia. Et cum invenerit eam, scilicet Christum, in quo omnes virtutes sunt in summo, *abiit* et cetera. Item aliter per bonas margaritas signantur diversa praecepta, et omnia ad vitam necessaria. Et dum invenerit unam, idest unum mandatum, scilicet caritatis, *abiit* et cetera. Io. XIII, v. 34: *mandatum novum do vobis, ut diligatis invicem, sicut dilexi vos, ut et vos diligatis invicem* et cetera. Et apostolus Rom. XIII, v. 10: *plenitudo legis est dilectio*. Item aliter per margaritas intelliguntur diversae scientiae, quas quaerendo invenimus principium omnium scientiarum, scilicet verbum Dei, de quo Eccli. I, 5: *fons sapientiae verbum Dei*. Unde debes omnia vendere pro isto, et terrena, et animam, et corpus, quia cum vendis ista, teipsum habes, et es dominus tui. Ad Phil. III, 8: *omnia arbitratus sum ut stercora, ut Christum lucrificiam*. Unde omnia debes dare pro isto lucro, sicut dabat Paulus, II Cor. V, 14: *unus pro omnibus mortuus est, ut et qui vivunt, iam non sibi vivant, sed ei, qui pro ipsis mortuus est, et resurrexit*. Iterum simile est regnum caelorum sagenae missae in mare et cetera. Hic ponitur alia parabola. Secundo ponitur expositio non quantum ad totum, sed quoad partem, ibi *sic erit in consummatione saeculi*. Et in ista duo fiunt. Primo ponitur communitas huius doctrinae; secundo distinctio, ibi *cum impleta esset* et cetera. Dicit ergo *simile est regnum caelorum sagenae*. Ista sagena est quoddam instrumentum, quod circumdat magnam partem maris; unde potest per eam significari vel doctrina, vel Ecclesia: quia primi doctores fuerunt piscatores; supra IV, 18: *erant enim piscatores*. Haec ponitur in mari, idest in mundo; Ps. CIII, 25: *hoc mare magnum et spatiosum* et cetera. *Et ex omni genere piscium congreganti*. Ecce communitas. Lex enim non erat data nisi uni genti; Ps. CXLVII, 20: *non fecit taliter omni nationi, et iudicia sua non manifestavit eis*. Lex evangelica congregat omnes; ad Rom. I, 14: *Graecis et barbaris, sapientibus et insipientibus debitor sum*. Et Mc. ult., 15: *ite, praedicate Evangelium omni creaturae*. Sed numquid idem erit finis omnium? Modo omnes simul sunt in sagena, sed in fine omnes separabuntur; unde dicit *quam, cum impleta esset*, idest quando tot electi intraverint ut sit completus numerus electorum *educentes, et secus littus sedentes* et cetera. Per littus finis mundi significatur, quia non erit apud sanctos turbulentia, sed erunt in quiete bona. Et dicit *sedentes*, quod pertinet ad iudiciariam potestatem. Infra XIX, v. 28: *vos qui secuti estis me, in regeneratione, cum sederit filius hominis in*

*sede maiestatis suae, sedebitis et vos super sedes duodecim, iudicantes duodecim tribus Israel. Elegerunt bonos in vasa, idest in caelestia habitacula; Io. XIV, 2: in domo patris mei mansiones multae sunt. Et dicit vasa pluraliter propter diversitatem retributionum; Lc. c. XVI, 9: recipiant vos in aeterna tabernacula. Malos autem foras miserunt, quia omnes immundi eiicientur. Sic erit in consummatione saeculi. Hic exponit parabolam. Et notandum quod exponit solum quoad malos. Sed tunc est quaestio, quare magis exponit de malis, quam de bonis. Dicendum, quod fecerat mentionem de sagena, qua, quando pisces capiuntur, mali eiiciuntur, et vivunt; boni autem occiduntur, et comeduntur. Ideo posset aliquis dicere, quod ita esset ex parte ista; ideo ut excludat illud, exponit dicens *exibunt Angeli*, non quod discedant ab intimis contemplationis, quia ubicumque sunt, contemplantur Deum; sed quia progrediuntur ad exterius ministerium. Daniel c. IX, 22 dicitur de quodam Angelo: *egressus sum, ut docerem te. Et separabunt malos de medio iustorum*. Modo mali sunt inter bonos, zizania in medio tritici, liliū inter spinas, sed separabuntur ex communione bonorum; et ex hoc est mala excommunicatio; ista tamen signum illius, sed tamen alia, quia Ecclesia saepe decipitur, sed tunc non erit deceptio. Haec est de qua dicit apostolus I Cor. XVI, 22: *si quis non amat dominum nostrum Iesum Christum, sit anathema*. Unde dicitur: *tollatur impius ne videat gloriam Dei*. Sequitur de poena sensus *et mittent eos in caminum ignis*. Hoc exponitur ut supra. Sed est quaestio, quare iteravit hoc dominus, quia videtur idem esse quod parabola de zizania. Dicendum, quod idem est quantum ad aliquid, quia hic per sagenam intelliguntur et boni et mali; unde significat eos qui non sunt praecisi ab Ecclesia. Sed per zizaniā significantur illi qui sunt praecisi per diversitatem dogmatum, et hi non sunt de Ecclesia. *Intellexistis haec omnia? Dicunt ei, etiam*. Postquam dominus complevit parabolicam doctrinam, et quoad discipulos, hic determinat de effectu; et primo in discipulis; secundo in turbis, ibi *et factum est* et cetera. Effectus in discipulis fuit intellectus: unde tria ponuntur. Primo examinatio; secundo professio; tertio designatio eorum ad futurum officium. Notandum autem, quod cum multa locutus esset ad turbas et discipulos, quia futuri erant magistri, ideo oportebat quod intelligerent. Et nota quod de tribus examinabantur. Primo de intellectu *intellexistis haec omnia?* Item de amore, Io. ult., 15: *Simon, amas me plus his?* Item de possibilitate ad passionem; infra XX, 22: *potestis bibere calicem, quem ego bibiturus sum?* Ps. XCI, 15: *bene patientes erunt ut annuntient*. Licet autem humilitatis sit quod homo non se extollat; ingratus tamen est si beneficium non recognoscat. Is. LXIII, 7: *miserationum domini recordabor*. Ideo respondent et *dicunt ei etiam*. Ibi ponitur professio eorum attribuentium*

sermoni Christi. Ps. CXVIII, 130: *declaratio sermonum tuorum illuminat, et intellectum dat parvulis. Ideo omnis Scriba doctus* et cetera. Hic ostendit officium quod imminebat eis, quasi iam examinatis. Et haec conclusio dupliciter potest sequi ex praemissis. Primo retorquendo hoc quod dictum est de thesauro. Potest ergo esse sensus, ut dominus velit istud exponere: vos dicitis, quod intelligitis. Si intelligitis, potestis scire quod thesaurus est sacra doctrina. De isto thesauro poteritis proferre nova et vetera. Et notandum quod isti dicuntur Scribae, quia possunt conferre in regno caelorum, et in doctrina sacra, ubi nova et vetera continentur. Et dicuntur Scribae per idoneitatem, quia Scribae, idest docti; Dan. XII, 10: *porro docti intelligent*; infra XXIII, 34: *ecce ego mitto ad vos sapientes et Scribas*. Item dicuntur Scribae ex officio, quia sunt notarii Christi, quia scripserunt mandata Christi in tabulis cordis sui; Prov. VI, 21: *liga ea in corde tuo iugiter*. Item in cordibus aliorum. Unde apostolus II ad Cor. III, 2: *epistola vestra scripta est in cordibus nostris. Similis est patrifamilias*, scilicet Christo. Ipse enim est dominus, ut habetur supra XIII, v. 52. *Qui profert de thesauro nova et vetera*, officia novae legis. Nova enim lex novos sensus addit super veterem, et Christus hos exposuit; et ideo debet nobis sufficere ut sit similis Christo, sicut supra X, 25 habetur: *sufficit discipulo si sit sicut magister eius*. Vel potest dici: simile est cuicumque alii patri, qui profert de scientia divinitus sibi data nova et vetera. Non sic Manichaei, quia non proferebant vetera. Cant. VII, 13: *omnia nova et vetera servavi tibi*. Ergo potest referri de expositione parabolae. Secundum Augustinum sic exponitur *ideo omnis Scriba doctus* et cetera. Vos intellexistis qualiter locutus sum turbis parabolice, et exercitati estis, ut quod parabolice dictum est, secundum sensum spirituales intelligatis. Unde debetis intelligere, ut ea, quae in veteri lege leguntur, sciatis exponere per novam. Unde quae in veteri dicuntur, sunt figurae novi testamenti. Unde apostolus I ad Cor. X, 11: *omnia in figura contingebant eis*. Et haec revelata sunt in passione. Unde infra XXVII dicitur quod, patiente domino, velum templi scissum est. Unde Christus ante passionem in parabolis locutus est, ut auditis his intelligant ea, quae in veteri testamento dicuntur, esse dicta in figura aliarum rerum, licet essent res gestae. *Omnis ergo Scriba doctus in regno caelorum similis est homini patrifamilias, qui profert de thesauro suo nova et vetera*. Vel, secundum Gregorium, quod vetera referantur ad omnia ea quae ad peccatum referuntur, nova quae ad gratiam Christi: unde nova dicuntur praemia vitae aeternae, vetera poena Inferni. Ille ergo profert nova et vetera, qui non solum praemia, sed poenam etiam Inferni considerat. *Et factum est, cum consummasset Iesus parabolas istas* et cetera. Hic ponitur effectus in turbis: duplex, scilicet et admirationis, et scandalizationis. Et primo locus describitur; secundo admiratio; tertio improbatio. Dicit



ergo factum est cum consummasset Iesus parabolas istas, transiit inde. Notandum, quod non videtur, quod statim transierit. Unde non servat ordinem historiae; sed transivit, quia ad intelligendum non erant idonei; ideo ad alia se transtulit, secundum illud Eccli. XXXII, 6: *ubi auditus non est, non effundas sermonem*. Et cap. XXII, v. 9: *cum dormiente loquitur, qui narrat stulto sapientiam*. Et veniens in patriam suam. Patria sua aliquando dicitur Nazareth, ubi nutritus est, et ibi fecit pauca miracula: aliquando Bethlehem, in qua natus est; aliquando Capharnaum, quia miracula fecit ibi. Et docebat in synagogis eorum et cetera. Sequitur admiratio. Et primo ponitur admiratio; secundo causatur effectus. Dicit *ita ut mirarentur*. Non erat mirum si mirabantur; Ps. CXVIII, 129: *mirabilia testimonia tua*. Admirabantur unde illae virtutes essent: admiratio enim ex hoc causatur, quod videtur effectus, et nescitur causa. Isti effectum manifestum videbant, sed causam nesciebant; unde dicebant: *unde huic sapientia et virtutes?* Sed haec stulta admiratio, quia I ad Cor. I, 24 habetur, quod ipse est Dei virtus et sapientia. Sed non cognoscebant, ideo admirabantur. Et ponunt admirationem suam, et cognitionem suam: unde dicebant *nonne hic est fabri filius?* Ipse enim putabatur filius Ioseph, qui non erat faber ferrarius, sed lignarius: quamvis etiam posset dici filius fabri, *qui fabricatus est auroram et solem*. Ps. LXXIII, 16. *Nonne mater eius dicitur Maria?* Omnia noscebant quae erant humanitatis. De Maria habetur supra I, 18: *cum esset desponsata mater Iesu Maria Ioseph* et cetera. Et fratres eius Iacobus et Ioseph, Simon et Iudas. Elvidius intellexit istos esse filios Mariae. Sed hoc falsum est, sed fuerunt consobrini eius. Vel dicuntur fratres, quia de cognatione Ioseph, qui putabatur esse pater Iesu. Gen. XIII, 8: *non sit contentio inter me et te: fratres enim sumus*, dixit Abraham ad Lot: cum tamen Lot esset filius fratris. Et eodem modo intelligendum est quod sequitur: *et sorores eius nonne omnes apud nos sunt?* Ideo ex his quae secundum carnem erant, in admirationem prodibant dicentes: *unde ergo huic omnia ista?* Sed notandum quod admiratio quandoque habet debitum effectum, scilicet Dei glorificationem, ut supra III, 5, aliquando vero scandalizationem: unde dicit *et sic scandalizabantur in eo*. Sed quae est ratio, quod admiratio aliquando pariat gloriam, aliquando scandalum? Ratio est, quia quidam ea quae audiunt, interpretantur in peius, ideo tales necessario scandalizantur. In canonica Iudae, 10: *quaecumque quidem ignorant, blasphemant*. Sed aliqui qui sunt bene dispositi, semper in melius interpretantur. De primis erant isti; ideo eos reprehendit; et primo verbo; secundo facto, cum dicit *Iesus autem dixit eis: non est propheta sine honore nisi in patria sua*. Dominus seipsum prophetam nominat: nec mirum, quia Moyses etiam ipsum prophetam nominaverat, Deut. XVIII, v. 15: *prophetam suscitabit tibi de gente tua, et de fratribus tuis* et cetera. Et

potest dici, quod propheta dicitur esse, qui aliquid dicit quod est supra humanum intellectum per revelationem; et sic Iesus dicitur propheta, quia mens eius illuminata est ab Angelis et Deo. Vel potest dici aliquis propheta a procul, et phanos, quod est illuminatio: et sic Iesus non potest dici propheta: *si quis fuerit inter vos propheta domini, in visione apparebo ei* et cetera. Sic habet textus. Sed si fuerit aliquis propheta, loquatur in aenigmatibus: sic non fuit Christus propheta, quia dixit quae vere scivit; Eccli. XXXIV, 9: *qui multa didicit, narrabit intellectum*. In prophetis veteris testamenti non invenimus aliquem honoratum a suis, sed magis ab alienis, ut legitur in Ieremia, qui fuit captus a suis, sed civitate capta, ab extraneis liberatus: sic etiam fuit de Christo, qui ab extraneis honorabatur, a suis despiciebatur. Et quae est ratio, quare nullus in patria sua honoratur? Una ratio est, quia quando est in patria sua, multi qui cognoscunt infirma sua, semper reducunt in memoriam infirma: hoc enim est a malitia hominum, ut magis infirma cogitent quam perfecta. Alia potest assignari, quia dicit philosophus quod populus multum paralogizatur, quia credunt quod in aliquo pares, in omnibus pares sint. Unde quando aliquis est in patria sua, cum vident eum parem sibi in aliquo vel in genere, vel aliis, credunt quod non possit esse maior; ideo bene dicit *non est propheta sine honore nisi in patria sua et domo sua*. Unde sequitur *et non fecit ibi multas virtutes*; non quia non potuerit, quia omnipotens erat, sed non fecit, quia ad hoc faciebat ut sibi crederetur. Sed ipsi eum despectui habebant, quia in malum interpretabantur, ideo non erant dispositi ad fidem: aliquas tamen fecit, ut inexcusabiles redderentur; et ideo dicit *non multas*, quia aliquas. Et hoc *propter incredulitatem eorum*.

## Caput 14

### Lectio 1

#### Reportatio Leodegarii Bissuntini

## 14—1

### Mt 14:1-14

1 ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν ἡρώδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ, 2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ, οὗτός ἐστιν ἰωάννης ὁ βαπτιστής: αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. 3 ὁ γὰρ ἡρώδης κρατήσας τὸν ἰωάννην ἔδησεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ ἡρῳδιάδα τὴν γυναῖκα φιλίππου τοῦ ἀδελφοῦ αὐτοῦ: 4 ἔλεγεν γὰρ ὁ ἰωάννης αὐτῷ, οὐκ ἔξεστίν σοι ἔχειν αὐτήν. 5 καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν

1. At that time Herod the Tetrarch heard the fame of Jesus. 2. And he said to his servants: This is John the Baptist: he is risen from the dead, and therefore mighty works shew forth themselves in him. 3. For Herod had apprehended John and bound him, and put him into prison, because of Herodias, his brother's wife. 4. For John said to him: It is not lawful for thee to have her. 5. And having a mind to put him to death, he feared the people: because they

εἶχον. 6 γενεσίοις δὲ γενομένοις τοῦ ἡρώδου  
ὥρχήσατο ἡ θυγάτηρ τῆς ἡρωδιάδος ἐν τῷ  
μέσῳ καὶ ἤρεσεν τῷ ἡρώδῃ, 7 ὅθεν μεθ'  
ὅρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν  
αἰτήσεται. 8 ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς  
μητρὸς αὐτῆς, δός μοι, φησίν, ὧδε ἐπὶ πίνακι  
τὴν κεφαλὴν ἰωάννου τοῦ βαπτιστοῦ. 9 καὶ  
λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ  
τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,  
10 καὶ πέμψας ἀπεκεφάλισεν [τὸν] ἰωάννην  
ἐν τῇ φυλακῇ: 11 καὶ ἠνέχθη ἡ κεφαλὴ  
αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ  
ἤνεγκεν τῇ μητρὶ αὐτῆς. 12 καὶ  
προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ  
πτῶμα καὶ ἔθαψαν αὐτό[ν], καὶ ἐλθόντες  
ἀπήγγειλαν τῷ Ἰησοῦ. 13 ἀκούσας δὲ ὁ  
Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς  
ἐρημον τόπον κατ' ἰδίαν: καὶ ἀκούσαντες οἱ  
ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν  
πόλεων. 14 καὶ ἐξελθὼν εἶδεν πολλὸν ὄχλον,  
καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ  
ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.

esteemed him as a prophet. 6. But on  
Herod's birthday, the daughter of  
Herodias danced before them: and  
pleased Herod. 7. Whereupon he  
promised with an oath, to give her  
whatsoever she would ask of him. 8. But  
she being instructed before by her  
mother, said: Give me here in a dish the  
head of John the Baptist. 9. And the  
king was struck sad: yet because of his  
oath, and for them that sat with him at  
table, he commanded it to be given. 10.  
And he sent, and beheaded John in the  
prison. 11. And his head was brought in  
a dish: and it was given to the damsel,  
and she brought it to her mother. 12.  
And his disciples came and took the  
body, and buried it, and came and told  
Jesus. 13. Which when Jesus had heard,  
he retired from thence by a boat, into a  
desert place apart, and the multitudes  
having heard of it, followed him on foot  
out of the cities. 14. And he coming  
forth saw a great multitude, and had  
compassion on them, and healed their  
sick.

Supra, ostendit dominus virtutem evangelicae doctrinae sub quibusdam parabolis, hic ostendit factis; et tria facit. Primo ostendit ad quos effectus se extendat per similitudinem factorum; secundo ostendit sufficientiam evangelicae doctrinae; tertio quomodo in puritate conservanda sit. Secundum in cap. XV tertium in cap. XVI. Circa primum primo ponitur falsa opinio; secundo occasio; tertio improbatur opinio. Secunda ibi *Herodes tenuit ioannem* etc.; tertia ibi *quod cum audisset Iesus, secessit inde*. Dicit ergo *in illo tempore audivit Herodes tetrarcha famam eius*. Et non est retorquenda ad illum diem, sed ad tempus in generali; quia Marcus VI, 1 et Lucas c. IV, 16 non eodem ordine narrant, quia istud narrant post missionem discipulorum, ut habetur Marci VI. Unde incertum est qui servent ordinem historiae. Tamen quod dicitur *in illo tempore*, dicitur, ut denotetur negligentia Herodis, quia post miracula tunc primo audivit famam de Iesu: haec enim desidia solet esse in divitibus, quod non curant de parvis rebus. I Tim. ult., 17: *divitibus huius saeculi praecipe non sublime sapere, neque sperare in incerto divitiarum* et cetera. *Audivit Herodes*

*tetrarcha*, ad differentiam Herodis regis, sub quo natus est Christus, ut habetur supra cap. II. Unde, illo defuncto, reversus est Christus de Aegypto. Iste Herodes fuit filius eius, et fuit tetrarcha. Pater eius constitutus est rex a Romanis, et habuit sex filios, quorum duos interfecit in vita sua, alium primogenitum interfecit in morte, cum iam faceret se proferri in regem, patre adhuc vivente. Ipso mortuo, Archelaus accepit sibi regnum, et sequens malitiam paternam, non potuit tolerari a Iudaeis. Tunc accesserunt ad Romanos, et divisum est regnum in quatuor partes: duae partes traditae sunt Archelao, alia Herodi, et alia pars Philippo. Unde iste erat tetrarcha et princeps super quartam partem regni. *Audivit famam Iesu*. Ex hoc reprehensibilis erat, quod tanto tempore iam vixerat, et miracula fecerat, et tamen tunc primo audivit; unde impletur illud Iob XXVIII, v. 22: *perditio et mors dixerunt: auribus nostris audivimus famam eius. Et ait pueris suis: hic est Ioannes Baptista* et cetera. Aliqui dixerunt quod ipse tenuit dogma de transfusione animarum: Plato enim et Pythagoras posuerunt, quod anima exiens ab uno corpore subintrat aliud corpus. Hanc opinionem Herodes tenens, ut dicunt, credebatur quod anima Ioannis transisset in animam Christi. Sed hoc non potest esse, quia parum ante interfecerat eum; Iesus autem erat triginta annorum; unde hoc non credidit. Item iam miracula fecerat ante decollationem, et ante incarcerationem, ut habetur Io. III. Herodes tamen laudandus est, quia resurrectionem credidit, de qua Iob XIV, v. 14: *putasne homo mortuus rursus vivat?* Item aliam bonam conditionem habuit, quod credidit quod fiat resurrectio in meliori statu; ideo credidit quod tunc operaretur miracula, quae ante resurrectionem non fecerat; ideo dicit *et ideo virtutes operantur in eo*, quia ad altiore statum advenit; unde resurgent homines in meliori statu. Unde apostolus I Cor. XV, 43: *seminatur in infirmitate, resurget in virtute*. Sed hic est quaestio, quia dicit Lucas, quod audivit et dubitavit; unde dixit, *Ioannem ego decollavi*; hic autem dicit sine dubitatione, dum dicit, *hic est Ioannes*. Solvit Augustinus, quod non a se, sed audivit ab aliis. Unde cum primo audivit, dubitavit, sed crescente fama consensit. Unde Lucas primum recitavit, sed secundum Matthaeus. Vel aliter potest dici quod etiam Matthaeus dubitationem Herodis tangit, ita quod legatur interrogative *hic est Ioannes? Herodes enim tenuit Ioannem*. Haec facta sunt ante; unde non sequitur ordinem, sed ex incidenti determinat de morte Ioannis. Sed est quaestio, quare Evangelistae ex incidenti determinant de Ioanne, et hoc quaerit Chrysostomus. Solvit autem, quia principaliter facta Christi intenderunt, alia vero solum secundum quod referebantur ad Christum. Ideo hic ex consequenti determinat mortem Ioannis. Et primo determinat incarcerationem; secundo mortem, ibi *die autem natalis* et cetera. Circa primum tria facit. Primo ponit incarcerationem; secundo causam; tertio

decollationem. *Herodes enim tenuit ioannem, et alligavit eum, et posuit in carcerem.* Tangit ordinem, quia primo comprehendit eum, ligavit et incarceravit; sic autem fuit de Christo. Causam tangit, cum dicit *propter Herodiadem uxorem fratris sui.* Herodes et Philippus fuerunt fratres. Philippus habuit filiam Arethae regis Arabum. Hic habuit inimicitiam cum illo rege Arabum, et etiam cum fratre suo Herode, ita quod rex Arabum in odium Philippi accepit filiam suam, et concessit eam Herodi. De isto ioanne debetis intelligere, quod homo fuit magnae virtutis; unde de ipso dicitur: *ipse veniet in virtute Eliae.* Item notare debetis, quod etiam martyr dicitur, quia propter redargutionem fidei mortuus est, quia pro veritate; et Christus veritas est. Dicebat enim Herodi: *non licet tibi habere eam.* Sciendum quod Antipater, pater Herodis regis, alienigena fuit, sed proselytus fuit, unde filii sui Iudaei fuerunt. Sed praeceptum erat in lege quod vivente fratre, alter non haberet uxorem fratris; ideo ioannes quasi aemulator legis dicebat *non licet tibi habere eam. Et volens eum occidere, timuit populum.* Aliquando accidit quod cum quis non vult vitare peccatum, cadit in maius. Osee IV, 2: *homicidium, et furtum, et adulterium inundaverunt, et sanguis sanguinem tetigit.* Unde cum noluit vitare adulterium, incurrit homicidium. Et cum voluit *timuit populum.* Commotio populi multum est timenda; Eccli. XXVI, 5: *a tribus timuit cor meum: delaturam civitatis, et collectionem populi, et calumniam mendacem.* Item timor domini aufert malam voluntatem; sed timor hominis non, licet faciat differre. Ideo quia non potuit propter timorem populi, distulit. *Die autem natalis* et cetera. Hic de occisione tria facit, quia non potuit propter timorem populi. Primo ponuntur praecedentia; secundo occisio; tertio subsequencia. Circa primum ponuntur praecedentia tria, quia saltatio; promissio; petitio. Dicit ergo *die autem natalis* et cetera. Consuetudo apud antiquos erat, quod celebrarent diem natalis, contra illud Eccli. c. VII, 2: *melior est dies mortis, quam dies nativitatis.* Non legitur quod aliqui celebraverint diem natalis nisi iste, et Pharao rex Aegypti. Unde *die natalis filia Herodiadis*, sic vocabatur, *saltavit in medio*, idest in triclinio, et in hoc culpabilis redditur, quia in lascivia oblitus est aulam regiam, in qua non debebant haec fieri, et placuit Herodi, contra illud Eccli. IX, 4: *cum saltatrice non sis assiduus.* Et sequitur *unde cum iuramento pollicitus* et cetera. Ecce incauta promissio, et temerarium iuramentum. Eccli. XXIII, 9: *iurationi non assuescat os tuum, multi enim casus in illa.* Et praemonita a matre sua, *da mihi, inquit, hic in disco caput ioannis Baptistae.* Hic ponitur petitio mulieris. Mulieres aliquando sunt piae, et mobilem affectum habent; unde quando sunt piae, maxime sunt piae, sed quando sunt crudeles, maxime sunt crudeles; Eccli. XXV, 22: *non est caput nequius super caput colubri; non est ira super iram mulieris.* Et ibidem dicitur: *brevis omnis malitia super malitiam mulieris.* Vix

enim cogitaret homo quae cogitat perversa mulier. Mater ergo petiit ut saturaret iram suam. Item timebat ne aliquando Herodes propter verba Ioannis converteretur, et dimitteret eam. *Et contristatus est rex propter iusiurandum.* Hic determinatur quomodo occiditur. Chrysostomus: hic datur exemplum quod honestas etiam ab impiis honoratur, ut habetur Sap. V, 1 ss. Hieronymus dicit, quod modo est contristatus, qui ante voluit interficere, sed timuit populum. Quare ergo dicit quod est contristatus? Solvit. Consuetudo est hominum ut recitent quod videtur hominibus: sicut dicebant Christum filium Ioseph, quia ita putabant, ut habetur Lc. III. Unde dicit *contristatus*, quia ita videbatur hominibus. Sequitur executio. Et primo ponitur praeceptum; secundo executio. *Propter iusiurandum, et propter simul discumbentes.* In hoc stultus fuit, quia de re inhonesta non est timendum iuramentum, quia eo quod iuro, sum periurus; Ier. IV, 2: *iurabitis in iudicio* (scilicet cum discretione), *in iustitia et veritate.* Item si iurasset, quod in semet faceret, intelligi debebat in honestis. Unde quod in se facere non debuit, alii nec praecipere debuit; Zac. VIII, 17: *iuramentum mendax ne diligatis.* *Et propter simul discumbentes*, ut omnes faceret homicidii participes, omnes enim rogabant pro puella. *Iussit dari. Misitque et decollavit Ioannem.* Hic ponitur executio. Hic adimpletur quod dixerat: *illum oportet crescere, me autem minorari*, quia Christus in cruce extensus, iste decollatus. Item decollatio Ioannis signum fuit, quod auctoritate legis debebant amittere Christum et legem. Consequenter ponuntur subsequencia decollationis. Et primo ponitur redditio promissi; secundo sepultura. Dicit ergo *et allatum est caput eius in disco.* Et in hoc reprehensibilis fuit Herodes, quia crudelitatem exercuit inter voluptates: unde dicitur quod quidam balivus amabat quamdam meretriculam, et cum esset in gremio, dixit illa quod numquam vidit hominem interfici. Et cum esset in prandio, fecit adduci quemdam morte dignum, et fecit coram illa decollari: quod sciverunt Romani, et exul factus est a Roma. Sic iste etiam missus fuit in exilium. *Et accedentes discipuli eius tulerunt corpus eius, et sepelierunt illud.* Hic agitur de sepultura Ioannis, et computatur inter opera misericordiae; et tamen videtur quod misericordia ad mortuum non pertineat, quia si ad eum pertineat, videtur quod non sit verum quod dicit dominus: *nolite timere eos qui occidunt corpus.* Quare ergo computatur inter opera misericordiae? Dicendum, quod etsi non serviatur ei secundum effectum, quem modo habet, servitur tamen ei secundum affectum, quem modo habet cum mortuo. Unde *tulerunt corpus eius, et sepelierunt*; dicitur quod apud Sebastem, cum sit ibi prope. Post videns Iulianus apostata multos venientes ad eius reliquias, fecit eum comburi, excepto capite. *Et venientes nuntiaverunt Iesu.* Unde discipuli Ioannis, qui primo calumniabantur Iesum, Ioanne mortuo, redierunt ad Iesum, et fuerunt ei

familiares: sic aliqui in tempore tribulationis convertuntur ad Christum; Osee VI, 1: *in tribulatione sua mane consurgent ad me. Et cum audisset Iesus secessit in navicula in locum desertum seorsum*. Supra posita est opinio Herodis de Christo, et occasione huius introducta est narratio de Iohanne; nunc autem ostenditur opinio Herodis esse falsa. Duo dixerat: quia Christus erat Iohannes quem occiderat, item quod resurgens virtutes operabatur. Dicit ergo *quod cum audisset Iesus, secessit inde in navicula* et cetera. Quare secessit? Assignat quatuor rationes Hieronymus. Prima, ut parceret inimicis suis, ne ex homicidio in homicidium ruerent; Osee IV, 2: *sanguis sanguinem tetigit*. Item, ut passionem differret; unde ipse dicit Io. VII, 6: *tempus meum nondum advenit*. Item, ut nobis exemplum daret ne nos ingeramus passionibus: non enim est virtus se passionibus ingerere, sed praesumptio. Unde supra X, 33: *si persecuti fuerint vos in una civitate, fugite in aliam*. Item, ut ostenderet quanta devotione audiebant turbae verbum Dei, quia etiam in periculo sequebantur eum; Deut. XIII, 3: *tentat vos dominus Deus vester, ut palam sciat utrum diligatis eum*. Item notandum, quod quatuor ponit quae turbam debeant retrahere a sequela Christi. Primum est, quod secessit in navicula, item quod in locum desertum, item quod non erant ibi aliqua nemora, quia erat desertum, item non iuxta viam, ad quam homines libenter se divertunt; sed iste secessit seorsum. Hoc autem fecit ut magis devotio turbae sit approbanda. Item Chrysostomus dicit quod secessit ut hominem approbaret; ideo noluit secedere nisi nuntiata morte Iohannis. Sequitur *et cum audissent turbae* et cetera. Hic agitur de mirabilibus. Et primo tangitur devotio turbarum; secundo tanguntur mirabilia. Dicit ergo *et cum audissent turbae, secutae sunt eum pedestres de civitatibus*; ubi tangitur devotio turbarum et pauperum hominum, qui devotionis causa dominum sequuntur. Osee VI, 1: *in tribulatione sua mane consurgent ad me. Et exiens vidit turbam multam* et cetera. Hic tangit mirabilia quae operatus est dominus exiens de deserto: et recte, quia dum in caelis erat, non quaerebant eum turbae; Io. c. XVI, 28: *exivi a patre, et veni in mundum. Vidit turbam*. Unde excitatur ad misericordiam; unde sequitur *et misertus est eis*; unde statim fecit eis misericordiam: Ps. LXXXV, 15: *miserator et misericors dominus, patiens, et multae misericordiae, et verax*. Sequitur effectus huius misericordiae *et curavit languidos eorum*, scilicet gratis, et non rogatus. Ps. CVI, 20: *misit verbum suum, et sanavit eos*.

15 ὁψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. 16 ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς, οὐ χρειάν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. 17 οἱ δὲ λέγουσιν αὐτῷ, οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 ὁ δὲ εἶπεν, φέρετέ μοι ὧδε αὐτούς. 19 καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις. 21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων. 22 καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. 23 καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὁψίας δὲ γενομένης μόνος ἦν ἐκεῖ. 24 τὸ δὲ πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος. 25 τετάρτη δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. 26 οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι φάντασμα ἐστίν, καὶ ἀπὸ τοῦ φόβου ἔκραζαν. 27 εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων, θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε. 28 ἀποκριθεὶς δὲ αὐτῷ ὁ πέτρος εἶπεν, κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα. 29 ὁ δὲ εἶπεν, ἐλθέ. καὶ καταβάς ἀπὸ τοῦ πλοίου [ὁ] πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον [ἰσχυρὸν] ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, κύριε, σῶσόν με. 31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χειρὰ ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, ὀλιγόπιστε, εἰς τί

15. And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now passed: send away the multitudes, that going into the towns, they may buy themselves victuals. 16. But Jesus said to them, They have no need to go: give you them to eat. 17. They answered him: We have not here, but five loaves, and two fishes. 18. Who said to them: Bring them hither to me. 19. And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes. 20. And they did all eat, and were filled. And they took up what remained, twelve full baskets of fragments. 21. And the number of them that did eat, was five thousand men, besides women and children. 22. And forthwith Jesus obliged his disciples to go up into the boat, and to go before him over the water, till he dismissed the people. 23. And having dismissed the multitude, he went into a mountain alone to pray. And when it was evening, he was there alone. 24. But the boat in the midst of the sea was tossed with the waves: for the wind was contrary. 25. And in the fourth watch of the night, he came to them walking upon the sea. 26. And they seeing him walking upon the sea, were troubled, saying: It is an apparition. And they cried out for fear. 27. And immediately Jesus spoke to them, saying: Be of good heart: it is I, fear ye not. 28. And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters. 29. And he said: Come. And Peter going down out of the boat walked upon the water to come to Jesus. 30. But seeing the wind strong, he was



ἐδίστασας; 32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. 33 οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες, ἀληθῶς θεοῦ υἱὸς εἶ. 34 καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς γεννησαρέτ. 35 καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, 36 καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ: καὶ ὅσοι ἤψαντο διεσώθησαν.

afraid: and when he began to sink, he cried out, saying: Lord, save me. 31. And immediately Jesus stretching forth his hand took hold of him, and said to him: O thou of little faith, why didst thou doubt? 32. And when they were come up into the boat, the wind ceased. 33. And they that were in the boat came and adored him, saying: Indeed thou art the Son of God. 34. And having passed the water, they came into the country of Genesar. 35. And when the men of that place had knowledge of him, they sent into all that country, and brought to him all that were diseased. 36. And they besought him that they might touch but the hem of his garment. And as many as touched, were made whole.

Postquam exclusit Herodis opinionem, hic tangit doctrinae Christi virtutem. Triplex enim est virtus eius: reficit, liberat et infirmos sanat. Prima igitur virtus ostenditur, quia pascit turbas; secunda, quia discipulos a periculis maris liberat; tertia, quia multos sanat. Secunda ibi *et statim impulit discipulos ascendere in naviculam*; tertia ibi *et cum transfretassent* et cetera. Circa primum tria. Quia primo ponitur voluntas reficiendi; secundo distributio cibi; tertio plenitudo refectionis. Secunda ibi *Iesus autem dixit eis* etc., tertia ibi *et manducaverunt omnes* et cetera. Dicit ergo *vespere autem facto*, scilicet solis occubitu, per quod significatur mors Christi, quia tunc tradidit corpus suum in cibum; unde I Cor. XI, 24: *hoc facite in meam commemorationem*. Et: *mortem domini annuntiabitis donec veniat*. Deinde inducit necessitatem ex loco: *desertus est locus*. Hic videtur illa eadem fieri quaestio quae habetur in Ps. LXXVII, 19. Nam quomodo poterat dominus mensam parare in deserto? Item si iuxta villam esset locus, potuisset credi quod inde habuisset cibos, sed locus erat desertus. Item ponitur necessitas ex hora, quia dicit *et hora iam praeteriit*, qua possint sibi acquirere cibos. *Dimitte turbas*. Ex hoc videtur, quod discipuli ita fuerunt intenti suavitati sermonis Christi, quod magis delectabantur in audiendo Christum, quam in procurando sibi victum: unde parum curabant de corporis refectione. Habetur enim Lc. XXI, v. 37: *erat autem diebus docens in templo, noctibus autem morabatur in monte*. Item alia occasio, quia iam vespere erat. De ista fame habetur Amos VIII, 11: *mittam famem in terra, non famem panis, neque sitis, sed audiendi verbum domini*. Et in hoc

significatur devotio turbarum, item dilectio et reverentia ad Christum, quia non recesserunt ab eo, quamvis vespere esset. Sed hic est quaestio litteralis, quia in Ioanne habetur, quod Iesus interrogavit Philippum; hic autem habetur, quod discipuli interrogaverunt Christum. Solvit Augustinus. Non est hoc inconveniens, quod id quod unus dimisit, alter dicat. Unde primo dixerunt illi Christo; secundo elevans oculos Iesus interrogavit discipulos. *Iesus autem dixit eis*. Hic ponit distributionem cibi: et circa hoc tria facit. Primo ponitur imperium Christi; secundo quantitas ciborum; tertio modus et ordo distribuendi. Secunda ibi *responderunt ei* etc.; tertia ibi *afferte mihi illos* et cetera. Duo dixerant. Primo ut dimitteret turbas; item quod quaererent escas sibi: et ad haec duo respondet Christus. Vos dicitis: dimitte turbas, sed *non habent necesse ire*, quia hic est *qui dat escam omni carni*, Ps. CXXXV, 25. Item vos dicitis quod quaerant escas, sed non est necesse, quia vos potestis dare escas caelestes; unde dicit *date illis vos manducare*. Unde datur exemplum quod spirituales escae praeponendae sunt carnalibus. Sequitur quantitas ciborum *responderunt ei: non habemus nisi quinque panes et duos pisces*. Ex hoc possumus notare, quod apostoli ita erant dediti sermoni Dei, quod non curabant etiam de cibis quaerendis. Ad Rom. XIII, 14: *et carnis curam ne feceritis*. Mystice per quinque panes doctrina legis; Eccli. XV, 3: *pavit eos pane vitae et intellectus*. Per duos pisces doctrina Psalmorum et prophetarum importatur; vel secundum Hilarium, per duos pisces doctrina prophetarum et Ioannis Baptistae, ut duae personae excellentes in lege, scilicet regalis et sacerdotalis. *Qui ait: afferte mihi illos*. Hic ponitur modus distributionis; et primo ponitur praesentatio; secundo dispositio turbarum; tertio oratio; quarto distributio. Unde dicit *qui ait*. Ipse, qui omnipotens erat, creare poterat panes novos; sed voluit ex factis panibus reficere. Sed quae est causa? Ratio litteralis secundum Chrysostomum est, ut confutaret haeresim Manichaeorum, qui has creaturas a Diabolo dixerunt factas, contra illud quod scribitur I ad Tim. IV, 4: *omnis creatura Dei bona est*. Unde si a Diabolo essent, in eis tanta miracula non fecisset. Item, ut ostenderet se dominum in terra et in mari. Ille qui in Gen. I, 11 dixit, *germinet terra herbam virentem*, et qui dixit: *producant aquae reptile animae viventis* etc., ille idem panes multiplicat. Item ad designandum quod legem veterem non reprobavit, sed in novam convertit: ideo dicit *afferte mihi*, quia quae in veteri lege scripta sunt, ad novam debent referri. Unde ipse dixit, Io. V, v. 46: *si crederetis Moysi, crederetis forsitan et mihi. Et cum iussisset turbam discumbere super foenum* et cetera. Hic ponitur dispositio hominum, quia fecit sedere super foenum; Is. XL, 6: *omnis caro foenum*. Sedere ergo super foenum non est nisi carnem mortificare. Ad Col. III, 5: *mortificate membra vestra quae sunt super terram*. Item per foenum significatur lex. Quia isti erant

Iudaei, sublevabantur per legem; ideo noluit eos sedere in terra. *Acceptis quinque panibus et duobus piscibus* et cetera. Notandum quod dominus faciens miracula aliquando orat, aliquando non orat. Aliquando orat, ut hic, ut verum hominem se ostendat: aliquando etiam maiora facit, et non orat, ut Deum se ostendat. *Aspiciens in caelum benedixit. In caelum*, scilicet ad patrem. Ps. CXX, 1: *levavi oculos meos in montes, unde veniet auxilium mihi. Benedixit*, quia per sermonem Dei omnia benedicuntur. Nota quod nostrum benedicere non est factivum, sed significativum; Dei autem benedicere est factivum; unde benedictio ad multiplicationem pertinet, unde Gen. I, 22: *benedixit, et dixit: crescite, et multiplicamini, et replete terram*. Consequenter agitur de distributione *fregit et dedit discipulis suis*; in quo significatur quod prima distributio facta est discipulis a capite Christo; I ad Cor. XI, 3: *omnis viri caput Christus est*. Sed fregit, ut notaret suam distributionem. Is. LVIII, 7: *frange esurienti panem tuum. Et dedit discipulis*, quasi mediatoribus. Infra XXVI, 26: *accipite et comedite*; I ad Cor. XI, 28: *et sic probet se homo, ut de pane illo edat, et de calice bibat* et cetera. *Discipuli autem dederunt turbis*, ut distributores. Sed quomodo multiplicati sunt? Dicendum, quod fragmenta multiplicata sunt. Et dicunt quidam hoc posse fieri naturaliter: sicut enim materia se habet ad quamlibet formam, ita se habet ad quamlibet quantitatem. Sed hoc est stultum, quod materia se habeat ad quamlibet quantitatem materialem: hoc enim non potest fieri nisi per rarefactionem; haec autem rarefactio determinata est in naturalibus. Quidam dicunt quod multiplicat, sicut ex paucis granis multa grana; sed ibi per naturam, hic per operationem Christi. Unde manus Christi fuerunt quasi terra, fragmenta quasi semina: unde sicut semina multiplicantur, sic fragmenta. Sed non solum ista, sed per conversionem alterius materiae in ipsam, hoc miraculum factum est. Sequitur de plenitudine refectionis, et hoc quantum ad duo: quantum ad saturitatem, et quantum ad residuum. Unde dicitur *manducaverunt omnes, et saturati sunt*, secundum illud Ps. XXI, 27: *edent pauperes, et saturabuntur* et cetera. *Et tulerunt reliquias duodecim cophinos fragmentorum plenos*. Hic tangitur plenitudo refectionis sub multitudine reliquiarum. Sed quare voluit dominus colligi reliquias? Litteralis causa est quam ponit Chrysostomus. Voluit primo quod colligerent discipuli, ne videretur phantasma, item ne ab eis daretur oblivioni. Et quod tulerunt duodecim cophinos, hoc fuit secundum numerum duodecim apostolorum, ut quilibet tolleretur suum, ita quod essent in memoria omnium. Mystice per fragmenta intelligitur sensus spiritualis, qui a turbis non capitur, sed in cophinis, idest in sapientibus; I ad Cor. I, 26: *videte vocationem vestram, fratres, quia non multi sapientes secundum carnem, non multi potentes, non multi nobiles; sed quae stulta sunt mundi elegit Deus, ut confundat*

*sapientes et cetera. Deinde ponitur numerus manducantium fuit autem numerus manducantium quinque millia virorum:* ut de uno pane mille secundum Hilarium. Hoc etiam post ascensionem factum est, quando ad vocem apostolorum uno die quinque millia conversi sunt. *Exceptis mulieribus et parvulis*, qui sunt ignorantes, et computari non sunt digni. Simile habetur in Lib. Machabaeorum quod parvuli et mulieres non computantur ad bellum. Item notate, quod istud miraculum statim factum est post occisionem Ioannis, et erat prope Pascha, et Christus iam praedicaverat per annum, et revoluta anno passus est Christus. *Et statim impulit Iesus discipulos.* Hic figuratur virtus doctrinae Christi, quia liberativa est a periculis, quia discipulos a periculis liberavit. Unde tria facit. Primo ponitur occasio subeundi periculum; secundo periculum; tertio liberatio. Secunda ibi *et dimissa turba, ascendit in montem* etc.; tertia ibi *quarta autem vigilia noctis venit ad eos, ambulans supra mare.* Occasio periculi fuit praeceptum Christi: frequenter enim volentes obtemperare voluntati Dei, periculis exponuntur, ut ait apostolus, II ad Cor. XI, 26: *periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitatibus, periculis in solitudine, periculis in mari, periculis in falsis fratribus.* Unde statim impulit eos intrare naviculam. Unde statim facto miraculo voluit separari a turbis. Et hoc fecit triplici ratione. Primo ut ostenderet miraculi veritatem, ne propter eius praesentiam illud accidisse dicerent: ipse enim veritas est, ut habetur Io. XIV, 6. Secundo, ut doceret nos inanem gloriam vitare; ideo post facta miracula recedit; Io. c. VIII, 50: *ego gloriam meam non quaero* et cetera. Item ut discretionis virtutem ostenderet: discretionis enim est separare se, et quiescere; Sap. VIII, 16: *intrans in domum meam conquiescam cum illa.* Sed notandum quod utitur impulsione, quia durum erat eis separari a Christo, ut dicit Petrus, Io. VI, 69: *domine, ad quem ibimus? Verba vitae aeternae habes.* Item ostendit affectum turbarum, scilicet cum quo ardore sequebantur eum; Cant. I, 2: *oleum effusum nomen tuum, ideo adolescentulae dilexerunt te.* *Et dimissa turba, ascendit in montem solus orare.* Sequitur de periculo, et ostenditur periculum ex tempore; ex loco; ex vento. Et primo ponitur absentia Christi, quia cum esset cum discipulis *ascendit in montem solus orare.* Ipse venerat plantare fidem nostram, ideo operabatur aliquando humanum, aliquando divinum; quod enim panes multiplicavit hoc Dei fuit; quod oravit, humanum fuit, non quod indigeret, sed ut exemplum daret: omnis enim Christi actio nostra est instructio. Io. XIII, 15: *exemplum dedi vobis, ut sicut facio, ita et vos faciatis.* Et dat nobis exemplum quomodo ad orandum: et ad orationem requiritur quies mentis, elevatio, solitudo. Quies ostenditur, quia *dimissa turba*, quae designat cogitationes perturbantes cum quibus non potest homo orare, ideo ostium cordis claudere docet;

supra VI, 6: *cum autem oraveris, intra cubiculum et cetera*. Item elevatio; Thren. III, 28: *sedebit solitarius et levabit se supra se*. Item solitudo. Osee II, 14: *ducam eam in solitudinem, et loquar ad cor eius*. Per montem intelligitur caelum: caelo enim nihil excelsius. Et dimissis turbis, idest dimissis mortalibus ivit in caelum, et ipse solus ascendit, et propria virtute. Michaeae II, v. 13: *ascendit ante eos pandens iter*. Item ascendit orare; ad Hebraeos VII, 25: *per semetipsum accedens*. Sed hic videtur esse quaestio, quia Ioannes videtur dicere quod pavit turbas in monte, ut habetur Io. VI, 3, hic autem dicitur quod post refectionem turbarum ascendit in montem. Sed respondetur, quod in monte pavit, sed post in altiore locum montis ascendit. Item est alia quaestio, quia habetur Io. VI, v. 15 quod ipse fugit, quia voluerunt eum facere regem; hic autem dicitur quod ascendit orare. Augustinus dicit, quod eadem potest esse causa et fugiendi, et orandi. Post describitur periculum ex tempore, quia nox erat, et in nocte maius est periculum maris; ideo dicit: *vespere autem facto*. Et significatur eius passio, quia in passione solus ascendit; Act. I, 9: *videntibus illis elevatus est, et nubes suscepit eum ab oculis eorum. Navicula autem in medio maris iactabatur fluctibus*. Per naviculam significatur Ecclesia, per mare mundus: Ps. CIII, 25: *hoc mare magnum et spatiosum manibus*. Et haec Ecclesia, Christo ascendente, remansit in mari, et in periculis maris mundi. Quando enim aliquis magnus impugnat Ecclesiam, tunc agitur fluctibus. Ps. LXXXVII, 8: *et omnes fluctus tuos induxisti super me*. Sed quia Christus orat, non potest submergi, quamvis fluctuet et elevetur. Gen. VII, 17: *et elevaverunt arcam in sublime a terra*. Item agitur a vento: iste ventus est impetus diabolicae incitationis. Iob I, v. 19: *quia venit ventus a regione deserti et concussit quatuor angulos domus*; Is. XXV, v. 4: *spiritus robustorum quasi turbo impellens parietem. Quarta autem vigilia noctis venit ad eos, ambulans supra mare*. Posito periculo, ponitur liberatio a periculo: et circa hoc duo facit. Primo ponitur auxilium; secundo effectus. Secunda ibi *qui autem in navicula erant, venerunt et adoraverunt eum*. Tria pericula posuerat: primo obscuritatem noctis, periculum maris, periculum venti. Et contra primum ponit visitationem suam; contra secundum certitudinem sui, ibi *statimque Iesus locutus etc.*; contra tertium porrigit manum et continuo *Iesus extendens manum, apprehendit eum*. Item tranquillitatem maris et cum ascendisset in naviculam, cessavit ventus. Circa primum ponitur sua visitatio; secundo effectus suae visitationis, ibi *videntes autem eum supra mare ambulantem, turbati sunt*. Dicit ergo *quarta vigilia noctis venit ad eos*. Hic tangitur et adventus eius, et tempus, quia *quarta vigilia*. Hieronymus dicit, quod antiqui dividebant noctem in quatuor partes. In prima quidam vigilabant, in secunda alii, in tertia alii, et in quarta alii; et illi qui vigilaverant quiescebant. Unde dicit quod

in *quarta vigilia* etc., quia tota nocte fuerant in mari. *Venit ad eos ambulans supra mare*. Et quare? Assignat Chrysostomus rationem litteralem, dicens quod tantum tardavit ut magis desideraretur. Is. XXVI, 9: *anima mea desideravit te in nocte*. Item, ut discerent quod si statim non haberent auxilium, quod non desisterent, quoniam oportet semper orare. Mystice per quatuor horas significantur quatuor status. Primo status legis; secundo status prophetarum; tertio tempus gratiae; quarto ascensus in caelum, in quo statu cessavit tempestas. Unde in quarta vigilia venit sicut in fine noctis; unde Iac. ult., 8: *patientes estote et vos, et confirmate corda vestra, quoniam adventus domini appropinquabit*. Sed qualiter venit? *Ambulans supra mare*. Et quare sic voluit venire? Ut se ostenderet dominum maris; Ps. LXXXVIII, 10: *tu dominaris potestati maris, motum autem fluctuum eius tu mitigas*. Item, ut ostenderet illusores potestatis huius saeculi: Diabolus enim semper illudit potestati huius saeculi; Ps. CIII, 26: *draco iste quem formasti ad illudendum ei*. Sed istam potestatem dominus fregit; Ps. LXXIII, 14: *tu confregisti capita draconis*; et significat quod Ecclesia non potest tribulationes sustinere, nisi secundum quod voluit ipse. Opinio fuit hic, quod in hac vita dominus accepit quatuor dotes, subtilitatis in nativitate, impassibilitatis quando ieiunavit quadraginta diebus, vel transubstantiando sacramentum Eucharistiae, agilitatis hic, claritatis in transfiguratione. Sed hoc non credo: credo enim quod miraculose fecit. *Et videntes eum*. Hic ponitur effectus praesentiae Christi, scilicet turbatio discipulorum; unde ponitur turbatio, ponitur causa, ponitur signum. Et dicit *et videntes eum turbati sunt* et cetera. Debetis scire, quod quando auxilium divinum est magis propinquum, permittit dominus magis affligi, ut tunc magis cum devotione et gratiarum actione recipiatur auxilium eius. Item magis timor crevit, quia frequenter ex timore homines convertuntur. Et quare? Quia crediderunt phantasma esse; unde *dicentes, quia phantasma est*, non credentes esse verum corpus de virgine. Mystice enim significatur quod antequam Christus veniat, multi multa phantastica dicunt, ut habetur infra XXIV, 23 s. *Et prae timore clamaverunt*: clamor enim est signum timoris, sicut etiam in omni tribulatione ad dominum debemus clamare; Ps. CXIX, 1: *ad dominum cum tribularer clamavi, et exaudivit me*. *Statimque locutus est eis* et cetera. Hic ponitur auxilium. Quia in obscuritate erant, ideo certitudinem dat: et tria facit. Primo certificat verbis; secundo petit signum Petrus factis; tertio conceditur ei. Tria posuerat: turbationem timoris, falsitatem opinionis, item desperationem: et contra ista tria facit, quia *statim locutus est eis*. Unde quando quis clamat ad dominum, si opus est, statim venit; Is. c. XXX, 19: *ad vocem clamoris tui, statim cum audierit, respondebit tibi*. Item, quia erant desperantes, dicit eis *nolite timere*. Idem habetur Ioannis XVI, 33: *in mundo pressuram habebitis, sed confidite, quia*

*ego vici mundum*: in me autem quietem. Item, quia phantasma credebant, ideo dicit eis *ego sum*. Et quare dicit sic? Quia ex modo loquendi suo poterant certificari; Io. X, 3: *oves meae vocem meam audiunt*. Item ut se verum Deum ostenderet. Simile habetur Ex. III, 13: *qui est, misit me*, dixit Moyses. Item contra hoc quod turbati erant, dixit *nolite timere*. Is. LI, v. 12: *quis es tu ut timeas ab homine mortali, et a filio hominis, qui quasi foenum ita arescit?* Et Prov. XXVIII, 1: *iustus autem quasi leo confidens absque terrore erit*. Respondens Petrus dixit: *domine, si tu es, iube me ad te venire super aquas*. Quia auxilium contulerat verbis, ideo Petrus petit signum factis. Petrus autem in persona totius fiducialiter petiit, et dixit *si tu es, iube me ad te venire*. Hic est magna fiducia Petri. Non dixit, ora pro me, sed dixit *iube me ad te venire*, quia ipse confessus est *tu es Christus filius Dei vivi*. Unde ex fide quam iam conceperat, audacter confidit in eius potestate. Esther XIII, 9: *domine, in potestate tua cuncta sunt posita, et non est qui resistere possit voluntati tuae*. Et hoc dixit ex solo desiderio, non ut tentaret, nec ex infidelitate. I ad Thess. I, 3: *memores fidei vestrae, et operis, et laboris et cetera*. Deinde ponitur signum; unde dixit *veni. Et descendens Petrus de navicula, ambulabat super aquam, ut veniret ad Iesum*. Et hoc contra Manichaeos qui dixerunt, quod Christus non habebat verum corpus: quia si Christus non habebat, quia ambulabat super aquas, sic nec Petrus. Per hoc quod post quartam vigiliam adhuc imminebat periculum, significatur quod in quarto adventu, quod erit purgandum purgabitur in electis. Ps. XCVI, 3: *ignis ante ipsum praecedet, et inflammabit in circuitu inimicos eius. Videns autem ventum validum et cetera*. Hic ponitur tertium auxilium, quia liberavit Petrum a submersione. Et primo ponitur causa; secundo petitio Petri; tertio auxilium Christi. *Videns autem ventum validum timuit*. In mari ventus non habet continuum impetum, similiter nec in terra; unde interpellabatur quando Petrus intravit mare; sed cum fuit super mare, flavit fortiter, et tunc timuit. Ex hoc est considerandum quod dicit, quod periculosius erat supra mare quam in navi, ideo dominus aliquando fortes in periculo maris submergi permittit. Unde apostolus I ad Cor. X, 12: *qui existimat se stare, videat ne cadat*. Sed quare permisit in periculo? Primo praecepit ire, ut virtus eius ostendatur, quia uterque ambulabat, et hoc viderunt discipuli. Sed quod permiserit mergi Petrum, hoc fecit, ut experiretur quid posset de se. Unde quod ivit supra mare, hoc fuit virtute Christi; quod autem coepit mergi, hoc fuit infirmitatis Petri, sicut Paulus, II ad Cor. XII, 7: *ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meae, Angelus Satanae, qui me colaphizet*. Permisit etiam dominus Petrum mergi, quia futurus erat pastor. Voluit ergo et virtutem ostendere, et infirmitatem. Item hoc fecit ad compescendam aemulationem discipulorum: quia enim viderunt eius periculum, cessavit

aemulatio eorum. *Et cum coepisset mergi, clamavit: domine, salvum me fac.* Simile habetur in Ps. LXVIII, 2: *salvum me fac, domine, quoniam intraverunt aquae usque ad animam meam. Et continuo Iesus extendens manum apprehendit eum.* Christus duo facit, quia et auxilium impendit, et infidelitatem arguit. Auxilium impendit, quia manum porrigit; Ps. CXLIII, 7: *emitte manum tuam de alto, libera me, et eripe me de aquis multis.* Et Iob XIV, 15: *operi manuum tuarum porriges dexteram.* Deinde de infidelitate eum arguit, et ait illi: *modicae fidei, quare dubitasti?* In quo significatur quod si fidem certam habuisset, submergi non potuisset, ideo stabiles esse debemus in fide. Idem habetur supra VIII, 26: *quid timidi estis, modicae fidei? Et cum ascendisset in naviculam, cessavit ventus.* Hic ponitur quartum auxilium contra ventum. Ps. CVI, 25: *dixit, et stetit spiritus procellae.* Unde signum est, quod cum Christus est cum suis, nil perversi habent; unde Apoc. VII, 16: *non esurient, neque sitient ultra.* Sequitur liberationis effectus *qui autem in navicula erant, venerunt, et adoraverunt eum,* scilicet discipuli, vel nautae. Supra VIII, 27: *qualis est hic, quia venti et mare obediunt ei? Vere filius Dei es.* Per hoc autem significatur, quod quando dominus cum fidelibus est, tunc veraciter credunt; I Io. II, 28: *filioli, manete in eo, ut, cum apparuerit, habeamus fiduciam, et non confundamur ab eo in adventu eius. Et cum transfretassent, venerunt in terram Genesareth.* Hic ponitur virtus Christi. Et primo describitur locus; deinde devotio hominum; et post virtus operativa. Dicit ergo *et cum transfretassent, venerunt in terram Genesareth,* qui locus est ex alia parte maris, et interpretatur ortus: unde post periculum venerunt ad refrigerium. Deinde sequitur devotio barbarum: *et cum cognovissent eum viri loci illius, miserunt in universam regionem illam, et obtulerunt ei omnes male habentes etc.,* quia non solum suos infirmos obtulerunt, sed miserunt pro extraneis. Unde cum cognovissent per famam et per doctrinam, miserunt pro infirmis, et obtulerunt ei; unde omnes credebant in eum, tantae erat virtutis sermo eius; et hoc significatur Is. ult., 19: *mittam ex eis, qui salvati fuerint, ad gentem in mare et cetera.* Item devotio etiam demonstratur, quia non solum petebant, quod imponeret manus, sed eum tantum *rogabant, ut vel fimbriam vestimenti eius tangerent.* Per fimbriam significantur minima praecepta, vel caro Christi, vel sacramentum Baptismi. *Et quicumque tetigerunt,* scilicet per fidem, *salvi facti sunt.* Unde Mc. ult., 16: *qui crediderit et baptizatus fuerit salvus erit.*



1 τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ ἱεροσολύμων φαρισαῖοι καὶ γραμματεῖς λέγοντες, 2 διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας [αὐτῶν] ὅταν ἄρτον ἐσθίωσιν. 3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; 4 ὁ γὰρ θεὸς εἶπεν, τίμα τὸν πατέρα καὶ τὴν μητέρα, καί, ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω; 5 ὑμεῖς δὲ λέγετε, ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, 6 οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ; καὶ ἡκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. 7 ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν ἡσαΐας λέγων, 8 ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ: 9 μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. 10 καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, ἀκούετε καὶ συνίετε: 11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον. 12 τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ, οἶδας ὅτι οἱ φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; 13 ὁ δὲ ἀποκριθεὶς εἶπεν, πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. 14 ἄφετε αὐτούς; τυφλοὶ εἰσιν ὁδηγοί [τυφλῶν]: τυφλὸς δὲ τυφλὸν ἐὰν ὀδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται. 15 ἀποκριθεὶς δὲ ὁ πέτρος εἶπεν αὐτῷ, φράσον ἡμῖν τὴν παραβολὴν [ταύτην]. 16 ὁ δὲ εἶπεν, ἀκμὴν καὶ ὑμεῖς ἀσύνητοί ἐστε; 17 οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; 18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κακὰ ἐκείνα κοινοῖ τὸν ἄνθρωπον. 19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί,

1. Then came to him from Jerusalem scribes and Pharisees, saying: 2. Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. 3. But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said: 4. Honour thy father and mother: And: He that shall curse father or mother, let him die the death. 5. But you say: Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee. 6. And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition. 7. Hypocrites, well hath Isaias prophesied of you, saying: 8. This people honoureth me with their lips: but their heart is far from me. 9. And in vain do they worship me, teaching doctrines and commandments of men. 11. Not that which goeth into the mouth defileth a man: but what cometh out of the mouth, this defileth a man. 12. Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized? 13. But he answering, said: Every plant which my heavenly Father hath not planted, shall be rooted up. 14. Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit. 15. And Peter answering, said to him: Expound to us this parable. 16. But he said: Are you also yet without understanding? 17. Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy? 18. But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. 19. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts,

ψευδομαρτυρίαι, βλασφημίαι. 20 ταῦτά  
ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ  
ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν  
ἄνθρωπον.

false testimonies, blasphemies. 20.  
These are the things that defile a man.  
But to eat with unwashed hands doth not  
defile a man.

Supra dominus sub figuris virtutem suae doctrinae ostendit, nunc ostendit sufficientiam eius. Ostenditur autem dupliciter. Primo, quod non requirit observantias legis; secundo quod non solum uni genti Iudaeorum data sit, sed et gentilibus, ibi *egressus inde Iesus secessit in partes Tyri et Sidonis*. Circa primum tria facit. Primo tanguntur circumstantiae accusationis; secundo accusatio; tertio expositio. Secunda ibi *quare discipuli transgrediuntur traditiones seniorum?* Tertia ibi: *non enim lavant manus suas cum panem manducant*. Aggravatur autem malitia eorum ex tribus. Primo ex tempore, quia tunc quando haec signa faciebat et miracula, ipsi faciebant signa iniquitatis, unde malignabantur. Supra XI, 25: *abscondisti haec a sapientibus et prudentibus* et cetera. Item redditur aggravatio ex loco, quia cum Iudaei essent diffusi per Iudaeam, illi tamen qui erant in Ierusalem, erant sapientes, et tamen erant deteriores. Is. XXVI, 10: *in terra sanctorum iniqua gessit, non videbit gloriam domini*. Item aggravatur ex conditione personarum, quia de magnis venerunt Scribae, qui erant magis litterati, et Pharisei, qui reputabantur magis sancti. Ier. V, 5: *ibo ad optimates, et loquar eis; ipsi enim cognoverunt viam domini*. Deinde ponitur id in quo accusabant eos: *quare discipuli tui transgrediuntur traditiones seniorum?* Praeceptum erat, ut habetur Deut. IV, 2: *non addetis ad verbum, quod vobis loquor, nec auferetis ex eo*. Unde addentes traditiones, contra legem faciebant; non quod non liceret constituere aliquid, sed quod ita praecipiebant observari sicut legem domini. *Non enim lavant manus suas* et cetera. Hic exponitur, quae sunt eorum traditiones. Hoc tamen exponitur magis Mc. VII, v. 2: ibi enim dicitur, quod *cum vidissent quosdam de discipulis eius communibus manibus, id est non lotis, manducare panes, vituperaverunt*. Et potest hoc esse ad litteram, quia non lavabant manus. Quare? Quia ita solliciti erant verbo Dei, quod etiam tempus non habebant: unde ex sollicitudine circa spiritualia non se lavabant eo modo sicut Iudaei, sicut habetur Marci VII, 4 quod omnes Iudaei nisi crebro lavent manus, non manducant: ideo discipuli non lavabant secundum ritum eorum. Unde carnaliter intelligebant quod dicitur Is. I, 16: *lavamini, mundi estote*. Unde ipsi ad litteram intelligebant, lavantes quod erat exterius, et non quod interius. *Ipsae autem respondens ait illis*. Dominus duo facit: quia non respondet excusando discipulos, sed ostendit quod ipsi non sunt digni, qui reprehenderent eos. Supra VII, 5: *hypocrita, eiice primum trabem de oculo*

*tu*o. Constat, quod transgredi mandatum Dei est gravius quam traditiones hominum: et ideo qui transgrediebantur mandata Dei, in maioribus delinquebant. Ideo primo ostendit eos transgressores legis; secundo quod mandatum transgrediuntur. Dicit ergo *quare vos transgredimini mandatum Dei*, et non observatis, *propter traditionem vestram?* Rom. X, 3: *ignorantes Dei iustitiam, et suam quaerentes statuere, iustitiae Dei non sunt subiecti*. Is. III, v. 8: *lingua eorum et adinventiones eorum contra dominum, ut provocarent oculos maiestatis eius*. Deinde cum dicit *nam Deus dixit* etc., ponit quod est istud mandatum, quod est scilicet de honoratione parentum. Et primo ponit mandatum; secundo poenam. Unde dicit *nam Deus dixit: honora patrem et matrem tuam*. Et notandum, quod honor non est nisi reverentia exhibita in testimonium virtutis. Ille enim exhibet reverentia, qui quae necessaria sunt administrat: unde non solum tenetur homo assurgere, sed etiam necessaria ministrare. Eccli. II, 21: *qui timent dominum, custodient mandata illius*. Et quod debeatur talis honor, patet, quia Tobias mutuavit Gabelo, quod agere praeceperat dominus. Ex. XX, 12 statim addit poenam: *ut sis longaevus super terram*. Item Lev. XX, 9. Addit poenam transgressoribus: *qui maledixerit patri suo et matri suae, morte moriatur*. Et sic in benedictione non solum intelligitur, quod ore benedicas, sed etiam quod benedictionem impendas; Prov. c. XX, 20: *qui maledixit patri suo et matri, extinguetur lumen eius in mediis tenebris*. Sed quia posuit incitativum ex parte poenae, quare non posuit praemium ex obedientia? Quia homines magis terrentur a poena, quam desiderent praemium; nam et brutum a poena terretur. Ex hoc enim habetur, quod si qui detrahunt patri et matri, sunt digni morte; ergo qui movent alios eis detrahere, sunt digni morte; quare non sunt digni accusatione. Ergo vos non estis digni accusare eos. *Vos autem dicitis* et cetera. Hic tangit quomodo transgrediuntur. Et primo hoc ostendit; secundo auctoritatem ponit. Et circa primum ostendit ritum suum secundo quid sequebatur. Dicit *vos dicitis, quicumque dixerit patri vel matri* et cetera. Multis modis hoc legitur. Uno modo, ut sit constructio perfecta, et tunc sic *quicumque*, idest quivis, *dixerit*, idest dicere poterit. Alio modo, ut sit imperfecta, sic *quicumque dixerit* etc. supple, servat mandatum, et est immunis a poena. Quid est hoc dictum? Tripliciter exponitur. Rabanus dicebat, quod spirituale bonum praeferendum est temporali; ideo dicebant his qui habebant patres pauperes, ut dicerent eis: pater, non displiceat tibi si non do tibi necessaria, quia munus quod offero, proficit tibi spiritualiter. Sed hoc non erat verum, secundum illud: *dona iniquorum non probat altissimus*. Et Prov. c. XXVIII, 24: *qui subtrahit aliquid a patre suo et a matre et non dicit hoc esse peccatum, particeps homicidae est*. Ideo si aliquis habet patrem, vel matrem, et non possent vivere sine eo, qui diceret ei, vade ultra mare,

vel intra religionem, in hanc sententiam incidit. Alia est expositio. Hieronymus autem legit interrogative, idest *numquid proderit tibi?* Habetur Lev. XXII, 2, quod alienigena non poterat sumere quae consecrata erant domino, ideo filios qui habebant patres pauperes, monebant quod offerrent Deo. Et si patres vellent sustentari ex eis, dicerent eis: si aliquid accipias ex illo quod Deo debeo offerre, numquid proderit tibi? Non, immo magis erit tibi in damnationem. Augustinus sic exponit. Dicebant Iudaei, quod pueri dum erant sub tutela patris, eis tenebantur. Unde quando parvi sunt filii, patres offerunt pro filiis, et valet eis; sed quando liberi arbitrii sunt, tunc non valet devotio aliena. Unde dicebant quod omnis qui ad hunc statum potest pervenire et patri suo dicere *munus quod ex me est, tibi proderit*, non tenebatur patri. Sed ex ista doctrina sequuntur duo inconvenientia. Unum contra proximum, aliud contra dominum. Contra proximum, quia qui sic diceret, et qui sic instructus est, non honorificat patrem suum. Unde Rom. I, v. 30: *inventores malorum, parentibus non obedientes*. Et sequitur: *qui talia agunt digni sunt morte*. Item contra Deum; unde dicit *et irritum fecistis mandatum Dei*, quasi dicat: non solum fecistis contra proximum, immo etiam *irritum fecistis mandatum Dei propter traditionem vestram*. Hypocritae. Proprie dicebantur hypocritae, qui intrabant theatrum, et habebant unam personam, et simulabant aliam cum Larvis. Isti ergo hypocritae sunt, qui exterius aliud praetendunt quam habeant interius; unde interius intendebant lucra, exterius movebant homines ad offerendum Deo. Iob c. XXXVI, 13: *simulatores et callidi provocant iram Dei, neque clamabunt cum vincti fuerint. Bene prophetavit de vobis Isaïas*. Hoc habetur Is. XXIX, 13. Primo ponit duplicitem eorum; secundo inutilitatem servitii, ibi *sine causa autem colunt me*. Dicit ergo *populus hic labiis me honorat, cor autem eorum longe est a me*. Et hoc ad litteram, quia honorabant labiis, sed corde longe erant a Deo; quia Christum in nomine Dei venientem non recipiebant. Vel sic. *Populus hic labiis me honorat* etc., quod enim dicunt, quod homo debet offerre Deo, videtur quod honorent Deum, *cor autem eorum longe est*, quia non tendebant ad honorem Dei, sed ad cupiditatem: unde quanto cupiditas maior, tanto caritas minor. Hoc habetur Ier. XII, 2: *prope es tu ori eorum, et longe a renibus eorum*. Sed numquid ista fictio valet eis? Non, quia non placet domino; unde sequitur *sine causa autem colunt me*. Sed quid est hoc dictum? Ieiunare est doctrina hominum, et canones sunt traditiones hominum; numquid qui haec docent, sine causa colunt Deum? Intelligendum est in praeiudicium mandatorum Dei. Iob XXXII, 21: *Deum homini non aequabo*. Act. V, 29: *obedire oportet magis Deo quam hominibus*. Quare? Quia Deus decipi non potest. Is. I, v. 13: *ne offeratis sacrificium frustra*. Ex hoc habemus quod homo magis debeat sibi conscientiam facere de transgressione mandati, quam de transgressione

ecclesiasticae constitutionis. *Et convocatis ad se turbis, dixit eis et cetera.* Supra ostendit dominus Phariseos calumniantes esse indignos quod reprehenderent discipulos, quia maioribus erant involuti peccatis; nunc autem praetermittens eos, instruit alios, ut impleatur quod dictum est supra XI, 25: *abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis.* Et primo instruit turbas; secundo discipulos, ibi *tunc accedentes discipuli* et cetera. Et circa primum duo facit. Primo praeparat ad audiendum; secundo dat doctrinam suam. Secunda ibi *non quod intrat in os coinquinat hominem.* Notandum quod ad audiendum aliquem alium requiritur attentio, per quam homo ad interiora revocetur, et in se congregetur. Et hoc facit, cum dicit *et convocatis eis*, quia oportet quod ad ipsum congregemur; Ps. XXXIII, 6: *accedite ad eum, et illuminamini.* Secundo necessaria est diligentia in audiendo, ideo dicit *audite*; Prov. I, v. 5: *audiens sapiens sapientior erit.* Item requiritur intellectus, unde dicit *et intelligite*; Ps. XCIII, 8: *intelligite, insipientes in populo, et stulti, aliquando sapite.* Consequenter proponit altissimam doctrinam, quae est perfectio moralis vitae. Unde notandum quod aliquid immutatur ab exteriori, ut aqua calefit ab igne: aliquid ab interiori, ut homo mutatur per peccatum. Quantumcumque enim moveatur exterius, non est peccatum nisi consentiat homo interius; Job XXXVII, 9: *ab interioribus provenit tempestas.* Unde primo ostendit quod non ab exterioribus, secundo quod ab interiori. Dicit ergo *non quod intrat in os coinquinat hominem.* Contra, illud obiicitur quod habetur per veterem legem; habetur enim Lev. XI, quod multa cibaria prohibentur, unde homines fiebant immundi. Respondet Augustinus contra Faustum dicens, quod aliquid dicitur immundum dupliciter. Uno modo secundum naturam suam: et sic nulla sunt immunda, secundum illud I ad Tim. IV, 4: *omnis creatura Dei bona est, et nihil reiiciendum quod cum gratiarum actione percipitur.* Item aliquid potest esse immundum secundum significationem. Et sic potest aliqua res esse signum immunditiae et munditiae: ut si accipiamus porcum et agnum in sua natura, utrumque est bonum; tamen sua significatione porcus significat immunditiam, agnus innocentiam: ideo quantum ad significationem unum est mundum, aliud immundum. Et quia ante adventum Christi erat tempus, in quo vivebant sub figuris, quia non adhuc patebat veritas, ideo illae observantiae erant servandae, et cadebant sub praecepto. Sed quia in adventu Christi veritas manifestabatur, cessabat figura; ideo et cetera. Sed iterum restat alia quaestio, quia habetur Act. XV, 20, quod apostoli praeceperunt, quod conversi abstinerent a suffocato et sanguine. Ergo videtur quod veritate manente, debeant teneri illae observantiae. Antiqui dixerunt quod istud ad litteram intelligendum est, quod adhuc ab istis abstinendum est, quia immunda sunt. Sed hoc nihil est, quia contradicit

auctoritati apostoli ad Titum I, 15: *omnia munda mundis*. Aliqui dixerunt quod istud partim ad litteram intelligendum est, partim moraliter: quod enim dicitur de fornicatione, illud ad litteram prohibuerunt; quod autem a sanguine, hoc intelligendum est, quod sanguis innoxius non effunderetur; quod vero dicitur de suffocato, sic intelligendum erat, ut nullus alii calumniam inferret. Sed non debet sic intelligi, quamvis sit expositio vera. Versabatur enim quaestio, utrum gentiles conversi tenerentur ad ista quae prohibuerunt apostoli. Ideo oportet intelligi secundum quod Iudaeis erat consuetum. Ideo aliter dicendum est, quod apostoli aliquid considerabant, et prohibebant, vel quia secundum se illicitum, vel quia occasio scandali; unde fornicationem quasi illicitam prohibuerunt; sanguinem autem ne scandalum aliis facerent, ut scilicet scandalum tolleretur. Et hoc sonant verba apostoli I ad Cor. VIII, 9: *videte autem ne haec licentia vestra offendiculum fiat infirmis*. Item si obiicitur: ponatur quod aliquis in Quadragesima comedat carnes, nonne coinquinatur? Dicendum quod non ex cibo, sed ex violatione praecepti; Rom. XIV, 17: *regnum Dei non est esca et potus. Sed quod procedit ex ore, hoc coinquinat hominem*. Hic videtur tangere solum peccata quae ex ore procedunt, et haec coinquant; Lc. XIX, 22: *ex ore tuo te iudico, serve nequam*. Et supra VII, 2: *ex ore tuo iudicaberis*. Sed dicendum, quod proprium officium oris est dicere. Est autem duplex dicere, exterius ore corporali, et interius ore mentis, de quo Ps. XIII, 1: *dixit insipiens in corde suo: non est Deus*. Sic ergo per os potest intelligi os cordis, scilicet mens hominis, et sic omne peccatum est ex ore; quia numquam est peccatum nisi ex proposito mentis. Sic ergo *quod procedit ex ore*, scilicet cordis, *hoc coinquinat*, quia peccatum adeo est voluntarium, quod si non sit voluntarium, non est peccatum. *Tunc accedentes discipuli eius* et cetera. Hic instruit de scandalo vitando, et de principali quaestione, ibi *respondens autem Petrus*. Circa primum duo. Primo ponitur quaestio discipulorum; secundo Christi responsio. Hic intelligendum quod Pharisei et discipuli audierunt hoc verbum, in quo intelligebant, quod omnes suas traditiones subverteret, non autem praecepta domini; ideo abominantes nihil dixerunt, sedurbationem habuerunt: ideo discipuli dixerunt *scis quia Pharisei, audito verbo hoc, scandalizati sunt?* Hoc verbum *scandalum*, frequenter invenitur in Scripturis; unde videndum quid significet. Scandalum in Graeco idem est quod offendiculum, ut lapis in via; unde offendiculum dicitur, ubi est occasio ruinae. Sed aliquando aliquis scandalizat active, aliquando passive. Active scandalum dicitur, quando est aliquod factum, quod est non solum in se malum, sed etiam aliis offendiculum: ideo scandalum dicitur dictum, vel factum minus rectum praebens occasionem ruinae. Et non dicit cogitatum, quia oportet quod sit patens. Item non dicit malum, sed minus rectum, quia

oportet quod habeat speciem mali; I Thess. V, 22: *ab omni specie mali abstinete vos*. Item est scandalum passivum, ut si aliquis bonum verbum dicat, vel oret, alius scandalizetur, et accipit sibi occasionem ruinae: unde dominus non scandalizavit, sed ipsi ceperunt occasionem. Unde dixerunt discipuli sui, quod Pharisei inde ceperunt scandalum, et hoc praenunciatum erat per Is. VIII, 14: *et erit vobis in sanctificationem, in lapidem autem offensionis, et in petram scandali. At ille respondens ait*. Hic ponitur responsio domini, et ostendit eorum scandalum contemnendum primo quia alieni a Deo; secundo quia nocivi hominibus, ibi *sinite illos: caeci sunt et duces caecorum*. Dicit ergo *at ille respondens ait: omnis plantatio quam non plantavit pater meus caelestis, eradicabitur*. Ex verbis istis illi qui posuerunt duas naturas, voluerunt confirmare errorem suum, quia malam naturam a malo Deo dixerunt, bonam a bono; unde dicunt: si aliquis de mala creatione sit, etsi videatur facere bona, non potest perseverare. Sed non est sic: nam, ut dicit Hieronymus, contrarium habetur Ier. II, 21: *ego te plantavi vineam electam, omne semen verum; quomodo ergo conversa es in amaritudinem?* Hoc ergo patet, quod non est a Deo. Sic ergo conversa est per istam plantationem non natura; sed aliquid superveniens intelligitur, et hoc est perversa voluntas; unde natura semper remanet, sed voluntas perversa eradicatur. Unde potest ista plantatio intelligi de traditione hominum, quae est eradicanda, si sit contra Deum; sed traditio quae est a Deo, numquam est eradicanda. Unde *omnis plantatio*, idest traditio quae non est a Deo patre meo, *eradicabitur*. Et hoc habetur Act. V, v. 39 de Gamaliele qui dixit: *si fuerit hoc a Deo, non poteritis contradicere*. Hoc patet etiam in omnibus. Videbis aliquem qui bona opera facit fundata in caritate, ad Eph. III, 17: *in caritate radicati et fundati*: et haec non possunt eradicari. Sed alia quae non habent bonum fundamentum, ut dare eleemosynam propter vanitatem, eradicantur; unde Eccli. XIV, 20: *omne opus corruptibile in fine deficiet, et qui facit illud, corruet in illo*. Unde sic intelligendum est Sap. IV, 3: *adulterinae plantationes non dabunt radices altas*. Contra hoc habetur I ad Cor. III, 6, ubi dicit Paulus: *ego plantavi, Apollo rigavit*. Ergo Paulus eradicabitur. Dico, quod Paulus non plantavit ut principalis, sed ut minister. Sequitur *sinite illos, caeci sunt*. Hic ostendit scandalum eorum contemnendum, quia nocivi sunt hominibus. Et primo docet contemnendum; secundo praesumptionem eorum; tertio nocumentum. Circa primum: dicitis quod ita scandalizentur, *sinite* eos, et non curetis. Sed numquid non est curandum de scandalo? Nonne dominus ut vitaret scandalum, misit Petrum ad mare, ut solveret tributum? Dicendum quod scandalum aliquando oritur ex veritate; unde illud vitandum est scandalum quod potest vitari sine praeiudicio veritatis, vitae, vel doctrinae, vel iustitiae. Unde iudex non debet dimittere iudicium, si aliquis inde scandalizatur. Sed

tamen distinguendum, quia aliqui scandalizantur ex infirmitate, aliqui ex certa malitia. Scandalum pusillorum vitandum est, veritate servata; et tamen potest homo differre, vel remittere. Sed si ex malitia, non: et sic isti scandalizantur. Unde si non ex malitia scandalizarentur, non dixisset dominus *sinite illos*, sed potius, instruite eos. Ad Titum III, 10: *haereticum hominem post secundam monitionem devita*; Ier. LI, 9: *curavimus Babylonem, et non est curata*. Et quare *caeci sunt*? Spiritualiter caeci sunt ignorantes; Is. LVI, 10: *speculatores eius omnes caeci*. Et quia ex certa malitia, non solum sunt caeci, sed etiam *duces caecorum*, et magistri, Iob XIX, 4: *si ignoravi, mecum erit ignorantia mea*. Quod sint duces caecorum, hoc est bonum; sed quod caeci, hoc est malum. *Si caecus caeco ducatum praestet, ambo in foveam cadunt*. Iob. XL, 8: *absconde eos in pulvere*, scilicet quantum ad corpus. *Respondens autem Petrus*. Instruit eos hic de principali quaestione; ubi tria facit: quia primo ponitur petitio Petri; secundo increpatio; tertio doctrina. Secunda ibi *at ille dixit: adhuc et vos sine intellectu estis*? Tertia ibi *non intelligitis* et cetera. Dicit ergo *respondens autem Petrus dixit ei: edissere nobis parabolam hanc*. Petrus consuetus erat audire parabolas multas ab eo; ideo credebat, quod loqueretur parabolice: vel quia Petrus nutritus erat in observantiis legalibus, sicut dixit in actibus apostolorum cap. X, 14: *absit a me, domine, numquam coinquinatum intravit in os meum*: ideo credebat, quod ad litteram non diceret, sed parabolice. Prov. I, 6: *animadvertet parabolam, et interpretationem, et verba sapientum, et aenigmata eorum*. *At ille dixit: adhuc et vos sine intellectu estis*? Dominus enim omnibus in Petro respondit, qui pro omnibus loquebatur. Hic reprehendit eos. Sed quare? Una ratio est, quam ponit Hieronymus, quia quod palam dictum est, parabolice dictum putant. Sicut enim reprehendendus est, qui manifestat occulta, sic e converso, qui occultat manifesta; Ps. XXXI, 9: *nolite fieri sicut equus et mulus, in quibus non est intellectus* et cetera. Alia ratio est Chrysostomi, quia videbatur zelare pro Iudaeis, quia nutritus in legis doctrina; ideo videbatur inde tristari. Consequenter exponit. Et primo exponit quod dixerat, scilicet *quod intrat in os*; secundo secundum quod dixerat, scilicet *sed quod exit de ore, hoc coinquinat hominem*; tertio concludit intentionem. Dicit ergo *non intelligitis quod omne quod in os intrat, in ventrem vadit, et in secessum emittitur*? Et quare sic dicit dominus? Dicit Chrysostomus, quod loquitur eis quasi assuetis in observantiis legis. Erat autem intentio legis, quod dum cibus erat in ore indigestus, immundus erat; sed cum digestus, mundus. Unde semper dicitur in lege, *immundus erit usque ad vesperum*. Ideo ponamus quod servari debeant istae observantiae, non tamen reddunt hominem immundum, nisi ad tempus. Unde quod transit, non potest immundare eos. Vel aliter. Nihil potest



immundare animam, quod non contingit eam. Cibus autem non contingit animam; et hoc est signum, quia *in ventrem vadit, et in secessum emittitur*. Sed, sicut dicit Hieronymus, contra hoc obiiciunt aliqui, dicentes dominum esse ignarum naturalis scientiae, quia non totum in secessum transmittitur. Unde quidam volentes sic intelligere, quod totum emittatur, volunt quod nihil convertatur in humanam naturam, sed solum quod tractum est ab Adam multiplicetur, et hoc resurget. Unde quod ex cibis est, secundum eos non resurget. Unde et artifices plumbum ponunt cum auro, ut plumbum consumatur, aurum conservetur. Sic resistunt cibi, ne calor naturalis consumat illud, quod est de virtute naturae. Sed hoc videtur impossibile, quia non potest aliquid maius fieri, nisi per rarefactionem, quia nihil aliud est rarefieri, nisi assumere maiorem quantitatem. Item homo communiter se habet cum animalibus in sensitiva et in nutritiva, in vegetativa cum plantis. Sed sic est quod ista augentur et nutriuntur ex nutrimento. Ergo et homines eodem modo augentur et nutriuntur. Quid est ergo quod dicit, quod *in secessum emittitur*? Dicit Hieronymus quod non solum intelligitur superfluitas immunda, immo quocumque modo fiat, sive per fimum, sive alio modo. Et hoc etiam secundum philosophum, quia licet secundum speciem maneat, tamen secundum materiam fluit, ut si ignis in specie remaneat, sed materia consumitur. Potest etiam sic dici *omne quod intrat in os, in ventrem vadit*, aliquid: unde aliquando in Scriptura totum pro parte sumitur. *Quae autem procedunt de ore*: iam dictum est, quod per os intelligitur mens. *De corde exeunt, et ea coinquant hominem*: quia peccata cordis sunt cogitationes et affectus; Is. I, 16: *auferte malum cogitationum vestrarum ab oculis meis*. Item ponit peccata quae sunt contra praecepta secundae tabulae *homicidia, adulteria, fornicationes, furta*. Item peccata oris contra proximum *falsa testimonia; blasphemiae*, contra praecepta primae tabulae. Unde *haec sunt, quae coinquant hominem*, quia haec a mente procedunt. *Non lotis autem manibus manducare, non coinquant hominem*. Hic concludit, et ponit hanc conclusionem, ut principali intentioni respondeat. Item quia discipuli non erant intelligentes, ideo concludit quod contra traditionem solum dicebatur.

## Caput 15

### Lectio 2

#### Reportatio Leodegarii Bissuntini

## 15—2

### Mt 15:21-28

21 καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη τύρου καὶ σιδῶνος.  
22 καὶ ἰδοὺ γυνὴ χαναναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἔκραζεν λέγουσα,

21. And Jesus went from thence, and retired into the coast of Tyre and Sidon.  
22. And behold a woman of Canaan who came out of those coasts, crying out, said

ἐλέησόν με, κύριε, υἱὸς δαυίδ: ἡ θυγάτηρ μου κακῶς δαιμονίζεται. 23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες, ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν. 24 ὁ δὲ ἀποκριθεὶς εἶπεν, οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. 25 ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, κύριε, βοήθει μοι. 26 ὁ δὲ ἀποκριθεὶς εἶπεν, οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. 27 ἡ δὲ εἶπεν, ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιγίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. 28 τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, ὦ γύναι, μεγάλη σου ἡ πίστις: γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

to him: Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil. 23. Who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us: 24. And he answering, said: I was not sent but to the sheep, that are lost of the house of Israel. 25. But she came and adored him, saying: Lord, help me. 26. Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs. 27. But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters. 28. Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour.

Supra ostensa est sufficientia eius doctrinae, quia observantiam legis non requirit; hic ostendit quod non coarctatur ad unum populum, sed etiam ad salutem gentilium sufficit. Ostenditur autem triplex effectus in gentilibus. Primo in liberatione a potestate Daemonis; secundo ab infirmitatibus peccatorum; tertio in spiritali refectione. Secunda ibi *et cum transisset inde Iesus venit secus mare Galilaeae*; tertia ibi *Iesus autem, convocatis discipulis suis, dixit*. Ostenditur ergo liberatio a potestate Daemonum, quia mulierem obsessam a Diabolo liberavit. Primo locus describitur; secundo instantia mulieris; tertio exauditio. Secunda ibi *et ecce mulier Chananaea* et cetera. Tertia ibi *tunc respondens Iesus ait illi* et cetera. Dicit ergo *et egressus venit in partes Tyri et Sidonis*. Tyrus et Sidon sunt duae civitates gentilium. Quia a Iudaeis repellebatur, ideo ad gentes secessit, secundum illud Act. XIII, 46: *vobis oportebat primum loqui regnum Dei; sed quoniam repellitis illud et indignos vos iudicatis aeternae vitae, ecce convertimur ad gentes*. Et primo ostendit dominus eminere conversionem observatorum legis; secundo transitum ad gentes, quod significatum fuit Act. X, 15, ubi dicitur quod cum Petrus esset apud Cornelium, vidit linteam etc. et dictum est ei: *quod Deus purificat, tu ne immundum dixeris* et cetera. *Et ecce mulier*. Hic ponitur instantia mulieris. Circa cuius petitionem tria significantur. Primo pietas; secundo fides; tertio humilitas: et haec necessaria sunt ad impetrandum. Secunda ibi *at illa venit et adoravit eum*; tertia ibi *at illa dixit, etiam, domine*. Primo ponitur interpellatio; secundo

adiutorium discipulorum, *ibi et accedentes discipuli eius rogabant eum*. Circa primum primo ponitur pietas mulieris; secundo taciturnitas Christi, *ibi qui non respondit ei verbum*. Dicit ergo *et ecce mulier Chananaea*. Sex possumus notare. Primo conversio petentis; Eccli. XVIII, 23: *ante orationem praepara animam tuam, et noli esse quasi homo qui tentat Deum*. Praeparat enim animam quando a vitiis se mundat; Is. I, 15: *cum multiplicaveritis orationes, non exaudiam vos; manus enim vestrae sanguine plenae sunt*. Et hoc designatur per hoc nomen *Chananaea*, quae idem est quod mutata; Ps. LXXVI, 11: *haec est mutatio dexterarum excelsi*. Item qui convertitur, debet non solum vitare peccatum, sed etiam occasionem peccati; Eccli. XXI, v. 2: *quasi a facie colubri, fuge peccatum*. Secundo notanda est devotio, quia clamabat. Clamor magnum affectum designat; Ps. CXIX, v. 1: *ad dominum, cum tribularer, clamavi*. Tertio notatur pietas, quia alienam miseriam suam reputabat, unde dicit *miserere mei*, et hoc est magna misericordia; Iob XXX, 25: *flebam super eum qui afflictus erat, et compatiebatur anima mea pauperi*. Item tangitur humilitas, quia petiit ex confidentia misericordiae Dei; Dan. IX, 4: *custodiens pactum et misericordiam diligentibus te, et custodientibus mandata tua*. Quarto tangitur fides, quae necessaria est ad petitionem; Iac. I, 6: *postulet autem in fide nihil haesitans*. Item confitetur divinam naturam in eo, in hoc quod dicit *domine*; Ps. XCIX, 3: *scitote, quoniam dominus ipse est Deus*. Item humanam *fili David*, qui ex semine David; ad Rom. I, v. 3: *qui factus est ei ex semine David secundum carnem*. Item expositio propriae necessitatis. *Filia mea male*, idest graviter, *a Daemonio vexatur*. Et potest esse typus totius Ecclesiae gentilium, vel cuiuslibet pro conscientia, quae a Daemonio vexatur, cum contra conscientiam operatur; Lc. VI, 18: *et qui vexabantur a spiritibus immundis, curabantur*. Et dicit *male*, in quo aggravat peccatum; II Paralip. ult.: *peccavi, domine, peccavi, et iniquitatem meam agnosco, ne simul perdas me cum iniquitatibus meis*. Consequenter ponitur taciturnitas Christi *qui non respondit ei verbum*. Sed hoc videtur mirabile quod fons pietatis tacuit. Et assignatur triplex ratio. Prima ne videretur ire contra illud quod supra dixerat: *in viam gentium ne abieritis*. Ideo prompte noluit exaudire; nihilominus tamen quia multum institit, accepit quod petivit. Ideo datur intelligi quod propter instantiam petitionis impetratur quod supra legem est: erat enim de lege, quod soli Iudaei salvarentur; sed ista per instantiam suam impetravit quod erat supra legem. Secunda ratio est, ut magis cresceret devotio. Hab. I, 2: *usquequo clamabo, et non exaudies, vociferabor ad te vim patiens, et non salvabis? Quare ostendisti mihi iniquitatem et dolorem, videre praedam et iniustitiam contra me?* Tertia ratio, ut daret occasionem discipulis, ut et ipsi intercederent pro ea: quia quantumcumque sit aliquis bonus, indiget tamen orationibus aliorum.

Statim sequitur intercessio discipulorum. Et primo ponitur eorum petitio; secundo Christi responsio. Dicit ergo *et accedentes discipuli eius rogabant eum*. Et quare accesserunt? Una ratio est, quia nesciebant quare tantum retardabat; secunda, moti erant misericordia; item, non poterant pati mulieris importunitatem; Lc. XI, 8: *si perseveraverit pulsans, dico vobis, et si non dabit illi surgens, eo quod amicus eius sit, propter improbitatem tamen eius surget, et dabit illi quotquot habet necessarios*. Discipuli non dicunt sana eam, sed *dimitte eam*; idest dicas ei: nihil faciam tibi. Et iste est modus loquendi: quoniam cum intendimus unum, dicitur contrarium. Sed obiicitur, quia Marci VII, 25 dicitur quod ingressa est in domum, et ibi petiit. Quid est ergo quod hic dicitur *quia clamat post nos*? Augustinus dicit quod sine dubio primo in domo fuit, et ibi dixit *miserere mei*, et tunc recessit Iesus: et illa sequuta est eum. Tunc sequitur responsio Christi *ipse autem respondens* et cetera. Satis videbatur mulier pietatem ostendisse, sed haec videbatur naturalis, ideo dominus exigebat professionem fidei. Ideo abiiciebat eam, et dixit *non sum missus nisi ad oves quae perierunt domus Israel*. Hebraeorum erat peculiaris, unde dicebant: *nos autem populus eius et oves pascuae eius*. Et illae oves perierant, quia abducti erant per diversas observantias; unde supra IX, 26: *videns turbas misertus est eis, quia erant vexati et iacentes sicut oves non habentes pastorem*; Ps. CXVIII, v. 176: *erravi sicut ovis quae periit*. Sed quid est quod dicit *non sum missus nisi ad oves quae perierunt domus Israel*? Nonne habetur Is. XLIX, 6: *dedi te in lucem gentium, ut sis salus mea usque ad extremum terrae*? Ergo non solum ad Iudaeos missus est, sed et ad gentes. Dicendum quod ad omnes missus est, ut omnes in unum congregaret, sed missus est primo ad Iudaeos, ut Iudaeos ad gentes transferret; Rom. XV, 8: *dico autem Christum Iesum ministrum fuisse circumcisionis propter veritatem Dei, ad confirmandas promissiones patrum. At illa venit, et adoravit*, unde ingerit se. Et primo ponitur professio istius; secundo responsio. Ponitur professio, quia Deum recognovit, quia eum adoravit. Licet enim haberet repulsus apostolorum, tamen ingessit se, et adoravit. In hoc Deum recognoscit; Deut. VIII, v. 19: *dominum Deum tuum adorabis, et illi soli servies*; Ps. LXV, 4: *omnis terra adoret te, Deus* et cetera. *Adiuva me*. Non dicit, ora pro me, sed, tu adiuva me, quia potes; Ps. CXX, 2: *auxilium meum a domino qui fecit caelum et terram* et cetera. *Qui respondens dixit: non est bonum sumere panem filiorum, et mittere canibus*. Hoc additur ad probandum humilitatem, quia iam constabat satis de fide, ostendens excellentiam Iudaeorum ad gentes: tunc enim probatur humilitas, quando patitur quod exprobretur gens sua; unde dicit *non est bonum* et cetera. Iudaei vocabantur filii, unde: *filios enutrivit et exaltavi; ipsi autem spreverunt me*: quia ipsi instructi erant in mandatis Dei, Io. X, 34. Panis est doctrina; Eccli.

XV, 3: *cibavit eos pane vitae et intellectus*. Panis iste potest dici miracula domini, vel documenta legis. Hic ergo panis fidelibus, scilicet Iudaeis, debetur. *Non est ergo bonum sumere panem filiorum*, idest Iudaeorum, qui iamdiu sunt filii, *et mittere canibus*, scilicet gentilibus: quia sicut canis est animal immundum, sic gentes. Unde supra VII, 6: *nolite sanctum dare canibus*. Unde non adhuc totaliter repudiaverunt, sed, sicut dicit Hieronymus, conveniens est quod Iudaei canes dicantur, secundum illud Ps. XXI, v. 17: *circumdederunt me canes multi*. Et Eph. IV, 28: *nos autem filii sumus*. At illa dixit: *etiam, domine*. Hic tangitur mira humilitas mulieris, et sapientia. Visus est contumeliam inferre genti suae, sed humilitatis est, quod concedit contumeliam dictam. Unde dicit *etiam, domine*. Item maior ostenditur humilitas, quia ipse dominus dixerat *canes*, sed ista dixit *catellos*; unde dicit *nam et catelli edunt de micis*. Item dominus vocaverat filios Iudaeos, sed ista dominos: unde dicit *quae cadunt de mensa dominorum*. Et humiliter ita scivit compellere dominum; quasi dicat, non peto, domine, quod tot beneficia conferas nobis, quot Iudaeis, sed de micis des nobis; Eccli. c. XXXV, 21: *oratio humiliantis se penetrat caelos*. Et Ps. ci, 18: *respexit in orationem humilium*. Ideo dominus exaudivit *tunc respondens Iesus ait illi* et cetera. Et tria facit. Primo ponitur eius commendatio; secundo exauditio; tertio effectus. Quando se humiliat, dicit *magna est fides tua*. Magna, quia magna credit. Item propter rectitudinem; Iac. I, 6: *postulet autem in fide nihil haesitans*. Item magna propter fervorem. Unde *si habueritis fidem sicut granum sinapis, dicetis monti huic: transi hinc illuc, et transibit*. Ideo sequitur exauditio *fiat tibi sicut vis*; Ps. CXLIV, 19: *voluntatem timentium se faciet*. Sequitur effectus *et sanata est filia eius ex illa hora*. Unde principio, Gen. I, 3, dixit, *fiat lux, et facta est lux*: sic et hic, *fiat tibi*; illud enim verbum fuit verbum aeternum; Eccle. VIII, 4: *sermo eius potestate plenus est*.

## Caput 15

### Lectio 3

#### Reportatio Leodegarii Bissuntini

## 15—3

### Mt 14:29-39

29 καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἐαυτῶν χωλοὺς, τυφλοὺς, κυλλοὺς, κωφοὺς, καὶ ἑτέροους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς: 31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας

29. And when Jesus had passed away from thence, he came nigh the sea of Galilee: and going up into a mountain, he sat there. 30. And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them:

κωφούς λαλοῦντας, κυλλοὺς ὑγιεῖς, καὶ  
χωλοὺς περιπατοῦντας καὶ τυφλοὺς  
βλέποντας: καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.  
32 ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς  
μαθητὰς αὐτοῦ εἶπεν, σπλαγχνίζομαι ἐπὶ τὸν  
ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν  
μοι καὶ οὐκ ἔχουσιν τί φάγωσιν: καὶ  
ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε  
ἐκλυθῶσιν ἐν τῇ ὁδῷ. 33 καὶ λέγουσιν αὐτῷ  
οἱ μαθηταί, πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι  
τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; 34  
καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, πόσους ἄρτους  
ἔχετε; οἱ δὲ εἶπαν, ἑπτὰ, καὶ ὀλίγα ἰχθύδια. 35  
καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν  
γῆν 36 ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς  
ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου  
τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 37  
καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ  
περισεῦδον τῶν κλασμάτων ἦσαν, ἑπτὰ  
σφυρίδας πλήρεις. 38 οἱ δὲ ἐσθίοντες ἦσαν  
τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ  
παιδίων. 39 καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη  
εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια μαγαδάν.

31. So that the multitudes marvelled  
seeing the dumb speak, the lame walk,  
the blind see: and they glorified the  
God of Israel. 32. And Jesus called  
together his disciples, and said: I have  
compassion on the multitudes, because  
they continue with me now three days,  
and have not what to eat, and I will not  
send them away fasting, lest they faint  
in the way. 33. And the disciples say  
unto him: Whence then should we have  
so many loaves in the desert, as to fill  
so great a multitude? 34. And Jesus  
said to them: How many loaves have  
you? But they said: Seven, and a few  
little fishes. 35. And he commanded the  
multitude to sit down upon the ground.  
36. And taking the seven loaves and the  
fishes, and giving thanks, he brake, and  
gave to his disciples, and the disciples  
gave to the people. 37. And they did all  
eat, and had their fill. And they took up  
seven baskets full, of what remained of  
the fragments. 38. And they that did  
eat, were four thousand men, beside  
children and women. 39. And having  
dismissed the multitude, he went up  
into a boat, and came into the coasts of  
Magedan.

Supra confirmata doctrina evangelica per liberationem gentilium a potestate Daemonum per virtutem Christi, nunc confirmat per liberationem ab infirmitatibus spiritualibus per hoc quod multos curavit. Et tria facit. Primo ponitur locus; secundo oblatio; tertio liberatio. Secunda ibi *et accesserunt ad eum turbae multae* etc.; tertia ibi *et curavit eos*. Describitur primo locus in generali, quia *cum transisset*, scilicet de regione gentilium, *venit iuxta mare*, quod erat in Iudaea, quod aliquando vocatur Genesareth, aliquando mare Galilaeae. Per hoc quod revertitur ad Iudaeos, significatur quia reliquiae Israel salvabuntur; ad Rom. XI, 5: *sic ergo et in hoc tempore reliquiae secundum electionem gratiae Dei salvae factae sunt*. Deinde describitur locus in speciali, dicens *et ascendens in montem sedebat*. Per montem significatur altitudo verbi; Ps. XXXV, 7: *iustitia tua sicut montes Dei*. Sed Iesus non stabat, sed sedebat, quia

nisi descendisset, non cognovissemus, secundum illud Ps. CXLIII, v. 5: *domine, inclina caelos tuos et descende*. Item per montem altitudo gloriae, ut habetur Gen. XIX, 17: *in monte salvum te fac* etc., ad significandum quod ibi est vera quies, non hic; ad Hebr. XIII, 14: *non habemus hic manentem civitatem, sed futuram inquirimus*, idest futuram expectamus. Sequitur oblatio *et accesserunt ad eum turbae multae* et cetera. Et primo ponitur quantum ad multitudinem turbarum; secundo quantum ad oblationem infirmorum; tertio quantum ad modum. Circa primum *tunc accesserunt ad eum turbae multae*; Ps. LXXXV, 9: *omnes gentes quascumque fecisti, venient, et adorabunt coram te, domine*. Et non accesserunt vacui, quia *secum habentes mutos, caecos, claudos* et cetera. Et in hoc significatur quod qui convertuntur ad dominum, debent offerre alios domino: et hoc est quod dicit *habentes mutos, caecos, claudos et debiles*. Debilis Latine significat defectum virtutis, sed Graece dicitur qui habet manum debilem: sicut enim claudus dicitur qui in pedibus laesus est, sic debilis qui manum aridam habet. Per istos significantur diversa genera morborum spiritualium. Per mutos significantur illi, qui Deum laudare non possunt, de quibus Is. LVI, 10: *canes muti non valentes latrare*. Claudii dicuntur qui numquam firmiter ambulant ad bonum, sed cito ad malum convertuntur; III Reg. XVIII, 21: *quare claudicatis in duas partes? Si dominus est Deus, sequimini eum*. Per caecos significantur infideles, qui privati sunt lumine fidei; Is. LIX, 9: *palpavimus tenebras*. Per debiles, qui habent aridam manum, significantur illi qui habent debile cor; Ps. XXI, 16: *aruit tamquam testa virtus mea. Et alios multos*. In hoc magnam fidem ostendebant, quia non solum suos, sed alios. Item ostendunt devotionem suam ex modo: aliquando enim rogaverunt ut manum apponeret, ut supra IX, aliquando autem ut fimbriam tangeret, ut supra eodem, scilicet IX et XIV. Sed modo sufficebat ponere ad pedes eius. Et per hoc mystice datur intelligi nobis, quod peccatores quos convertimus, non debemus nobis subiicere, secundum quod habetur I Cor. IV, 1: *sic nos existimet homo ut ministros Christi et dispensatores mysteriorum Dei*. Sequitur de curatione. Et primo ponitur curatio; secundo admiratio; tertio effectus. Dicit ergo *et curavit eos*; Ps. CVI, 20: *misit verbum suum, et sanavit eos, et eripuit eos de interitionibus eorum*. Et alibi, Ps. CII, v. 3: *qui propitiatur omnibus iniquitatibus nostris, qui sanat omnes infirmitates nostras*. Et sequitur admiratio *ita ut turbae mirarentur videntes mutos* et cetera. Hic ponitur effectus. Istud praedictum erat Is. XXXV, 5: *tunc aperientur oculi caecorum, et aures surdorum patebunt* etc.; et in Ps. CXXXVIII, 3: *mirabilia opera tua*. Sed quaeritur: quare non facit mentionem de debilibus? Quia non erat actus oppositus, cui posset respondere. Sed videte quod aliqui visis miraculis blasphemabant, ut habetur supra XIV, sed isti collaudabant;

unde *magnificabant Deum Israel. Iesus autem, convocatis discipulis et cetera*. Hic ostenditur doctrina Christi laudabilis per refectionem bonorum. Et primo ponitur motivum; secundo materia; tertio distributio; quarto refectio. Secunda ibi *et dicunt ei discipuli* etc.; tertia ibi *et praecepit turbae ut discumberent*; quarta ibi *et comederunt omnes et saturati sunt*. Notandum quod motivum istud ponitur post praemissa, quia infirmi non possunt cibari, quia *omnem escam abominata est anima eorum*, Ps. CVI, 18. Ideo oportet quod antequam cibentur, sanentur: sic etiam in spiritualibus. Augustinus: palato infirmo poena est panis, qui sano est amabilis et cetera. Et ideo dominus post sanationem cibatur. Et notandum quod primo convocat discipulos ut reddat attentos, ut sint memores miraculi. Item ut det exemplum nobis quod quantumcumque sit homo magnus, debet se comportare minoribus; Eccli. III, 20: *quanto maior es, humilia te in omnibus*. Unde *convocatis discipulis suis, dixit: misereor turbae* et cetera. Hoc fuit motivum, unde ostendit humanitatem convenientem divinitati. Misericordia est passio, quia misericors est miserum cor habens, qui reputat alienam miseriam suam. Sed misericordia maxime Deo convenit; Ps. CII, 8: *miserator et misericors dominus, longanimis et multum misericors*. Et quam reputat ut suam, repellere debet ut suam. Unde dominus in quantum repellit miseriam, dicitur misericors. Sed ponitur motivum miserendi triplex. Primo ponit perseverantiam; secundo inopiam; tertio periculum imminens. Primo ponitur perseverantia, cum dicitur *quia triduo iam perseverant mecum*. Ex quo potestis cognoscere quod qui cum Christo perseverant, pane suo reficiuntur: quia *qui perseveraverit usque in finem, hic salvus erit*. Per triduum potestis intelligere confessionem sanctae Trinitatis; unde infra ult., 19: *euntes in universum mundum, baptizate in nomine patris, et filii, et spiritus sancti*. Vel triplicem actum, scilicet cordis, oris et operis. Item triplex tempus saeculi, scilicet tempus legis naturae, legis Mosaicae, et legis gratiae et gloriae in fine. Ps. XVI, 15: *satiabor, cum apparuerit gloria tua*. Vel per triduum, triduum mortis Christi. Unde illi triduo sustinent dominum, qui conformarunt se morti Christi; Osee VI, 3: *vivificabit nos post triduum, et in die tertia suscitabit nos*. Unde per mortem Christi expectamus iustificationem. Ad Gal. ult., 17: *semper mortificationem Iesu in corpore nostro portantes*. Secundum quod tangitur est inopia; unde dicit *non habent quid manducent*. Sed quare per triduum expectavit? Ne possent calumniari, quia refectionem essent cibo, quem secum portaverant. Secundum mysterium, illorum miseretur qui suam miseriam cognoscunt; Apoc. III, 17: *nescit quia miser es, et miserabilis, et pauper, et caecus, et nudus* et cetera. Tertium est periculum *et dimittere eos ieiunos nolo, ne deficiant in via*. Deficiunt enim in via qui verbo Dei non reficiuntur; Deut. VIII, 3: *non in solo pane vivit*



*homo, sed in omni verbo, quod procedit de ore Dei; Eccli. XV, 3: cibavit eum pane vitae et intellectus. Et dicunt ei discipuli et cetera. Hic ponitur materia. Et primo, quomodo dedit; secundo, quanta materia aderat. Unde dicit et dicunt: unde ergo in deserto panes tantos? Hic tarditas et oblivio discipulorum reprehenditur, quia supra dominus satiaverat ex quinque panibus quinque millia. Unde ex tarditate et oblivione reprehenduntur. Secundum mysterium, in hoc gratia Dei et misericordia significatur, qui indignis mysteria sua revelat, et per eos sacramenta ministrat; Ier. I, 6: nescio loqui, domine, quia puer sum. Cui dominus: noli dicere, quia puer ego sum; Ex. IV, 10: impeditioris sum linguae, et tardioris et cetera. Is. III, 7: nam sum mendicus, et in domo mea non est panis, nolite me constituere principem populi. Deinde ponitur quanta materia aderat; unde ait illis Iesus: quot panes habetis? Et non petiit ut ignorans, sed ut miraculum ostenderetur. Unde et paucos pisciculos, supra, in alio miraculo, commemorari fecit. Et dicitur, quod quinque panes habebant, et duos pisces, in quibus doctrina legis significabatur; et illi panes erant hordeacei; hic sunt septem, et non dicuntur hordeacei; in quibus significatur lex nova septiformi gratia Dei informata. Item in illa duo tantum fuerant pisces, in hac autem multi pisciculi. Vos elegit Deus pauperes in mundo, divites in fide. Et in Ps. VIII, 9: volucres caeli et pisces maris, qui perambulant semitas maris, idest huius mundi. Et praecepit turbae ut discumberent super terram. Hic ponitur dispositio. Et primo disponit; secundo materiam accipit; tertio gratias agit, et frangit, et distribuit. Dicit ergo et praecepit. In alia refectione habetur quod fecit super foenum recumbere. Per foenum temporalia significantur; unde Is. XL, 6: omnis caro foenum, et omnis gloria eius quasi flos agri. Unde in veteri lege erat fundamentum super temporalia, in nova solum super stabilitatem gloriae; Eccle. I, 4: terra autem in aeternum stat. Vel per foenum significatur, quod super temporalia debemus sedere. Unde possessio non prohibetur, sed dilectio, sive affectio; I Ioan. II, 15: nolite diligere ea, quae in mundo sunt. Et accipiens septem panes: in quo significatur quod quidquid de spiritualibus administratum est aliis, primo fuit in Christo; unde Act. I, 1: coepit Iesus facere et docere. Omnia spiritualia in eo fuerunt. Unde Ioan. III, 34: non dedit ei Deus spiritum ad mensuram. Et gratias agens fregit, et dedit discipulis: unde dedit nobis exemplum ut gratias agamus; I ad Thess. V, 18: in omnibus gratias agentes. Deinde quia non omnibus omnia, ut habetur I ad Cor. ult. Item I ad Cor. XII, 4: divisiones gratiarum sunt. Consequenter sequitur ordinata distributio, quia et dedit discipulis, et discipuli dederunt populo. Primo discipulis, qui erant mediatores; Deut. V, 5: ego sequester et medius fui inter Deum et vos in tempore illo, ut annuntiarem vobis verba eius et cetera. Et I ad Cor. IV, v. 5: sic nos*

*existimet homo, ut ministros Christi et dispensatores mysteriorum Dei.* Consequenter ponit quoad plenitudinem refectionis ex abundantia reliquiarum, et ex numero manducantium. *Et comederunt omnes.* Posset aliquis dicere, quod de pauco pane possunt multi accipere, ita quod quilibet parum; sed non sic, immo *saturati sunt*; unde usque ad saturitatem manducaverunt; Ps. LXXVII, 29: *manducaverunt, et saturati sunt omnes.* Item multae fuerunt reliquiae, quia tulerunt septem sportas. Sed quare, cum pauciores panes fuissent, plures reliquiae remanserunt, cum scilicet saturaverit quinque millia de quinque panibus? Potest dici, quod idem sunt, vel plus, septem sportae quam duodecim cophini. Chrysostomus dicit quod diversa fecit miracula, et modo diverso, ut discipuli magis memores essent. In primo miraculo tot fuerunt reliquiae quot apostoli. Hic autem secundum numerum panum, in quo significatur quod spirituales homines refici debent septiformi gratia Dei; I ad Cor. II, 14: *animalis enim homo non percipit ea quae Dei sunt.* Sequitur numerus comedentium *erant autem qui manducaverunt, quatuor millia hominum.* Supra fuerunt quinque millia, quia vacabant quinque sensibus; vel propter quinque libros Moysi; hic autem quatuor propter quatuor virtutes cardinales, vel propter quatuor Evangelistas. *Extra parvulos et mulieres.* Sed quare excipiuntur isti? Quia imperfecti et infirmi a vera doctrina excluduntur; ad Eph. IV, 13: *donec occurramus omnes in virum perfectum et cetera.*

**Caput 16  
Lectio 1**

**Reportatio Leodegarii Bissuntini**

**16—1  
Mt 16:1-12**

1 καὶ προσελθόντες οἱ φαρισαῖοι καὶ σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειῖξαι αὐτοῖς. 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, [ὁψίας γενομένης λέγετε, εὐδία, πυρράζει γὰρ ὁ οὐρανός; 3 καὶ πρωΐ, σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.] 4 γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν. 5 καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. 6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν φαρισαίων

1. And there came to him the Pharisees and Sadducees tempting; and they asked him to shew them a sign from heaven. 2. But he answered and said to them: When it is evening, you say, It will be fair weather, for the sky is red. 3. And in the morning: To day there will be a storm, for the sky is red and lowering. You know then how to discern the face of the sky: and can you not know the signs of the times? 4. A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, but the sign of Jonas the prophet. And he left them, and went away. 5. And when his disciples were come over the water, they had

καὶ σαδδουκαίων. 7 οἱ δὲ διελογίζοντο ἐν  
ἑαυτοῖς λέγοντες ὅτι ἄρτους οὐκ ἐλάβομεν.  
8 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν, τί διαλογίζεσθε  
ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ  
ἔχετε; 9 οὐπω νοεῖτε, οὐδὲ μνημονεύετε  
τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ  
πόσους κοφίνους ἐλάβετε; 10 οὐδὲ τοὺς  
ἐπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας  
σφυρίδας ἐλάβετε; 11 πῶς οὐ νοεῖτε ὅτι οὐ  
περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ  
τῆς ζύμης τῶν φαρισαίων καὶ σαδδουκαίων.  
12 τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν  
ἀπὸ τῆς ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς  
διδασχῆς τῶν φαρισαίων καὶ σαδδουκαίων.

forgotten to take bread. 6. Who said to  
them: Take heed and beware of the  
leaven of the Pharisees and Sadducees.  
7. But they thought within themselves,  
saying: Because we have taken no bread.  
8. And Jesus knowing it, said: Why do  
you think within yourselves, O ye of  
little faith, for that you have no bread? 9.  
Do you not yet understand, neither do  
you remember the five loaves among  
five thousand men, and how many  
baskets you took up? 10. Nor the seven  
loaves, among four thousand men, and  
how many baskets you took up? 11.  
Why do you not understand that it was  
not concerning bread I said to you:  
Beware of the leaven of the Pharisees  
and Sadducees? 12. Then they  
understood that he said not that they  
should beware of the leaven of bread,  
but of the doctrine of the Pharisees and  
Sadducees.

Supra dominus ostendit sufficientiam evangelicae doctrinae, quia nec observantiis legalibus indiget, item quia non solum uni populo est necessaria, hic ostendit puritatem et excellentiam. Primo ostendit eam puram servandam ab omni traditione; secundo per altitudinem fidei omnes opinionones humanas transvolare, ibi *venit Iesus in partes Caesareae Philippi*. Circa primum primo describitur calumniosa tentatio; secundo confutat; tertio cavendum docet. Secunda ibi *at ille respondens ait illis* etc.; tertia ibi *et cum venissent discipuli eius trans fretum* et cetera. Circa primum primo commemorat locum; secundo ponitur tentativa interrogatio. Notandum quod sicut supra quando paverat de quinque panibus turbas, dimisit, et sic hic. In hoc primo datur exemplum praedicatoribus quando non se ingerant, sed revertantur; lob XXXIX, 5 de onagro: *quis dimisit onagrum liberum, et vincula eius quis solvit?* et cetera. *Ascendit in naviculam*, ne sequeretur eum turba. Unde ponitur impedimentum quare non posset eum sequi. Unde *ascendit in naviculam*, idest in mentem quae agitur fluctibus huius mundi, Sap. XIV, 3: *quoniam dedisti in mari viam, et inter fluctus semitam*, ostendens quod debet ibi intrare, ut ibi requiescat. *Et venit in fines Magedan*. Magedan poma interpretatur et per hunc locum sacra Scriptura significatur, ubi poma simul cum aliis fructibus

crescunt; Cant. VI, 10: *descendi ut viderem poma convallium*. Sequitur tentativa interrogatio *et accesserunt Pharisei et Sadducae tentantes, et rogaverunt eum*. Eccli. XIX, 23: *est qui nequiter se humiliat, et interiora eius plena sunt dolo. Ut signum de caelo ostenderet eis*. Et petierunt signum de caelo. Habetur Io. VI, 49: *patres vestri manducaverunt manna in deserto, unde panem de caelo dedit eis*. Et I Cor. I, v. 22: *Iudaei signa petunt*. Et in Ps. LXXIII, v. 9: *signa nostra non vidimus* et cetera. Tunc reprehendit eos, et primo de ignavia ad credendum divina. Si enim aliquis defectum habet ex natura sensuum, excusationem habet; sed cum habet sapientiam in terrenis, et ignaviam in spiritualibus, reprehendendus est; Sap. XIII, 1: *vani sunt omnes filii hominum, in quibus non est scientia Dei*. Et primo ostendit solertiam in terrenis; secundo ignaviam in spiritualibus. Dicit ergo *at ille respondens ait: vespere facto* et cetera. Hoc habet sensum litteralem et mysticum. Litteralem, quia ex aliqua dispositione poterant cognoscere signum serenitatis. *Dicitis: serenum erit: rubicundum est enim caelum*. Item tempestatis, quia dicitis *hodie erit tempestas: rutilat enim triste caelum*, quia tristitiam designat. Quando enim aer est turbidus, non sunt homines ita laeti. Rubedo enim serotina est signum serenitatis. Ratio est, secundum philosophum, ex diffusionem radiorum solis super vapores. Quando enim vapores sunt multi, tunc radii non possunt penetrare, et tunc fit color niger in aere; quando vero subtiles, penetrant. Sed quando quod est igneum dominatur, tunc apparet color rubeus, ut apparet in flamma, quia cum magis elevatur, magis apparet rubedo in ea. Ideo significatur quod vapores non sunt multi, et significatur serenitas. Sed cum mane aliquando resolvitur in rorem, vel in pluviam, est signum tempestatis. Secundum mysterium per vespere significatur passio Christi. Vespere sol occidit, sic Christus vespere mundi passus est; Mal. III, 2: *quis poterit cogitare diem adventus eius, et quis stabit ad videndum eum? Ipse enim quasi ignis conflans*; Ps. XXIX, 6: *ad vesperum demorabitur fletus, et ad matutinum laetitia*. Unde rutilans apparuit in vespere, et significavit tranquillitatem; Tob. III, v. 22: *post tempestatem tranquillitatem facis, et post lacrimationem et fletum exultationem infundis*. In resurrectione, quae per mane significatur, apparuit rubedo in martyribus, et significat tempestatem peccatoribus. Vel per mane significatur mane diei iudicii, quem praecedet rubor; Ps. XCVI, 3: *ignis ante ipsum praecedet*. Unde estis instructi in istis terrenis. *Faciem caeli diiudicare nostis, signa autem temporum non potestis scire?* Duo sunt tempora: unum respondet adventui primo, aliud adventui secundo. Quaedam signa praecesserunt primum adventum; Is. XLV, v. 8: *rorate, caeli, desuper, et nubes pluant iustum: aperiatur terra, et germinet salvatorem* et cetera. Et cap. XLV, 15: *vere tu es Deus absconditus*. Sed in fine Deus manifeste veniet, et non apparebunt signa de caelo. Sed non

est tempus. Vel aliter. *Faciem caeli diiudicare nostis* etc., quasi dicat, vos quaeritis signum adventus. Superfluum est signum petere, ubi sunt multa signa. Supra XI, 5: *caeci vident, claudi ambulant, leprosi mundantur* et cetera. Hoc signum dederat Is. XXXV, 4: *ipse dominus veniet, et salvabit nos; tunc aperiuntur oculi caecorum* et cetera. Quidam ex auctoritate ista arguunt, quod debemus satagere ad cognoscendum secundum adventum. Augustinus autem exponit de primo adventu. Primus certissimus est, quia est ad salutem, salus per fidem, fides per cognitionem; ideo necessarium est ut agnoscat. Sed secundus est ad remunerandum; ideo occultatur, ut homines magis sint solliciti. Deinde denegat signum petitus; unde dicitur *generatio mala et adultera signum quaerit*. Dicitur autem generatio mala, quia recedit a Deo: malum enim est per recessum a Deo. *Dereliquit Deum factorem suum, et recessit a Deo salutari suo*, ut habetur Deut. XXXII, 15. Sed adultera, quia alii se copulavit; Ps. XXVI: *si derelinquam te in vita mea*; Is. LV, 7: *derelinquat impius viam suam, et vir iniquus cogitationes suas*. Signum petit, et non debet habere, quia *signum non dabitur ei, nisi signum Iona*, quia sicut Ionas in ventre ceti fuit tribus diebus et tribus noctibus, ita etc.; ut supra XII habitum est. Sed quare magis ponit signum resurrectionis quam aliud signum? Dicendum, quod per resurrectionem nobis salus advenit; Rom. X, 9: *si credideris in corde tuo quod Christus resurrexit, salvus eris*, quia resurgendo vitam reparavit, quia per resurrectionem Christi resurgemus. Ideo istud signum datum est fidelibus, et omnia alia retorquentur ad istud, quia scilicet resuscitavit Lazarum et cetera. Unde istis non est datum aliud signum. Discipulis autem suis dedit signum de caelo, cum ostendit eis gloriam suam, ut habetur infra XVII. Sic ergo ostendit eorum ignaviam. Sequitur pars, in qua confutat facto discedendo ab eis. *Et relictis illis, abiit*, non enim habitat cum malignis; Sap. I, 3: *separat se a perversis*. Postquam confutavit, docet eos vitari. Et primo ponitur occasio; secundo doctrina; tertio malus intellectus discipulorum; quarto reprehensio; quinto effectus. Dicit *et cum venissent discipuli eius trans fretum* et cetera. In hoc admirari debemus mentes discipulorum, quia non solent homines oblivisci nisi eorum de quibus parum curant: unde cum obliti essent panes, parum curabant de eis, sed solum de spiritualibus. *Quia dixit: intuemini, et cavete* et cetera. Hic ponitur doctrina. Per fermentum intelligit doctrinam corruptam; unde non intelligit doctrinam legis, sed traditiones Phariseorum, quae vocantur fermentum, quia sicut ex modico fermento totum corrumpitur, sic ex modico errore tota vita corrumpitur, sicut de via a qua parum homo recedit, postmodum elongatur: unde philosophus in I coeli dicit quod parvus error in principio, magnus fit in fine. Spiritualis intellectus est panis, non fermentum. Unde per panem vera doctrina intelligitur; Eccli. XV, v. 3: *cibavit eum pane vitae et*

*intellectus*. Unde dicitur *intuemini, et cavete*, quia falsa doctrina est periculosa. Dum enim manet fides in homine, non est periculum; sed quando fundamentum ablatum est, non est spes. Ps. CXXXVI, 7: *exinanite, exinanite usque ad fundamentum in ea*. Fundamentum est fides; ad Titum ult., 10: *haereticum hominem post primam et secundam admonitionem evita*. Quia falsa doctrina habet colorem, ideo dicit *intuemini*, idest diligenter considerate; Prov. IV, 25: *oculi tui recta videant, et palpebrae tuae praecedant gressus tuos*. Consequenter ponitur intellectus discipulorum: *at illi cogitabant* et cetera. Quia enim supra septem sportas fragmentorum acceperant, et non secum tulerant, credebant quod diceret, non accepistis panes; sed nolo quod a Phariseis accipiatis panes, quia animales erant, *et animalis homo non percipit quae Dei sunt*, I Cor. II, 14. In isto intellectu in duobus poterant reprehendi. Primo, quia non intelligebant; item in eo quod de virtute Dei diffidebant. De primo non reprehendit eos, sed de secundo. Dicit ergo *quid cogitatis inter vos modicae fidei, quia panes non habetis?* Quasi dicat, intelligitis carnaliter quod spiritualiter debetis intelligere. *Non recordamini quinque panum, et quinque millia hominum, et quot cophinos sumpsistis?* Nonne ergo qui tot pavi, possum vos pascere? *Quare non intelligitis, quia non de pane dixi vobis*, scilicet materiali, sed potius spirituali; qui panis doctrina dicitur in Io. VI, 64: *verba quae locutus sum vobis, spiritus et vita sunt*. *Tunc intellexerunt* et cetera. Hic ponitur correctio. Unde correcti sunt ex sermone eius; Ps. CXVIII, 130: *declaratio sermonum tuorum illuminat, et intellectum dat parvulis*.

## Caput 16

### Lectio 2

#### Reportatio Leodegarii Bissuntini

## 16—2

### Mt 16:13-19

13 ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη καισαρείας τῆς φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων, τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; 14 οἱ δὲ εἶπαν, οἱ μὲν ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ ἡλίαν, ἕτεροι δὲ ἱερεμίαν ἢ ἓνα τῶν προφητῶν. 15 λέγει αὐτοῖς, ὑμεῖς δὲ τίνα με λέγετε εἶναι; 16 ἀποκριθεὶς δὲ σίμων πέτρος εἶπεν, σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, μακάριος εἶ, σίμων βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς

13. And Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is? 14. But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. 15. Jesus saith to them: But whom do you say that I am? 16. Simon Peter answered and said: Thou art Christ, the Son of the living God. 17. And Jesus answering said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not

οὐρανοῖς. 18 καὶ γὰρ ἐγὼ σοὶ λέγω ὅτι σὺ εἶ πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς. 19 δώσω σοὶ τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

revealed it to thee, but my Father who is in heaven. 18. And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. 19. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

Supra dominus docuit doctrinam evangelicam conservandam puram a fermento Iudaeorum, hic autem docet eminentiam doctrinae. Et primo quantum ad fidem utriusque naturae, scilicet deitatis et humanitatis; secundo quantum ad fidem passionis, ibi *exinde coepit Iesus ostendere discipulis suis* etc.; tertio quantum ad fidem iudiciariae potestatis, ibi *filius enim hominis venturus est in gloria patris sui*. Circa primum primo exquiritur opinio turbarum de Christo; secundo fides discipulorum, ibi *vos autem quem me esse dicitis?* Circa primum primo ponitur locus; secundo interrogatio Christi, ibi *quem dicunt homines esse filium hominis?* Tertio responsio Petri, ibi *at illi dixerunt* et cetera. Dicit ergo *venit Iesus in partes Caesareae*; et non solum hoc, sed addidit *Philippi*, quia duae Caesareae fuerunt, scilicet Caesarea Traconis, ubi missus est Petrus ad Cornelium; alia haec quae dicitur aliter Paneas. Prima ab Herode constituta est in honorem Caesaris Augusti, istam construxit Philippus in honorem Tiberii. Sed quare fecit hic istam quaestionem dominus? Dicendum, quod haec civitas in finibus Iudaeorum erat sita; ideo antequam de fide petere vellet, a Iudaeis eos extraxit. Similiter habetur quod dominus educens Iudaeos de Aegypto, non eduxit eos per sata Philistinorum, ut habetur Ex. XIII, 17. Consequenter ponitur interrogatio *et interrogabat discipulos suos* et cetera. Sapiens quando interrogat, docet, ut dicit Hieronymus. Unde in multis instruimur, ut simus solliciti quid de nobis dicatur: ut si malum, quod corrigamus; si bonum, ut conservemus et multiplicemus. Unde *curam habe de bono nomine; hoc enim magis permanebit tibi, quam mille thesauri pretiosi et magni*, Eccli. XLI, 15. Unde Christus interrogavit quid de ipso diceretur. Item qui divinitatem cognoscunt, dicuntur dii, Ps. LXXXI, 6: *ego dixi, dii estis*, hi vero qui humanitatem, dicuntur homines; unde dicitur *quem dicunt homines esse filium hominis?* Sed, ut dicit Hilarius, Christus solum homo videbatur: ideo voluit quod cognoscerent quod esset aliud quam simplex homo. Unde ipse ex hoc dat intelligere, aliud esse in eo. Item

ostenditur humilitas Christi, quia se hominis filium confitetur, secundum illud supra XI, v. 29: *discite a me, quia mitis sum et humilis corde*. Consequenter ponitur opinio turbarum *at illi dixerunt: alii Ioannem Baptistam* et cetera. Diversi de Christo senserunt diversa. Pharisei blasphemabant Christum, sed turbae prophetam dicebant; unde Lc. VII, 16: *propheta magnus surrexit in nobis* et cetera. Dicebant eum Ioannem ratione auctoritatis, quia Ioannes poenitentiam praedicabat; supra cap. III, 2: *agite poenitentiam, appropinquavit regnum caelorum*. Ideo credebant ipsum esse Ioannem, quia similiter Christus incipiebat *agite poenitentiam, appropinquavit regnum caelorum*, ut supra IV, 17. Item habebant in reverentia Eliam prophetam; Mal. ult., 5: *ecce ego mittam Eliam prophetam, antequam veniat dies domini magnus et horribilis*. Unde credebant esse Eliam propter potestatem sermonis et virtutem praedicationis; Eccli. XLVIII, 1: *et surrexit Elias propheta quasi ignis, quia verbum ipsius quasi facula ardebat*. Et de Christo dicitur supra VII, 29, quod *erat docens tamquam potestatem habens*. Item propter eminentiam vitae credebant eum esse Ieremiam, de quo dominus ait: *antequam te formarem in utero, novi te, et antequam exires de ventre, sanctificavi te*, Ier. I, 5. Et ibid. XL habetur, quia honoratus erat gentibus. Sic in reverentia ab extraneis Christus habebatur; a Iudaeis vero blasphemabatur: ideo Ieremiae comparabant eum. Sed quomodo Eliam dicebant? Quia habetur IV regum II, 11 quod raptus est, et quod adhuc viveret, et erat promissus Iudaeis ad salutem, ut habetur Mal. ult., 5. Quia quidam posuerunt transcorporationem: et ideo secundum hanc opinionem posset esse, quod anima Eliae intrasset aliud corpus. *Dicit eis Iesus: vos autem quem me esse dicitis?* Hic exquiritur fides discipulorum. Et primo ponitur interrogatio; secundo responsio; tertio approbatio. Secunda ibi *respondens Petrus*; tertia ibi *respondens autem Iesus* et cetera. *Dicit eis Iesus: vos autem quem me esse dicitis?* Quasi dicat: ita dicunt turbae; sed quia magis est vobis commissum, ideo magis a vobis exigitur. Vidistis miracula, ideo magis debetis opinari. Sed quare petiit? Nonne sciebat? Immo sciebat, sed volebat quod mererentur ex confessione; Rom. X, 10: *corde creditur ad iustitiam, ore autem confessio fit ad salutem*. Unde magis sunt meritoria, quanto magis sequestrata, et quasi turbis infima scientibus, maiora non respondeant, ideo et cetera. *Respondens autem Petrus dixit: tu es Christus filius Dei vivi*. Ipse respondet pro se, et pro aliis; sed ipse frequentius respondet, et in hoc perfecta fides tangitur, quia tangitur fides humanitatis. *Tu es Christus*, idest unctus. Et constat quod unctus est oleo spiritus sancti. Unctio non convenit ei secundum divinitatem, quia ab ipsa procedit, sed secundum humanitatem. Hoc ergo dicit, ut humanitatem Christi aliter aestiment quam turbae. Quaeritur autem quare prophetam



eum dicebant. Ungebatur propheta, ut habetur de Eliseo. Ungebantur reges, ut habetur de Saule; item sacerdotes, ut habetur in Levitico. Et omnia haec in nomine Christi importantur: quia et rex dicitur, ut Ierem. XXIII, 5: *regnabit rex, et sapiens erit*. Item sacerdos; Ps. CIX, 4: *tu es sacerdos in aeternum secundum ordinem Melchisedech*. Item propheta: *prophetam suscitabit Deus de gente tua, et de fratribus tuis* etc., Deut. XVIII, 15. Item non solum confessus est humanitatem, sed testudine penetrata, usque ad divinitatem transcendit dicens *tu es filius Dei*. Alii enim dicebant eum blasphemum; unde Io. X, 33: *non de bono opere lapidamus te, sed de blasphemia, quia homo cum sis, facis te ipsum Deum*. Sed iste filium Dei recognoscit. Et dicit *vivi*, ad excludendum errorem gentilium, qui quosdam homines mortuos dicebant deos, ut Iovem etc., ut habetur Sap. cap. XIII, 2 ss. Item quidam elementa et cetera mortua, ut terram, ignem etc., ut habetur Sap. XIII; sed iste filium Dei vivi dicit. Sed sciendum, quod cum dicitur Deus vivus, et homo vivus, de homine dicitur per participationem vitae; sed de Deo dicitur, quia fons vitae; Ps. XXXV, 10: *apud te est fons vitae*. Et in Io. XIV, 6: *ego sum via, veritas et vita*. Respondens Iesus et cetera. Hic primo approbat confessionem eius; secundo mandat tacendam, ibi *tunc praecepit discipulis suis ut nemini dicerent, quod ipse esset Iesus Christus*. Circa primum primo approbat istam confessionem per commendationem confitentis; secundo per remunerationem, ibi *et ego dico tibi quia tu es Petrus* et cetera. Unde dicit *respondit Iesus: beatus es, Simon Bariona*. Bar idem est quod filius; Ionas idem quod columba: suo nomine. Unde Bariona, idest filius columbae. Et videtur respondere responsio Christi confessioni Petri. Quia confessus erat eum filium Dei, Iesus autem dicit eum filium columbae, scilicet spiritus sancti, quia haec confessio non potuit fieri nisi a spiritu sancto. Sed creditur quod primo dicebatur Bar-Iona, idest Ioannis filius, sed per corruptionem Scripturae ita dictum est. Sed quid est? Numquid alii non confessi sunt filium Dei? Immo legitur de Nathanaele Io. I, 49. Item illi qui in navi, supra IX. Quare ergo hic beatificatur Petrus, et non alii? Quia alii filium adoptivum confessi sunt, hic autem filium naturalem; ideo hic prae ceteris beatificatur, quia primus confessus est divinitatem. Origenes dicit: videtur quod ante non confessus fuerit. Sed quomodo misit eos praedicare? Respondet quod a principio non praedicabant ipsum esse Christum, sed poenitentiam praedicabant. Item potest esse quod praedicabant Christum; sed hic primo ipsum esse filium Dei. Ergo hic specialiter remunerat. *Beatus es, Simon* etc., quia beatitudo est in cognitione; Io. XVII, 3: *haec est vita aeterna ut cognoscant te solum verum Deum*. Sed duplex est cognitio: una quae est per naturalem rationem, alia quae supra rationem. Prima non facit beatitudinem, quia dubia est: unde

non satiat intellectum; sed beatitudo debet satisfacere appetitui naturali, et hoc habebitur in patria; Is. LXIV, 4: *oculus non vidit, nec auris audivit quae praeparavit dominus diligentibus se*. Ergo in hac vita, quanto aliquis magis potest percipere de hac cognitione, magis est beatus; Prov. III, v. 13: *beatus qui invenit sapientiam*. Unde dicit *beatus es*, quia incipis esse beatus. *Quia caro et sanguis non revelavit tibi*. Hoc potest exponi ita quod caro et sanguis sumantur pro amicis carnalibus; ad Gal. I, 16: *continuo non acquievi carni et sanguini*. Unde *caro et sanguis non revelavit tibi*, idest non habuisti ex traditione Iudaeorum, sed ex revelatione Dei. Item in Christo erat caro, et sanguis, et divinitas; ideo quia Petrus non respexit ad carnem et sanguinem, ei dicitur *beatus es*, quia non iudicas secundum quod caro et sanguis revelat, sed secundum quod pater meus. Vel non habes ex naturali industria, sed ex patre meo. *Nemo enim cognovit filium nisi pater*, Lc. cap. X, 22. Illius enim est manifestare, cuius est cognoscere. Unde *nemo novit nisi cui pater voluerit revelare*; Dan. II, 28: *est Deus in caelo revelans mysteria. Et ego dico tibi, quia tu es Petrus* et cetera. Hic dat confessionis remunerationem. Confessus erat humanitatem et divinitatem, ideo dat dominus remunerationem. Primo dat nomen; secundo potestatem. Circa primum primo dat nomen; secundo nominis rationem, ibi *et super hanc petram aedificabo Ecclesiam meam*. Et ad hoc venit in hunc mundum ut Ecclesiam fundaret. Is. XXVIII, 16: *ecce ego ponam in fundamento Sion lapidem probatum angularem pretiosum, in fundamento fundatum*. Iste signatum est per lapidem quem supposuit Iacob capiti, et unxit, ut habetur Gen. XXVIII, 18. Iste lapis est Christus, et ab ista unctione omnes dicti sunt Christiani; unde non solum dicimur Christiani a Christo, sed a petra. Ideo specialiter imponit nomen: *tu es Petrus*, a petra quae est Christus. Licet secundum Augustinum videatur quod modo non fuerit impositum, sed a principio; Io. I, 42: *tu vocaberis Cephas*. Vel potest dici quod tunc fuit promissum, hic datum. In huius signum rei, *super hanc petram aedificabo Ecclesiam meam*. Proprietas petrae est, quod ponatur in fundamento; item, ut det firmitatem. Supra VII, 24: *similis est homini qui aedificat domum suam super petram*. Unde potest exponi de Christo: *et super hanc petram*, idest Christum, ut sit fundamentum, et ut fundata firmamentum recipiat. Augustinus in libro Retract. dicit, quod multipliciter exposuit, et reliquit audientibus ut acciperent quam vellent. Vel ut demonstret ly *hanc petram* Christum; I ad Cor. X, 4: *petra autem erat Christus*. Et alibi, I ad Cor. III, v. 11: *fundamentum aliud nemo potest ponere nisi id quod positum est, quod est Christus Iesus*. Alia expositio: *super hanc petram*, idest super te petram, quia a me petra trahes tu quod sis petra. Et sicut ego sum petra, ita super te petram aedificabo et cetera. Sed quid est? Est ne Christus et Petrus fundamentum? Dicendum

quod Christus secundum se, sed Petrus inquantum habet confessionem Christi, inquantum vicarius eius. Ad Ephes. II, 20: *superaedificati super fundamentum apostolorum et prophetarum ipso summo angulari lapide Christo Iesu et cetera*. Apoc. XXI, 4: *fundamenta civitatis duodecim, et in ipsis duodecim nomina apostolorum et agni*. Ideo Christus secundum se est fundamentum, sed apostoli non secundum se, sed per concessionem Christi, et auctoritatem datam a Christo; Ps. cap. LXXXVI, 1: *fundamenta eius in montibus sanctis*. Sed specialiter Petri domus, quae est fundata super petram, non diruetur, ut supra VII, 25. Sic ista impugnari potest, expugnari non potest. *Et portae Inferi non praevallebunt adversus eam*. Ier. I, 19: *bellabunt adversum te, et non praevallebunt*. Et qui sunt portae Inferi? Haeretici: quia sicut per portam intratur in domum, sic per istos intratur in Infernum. Item tyranni, Daemones, peccata. Et quamvis aliae Ecclesiae vituperari possint per haereticos, Ecclesia tamen Romana non fuit ab haereticis depravata quia supra petram erat fundata. Unde in Constantinopoli fuerunt haeretici, et labor apostolorum amissus erat; sola Petri Ecclesia inviolata permansit. Unde Lc. XXII, 32: *ego rogavi pro te, Petre, ut non deficiat fides tua*. Et hoc non solum refertur ad Ecclesiam Petri, sed ad fidem Petri, et ad totam Occidentalem Ecclesiam. Unde credo quod Occidentales maiorem reverentiam debent Petro, quam aliis apostolis. *Et tibi dabo claves regni caelorum*. Hic ponitur secundum donum quod Petro dedit Christus secundum humanitatem. Fundavit enim Ecclesiam in terris, et Petrum vicarium suum instituit, ut introduceret in caelum; ad Hebr. X, 19: *habentes fiduciam in introitu sanctorum in sanguine Christi*. Unde Christus vicarium suum Petrum instituit, ut introduceret in caelum, unde illud ministerium dedit, unde claves dedit. Clavis enim introducit: unde Petrus habet ministerium introducendi. Et duo facit. Primo claves committit; secundo usum docet *et quodcumque ligaveris super terram, erit ligatum et in caelis* et cetera. Sed videamus quae sunt claves. Domus quando est serata impedit introitum; clavis vero removet impedimentum. Regnum caelorum habebat impedimentum, sed non ex parte sua; Apoc. IV, 1: *vidi, et ecce ostium apertum*; sed impedimentum erat ex parte nostra, scilicet peccatum, quia *nihil coinquinatum intrabit in illam*. Ista impedimenta removet Christus per suam passionem, quia *lavit nos a peccatis nostris in sanguine suo*, Apoc. I, 5. Et hanc communicavit ut per ministerium peccata tollerentur, quod expletur per virtutem sanguinis Christi: unde sacramenta virtutem habent a virtute passionis Christi. Unde dabo tibi ministerium et cetera. Is. cap. XXII, 22: *dabo super te claves David*. Sed dicit *tibi dabo*; nondum enim erant fabricatae; res autem non potest dari antequam sit. Fabricandae autem hae erant in passione; unde in passione fuit eorum efficacia. Unde hic promisit,

sed post passionem dedit, cum dixit: *pasce oves meas*. Sed quare dicit claves? Quia absolvere est remove obstatulum. Duo enim sunt, quia duo requiruntur, potestas et scientia. Sed quid est? Numquid non aliqui sacerdotes sunt, qui non habent scientiam? Intelligatis quod habent scientiam, quia nullus clavem scientiae habet nisi sacerdos. Non dicitur hic scientia habitus intellectus etc., sed dicitur auctoritas discernendi. Unde est aliquis iudex, qui non habet scientiam primo modo, et tamen habet scientiam secundo modo, quia habet auctoritatem; aliquis autem habet scientiam primo modo, et non secundo modo, quia non habet auctoritatem. Unde scientia hic dicitur auctoritas discernendi, et sacerdos quilibet hanc habet ut discernat in absolvendo. Consequenter ponit usum clavium *quodcumque ligaveris super terram, erit ligatum et in caelis*. Sed videtur quod inconvenienter ponatur, quia usus clavis non est ligare, sed aperire. Dico quod clavium conveniens iste usus est. Ipsum enim caelum apertum est; Apoc. cap. IV, 1: *vidi ostium apertum*. Unde non est necessarium ut aperiatur; sed ligatus qui debet introire, oportet quod solvatur. Sed hic vitandi sunt aliqui errores. Primus tangitur in Glossa, quia quidam usurpaverunt quod possent omnes, quos vellent, absolvere, et introducere in regnum caelorum. Sed hoc non potest stare, quia solius Dei est immutare voluntates. Alius error est, quod sacerdos non ligat, sed ostendit esse absolutum. Sed istud derogat virtuti sacramenti, eo quod sacramenta novae legis efficiunt quod figurant; sacramenta vero veteris legis non. Unde si nihil efficeret, non esset sacramentum novae legis. Tertio aliqui dicunt quod in peccato sunt tria: culpa, et reatus, et poena. A duobus absolvitur homo per se per contritionem; sed quando homo ab his absolutus est, remanet obligatus ad poenam temporalem, quam per se tollere et evitare homo non sufficit; ideo dantur claves, quae minuunt aliquid de ista poena, et ligant quantum ad poenam aliquam. Tamen videtur mihi, quod hoc non sit bene dictum, quia sacramentum novae legis dat gratiam, sed gratia non ordinatur contra poenam, sed contra culpam. Unde dico quod sic est in sacramento isto confessionis, sicut in sacramento Baptismi, quod habet virtutem spiritualem instrumentalem, secundum quam mundat a culpa. Unde Augustinus: quae est virtus aquae, ut carnem abluat, et culpam tollat? Sic dico quod in sacerdote est quaedam vis spiritualis instrumentalis, a qua dicitur minister, et sic ministerialiter operatur remissionem, sicut aqua Baptismi. Sed hic facit difficultatem, quia modo solum pueri veniunt ad Baptismum: et si accedat adultus, aut venit fictus, aut non: fictus venit, quando sine innovatione mentis, et tunc non remittitur culpa; non fictus venit, quando cum proposito confessionis, unde requiritur gratia, sive propositum conversionis, et istud est ex gratia. Gratia autem tollit culpam. Unde in sacramento Baptismi veniens adultus, si praeparat

se, recipit remissionem culpae. Sic in sacramento poenitentiae, ad quod soli adulti accedunt, non est contritus, nisi habeat in proposito se subiicere discretioni et iudicio sacerdotis. Si non est contritus, non consequitur effectum, sicut nec in Baptismo. Sed potest accidere, quod aliquis accedit non totaliter contritus, qui virtute gratiae collatae in sacramento perfecto efficitur contritus; ideo intelligendum est: *quodcumque solveris*, idest si ministerium absolutionis adhibes. Et dicit *quodcumque*, quia non solam culpam, sed poenam. *Solutum erit in caelis*, idest habebitur tamquam absolutum in caelis, sicut est de Baptismo: unde debet dicere sacerdos, *ego te absolvo*, sicut *ego te baptizo*. Sed potest quis quaerere qualiter ligat. Sciendum quod sacerdos minister est Dei, et actio ministri dependet ab actu domini: unde eo modo quo dominus ligat et solvit, sic sacerdos ministerialiter. Solvit Deus infundendo gratiam, ligat non infundendo: sic sacerdos solvit sacramento, ministrando sacramentum, ligat vero non adhibendo. Aliter dicitur, quod per caelos praesens Ecclesia designatur; unde *quodcumque ligaveris*, excommunicatione, *vel solveris*, erit *solutum* vel *ligatum*, quoad administrationem sacramentorum Ecclesiae. Unde volunt, quod ista administratio, haec ligatio et absolutio sit super terram, ita quod non se extendat ad mortuos. Sed hoc reprobatur, quia non solum se extendit ad vivos, sed etiam ad mortuos: unde si ad utrumque referatur, sensus est: *quodcumque ligaveris super terram*, tunc dico existens super terram, *erit ligatum et in caelis*. Sed est alia quaestio, quia alibi habetur, Io. XX, 23: *quorum remiseritis peccata, remittentur eis*; hic vero solum hoc dicit Petro. Dicendum quod immediate dedit Petro; alii vero a Petro recipiunt; ideo ne credantur ista solum dici Petro, dicit: *quorum remiseritis* et cetera. Et hac ratione Papa, qui est loco sancti Petri, habet plenariam potestatem, alii vero ab ipso.

**Caput 16**  
**Lectio 3**  
**Reportatio Leodegarii Bissuntini**

**16—3**  
**Mt 16:20-28**

20 τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἰπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός. 21 ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. 22 καὶ προσλαβόμενος αὐτὸν ὁ πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ

20. Then he commanded his disciples, that they should tell no one that he was Jesus the Christ. 21. From that time Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again. 22. And Peter taking him, began to rebuke

λέγων, ἰλεώς σοι, κύριε: οὐ μὴ ἔσται σοι τοῦτο. 23 ὁ δὲ στραφεὶς εἶπεν τῷ πέτρῳ, ὕπαγε ὀπίσω μου, σατανᾶ: σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. 24 τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, εἴ τις θέλει ὀπίσω μου ἔλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἁράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. 25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν: ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρήσει αὐτήν. 26 τί γὰρ ὠφελήθησεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. 28 ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστῶτων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

him, saying: Lord, be it far from thee, this shall not be unto thee. 23. Who turning, said to Peter: Go behind me, Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men. 24. Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me. 25. For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it. 26. For what doth it profit a man, if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul? 27. For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works. 28. Amen I say to you, there are some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom.

Supra posita est confessio Petri de divinitate Christi, hic mandat taciturnitatem ad tempus, ne scilicet dicerent quod ipse esset Christus. Sed hic videtur quaestio. Quia supra dominus miserat discipulos ad praedicandum regnum Dei, quomodo hic prohibet? Secundum superficiem litterae potest dici quod non praecepit supra quod annuntiarent Christum, sed regnum Dei. Sed quia Annuntiatio regni Dei includit in se Annuntiationem Christi, ideo quod praecepit supra, videtur hic prohibere. Hieronymus dicit, quod illud quod ante praedicaverat, non prohibet, quia ante praeceperat praedicari Iesum, hic praecipit ne dicant eum Christum: Christus enim est nomen dignitatis, Iesus nomen salvatoris. Unde supra I, 21: *et vocabis eum Iesum*. Origenes respondet quod apostoli ante loquebantur de Christo, ut de magno viro; sed de Christo voluit subterfieri, ut post eis magis appareret; sicut aliquando praemittitur doctrina, ut habeant tempus discernendi. Vel dicendum quod illud: *euntes autem praedicate*, non debet retorqueri ad tempus ante passionem, sed post. Unde ibi tangitur quod trahentur ante reges et praesides etc., et non fuit hoc factum ante passionem. Sed quare dominus nunc mandavit istud tacendum? Futurum enim erat ut populi viderent eum patientem, et quando

aliqui percipiunt confusionem ab aliquo magno, ad scandalum magis incitantur, ideo et cetera. Chrysostomus dicit: si quod plantatur evellatur, non potest ita cito plantari. Unde si plantata fuisset fides, et evulsa fuisset in passione, post non fuisset tam cito plantata. Unde multa non sunt dicenda propter scandalum vitandum. Et quod haec sit causa, patet, quia statim suam passionem annuntiat; unde subditur *et exinde coepit Iesus ostendere discipulis suis, quia oporteret eum ire Ierosolymam et multa pati*. Et circa hoc tria facit. Primo praenuntiat passionem; secundo discipulum arguit, ibi *qui conversus dixit Petro* etc.; tertio docet fidem, ibi *tunc Iesus dixit discipulis suis* et cetera. Et circa primum duo. Quia primo praenuntiat passionem; secundo resurrectionem, ibi *et tertia die resurgere*. Et circa primum tangit locum, auctores, ac consummationem. Dicit ergo *et exinde coepit Iesus ostendere discipulis suis*. Locutus est de passione hic, et XVII, et XX cap. Sed ante hoc tempus non praenuntiaverat. Sed quare modo coepit? Quia apostolis manifestavit. Sed quare non ante? Quia si antequam fides esset confirmata in eis, praenuntiasset passionem, forte dimisissent eum: sed nunc verum Deum credebant, ideo et cetera. Et dicit *ostendere*, non dicere quia haec dicuntur quae manifestantur visibiliter, ostenduntur quae intelliguntur; ideo Iudaeis dicebat, discipulis ostendebat; Lucae ult., 26: *nonne oportuit Christum pati, et sic intrare in gloriam suam?* Unde quod dicit *oportet*, tangit locum. Et quare *Ierosolymam*? Tangit rationem. Sed quod dicit *Ierosolymam*, prima ratio est, quia ibi erat templum Dei, ubi fiebant sacrificia. Sacrificia autem veteris legis fuerunt figura istius sacrificii, quod fuit in ara crucis; ideo voluit quod ubi erat figura, pateret veritas; Ephes. V, 2: *et tradidit semetipsum sacrificium, et oblationem, et hostiam Deo in odorem suavitatis* et cetera. Alia ratio est, quia prophetae passi sunt in Ierusalem, ut infra cap. XXIII, 37: *Ierusalem, Ierusalem, quae occidis prophetas, et lapidas eos, qui ad te missi sunt*. Voluit igitur ibi pati ad ostendendum, quod mors eorum fuit signum passionis Christi. Item Ierusalem dicitur visio pacis; sed ipsa passio pacifica fuit; ad Col. cap. I, 20: *pacificans quae in caelis et quae in terris sunt*. Item ut per istam viam esset nobis via ad Ierusalem supernam; ad Gal. IV, v. 26: *illa autem quae sursum est Ierusalem mater nostra, libera est*. Sed a quibus? *A senioribus*. Et hoc est quia eis procurantibus passus est. Ille facit rem, cuius auctoritate fit; unde magis eum interfecerunt, quam milites. Unde per hoc malitia populi significatur, quia qui videntur meliores, inveniuntur deteriores. Aliquis enim retrahitur a peccato propter aetatem, aliquis propter scientiam, aliquis propter dignitatem; tamen aetas eos non retrahit, quia *a senioribus*; non scientia, quia *a Scribis*; non dignitas, quia *a principibus sacerdotum*; Ier. V, 5: *ibo ad optimates, et loquar eis: ipsi enim cognoverunt viam domini et iudicium Dei sui*. Et ecce magis hi confregerunt

*iugum*. Item quaedam abiectio et humiliatio fuit, quia quando aliquis patitur a plebeis, non est magnum; sed quando a sapientibus, et ab his, qui boni videntur, magna est abiectio; unde Io. XVIII, 35: *gens tua et principes tradiderunt te mihi*. Item passus est usque ad mortem, ideo dicit *et occidi*; Act. X, 39: *quem occiderunt suspendentes in ligno*; Dan. IX, v. 26: *occidetur Christus, et non erit eius populus, qui eum negaturus est*. Sed adiungitur gaudium resurrectionis *et tertia die resurgere*; Os. VI, 3: *tertia die resuscitabit nos*. *Et assumens eum Petrus coepit increpare illum*. Hic increpat discipulum obviantem. Et primo ponitur obviatio; secundo responsio Christi, ibi *qui conversus dixit Petro* et cetera. *Et assumens*, vel in aspectu, vel ad se sumens, ne videretur praesumptuosus, quando dominum ante alios reprehenderet, dixit *absit a te, domine: non erit tibi hoc*. Dominus collaudaverat eius confessionem, et dederat ei potestatem, quia eum filium Dei esse cognoverat, ideo putabat, quod si occideretur, quod fides sua frustraretur, et quod non esset Deus; et ideo increpavit eum. Habebat in corde, quod filius Dei erat, et non advertibat, quod Deus non est increpandus, ut dicitur Iob XV, 3: *arguis eum, qui non est tibi aequalis, et loqueris quod tibi non expedit*. Sed servabat adhuc aliquam fidem divinitatis, quia in Marco habetur, *propitius sis tibi, domine, et noli te tradere in mortem*. *Qui conversus dixit, vade retro post me, Satana*. Hic ponitur responsio. Hunc locum sic exponit Hilarius: Diabolus videns, quod ipse nuntiaverat passionem suam, et cognoscens testimonia prophetarum, incitavit Petrum ad hoc ut dissuaderet. Ideo videns dominus, quod non suo instinctu loqueretur, increpavit eum, ideo dixit Petro *vade post me*: ita quod sit ibi punctus. Et ad Satanam dixit *Satana, scandalum es mihi*. Hieronymus dicit, quod non credit, quod instinctu Diaboli locutus sit Petrus, sed pietatis affectu; unde ignoranter dixit. Unde tria facit, quia primo ponitur admonitio; secundo increpatio; tertio causae assignatio. Admonitio, quia *vade*, Petre. Unde est eadem sententia, quae dicta est supra Diabolo, *vade retro, Satana*. Vel *vade post me*, sequere me. Satanus est idem quod adversarius. Unde qui consilio divino contradicit, Satanus dicitur. *Scandalum mihi es*; idest vis impedire meum propositum. Sed nonne diligentibus Deum non est scandalum? Origenes dicit, quod perfectis non est scandalum. Unde non scandalizantur. Sed potest aliquis eis ponere scandalum. Unde Petrus scandalum assumpsit, sed Christus non. Vel sic, quia reputat scandalum membrorum esse suum. Unde Paulus: *quis scandalizatur, et ego non scandalizor*? Quia ergo posset aliis scandalum esse, dixit *scandalum mihi es*, non propter me, sed propter membra mea. Sed quid est? Supra dixerat *tu es Petrus, et super hanc petram aedificabo Ecclesiam meam*; hic autem appellat eum Satanam. Hieronymus dicit quod quae promiserat dominus, nondum habebat. Sed



quia in futurum haec habebat, ideo potuit propter haec eum vocare Satanam. Chrysostomus dicit quod voluit ostendere, quid homo potuit per se, et quid ex gratia Dei: quia supra ex gratia Dei recognovit Christi divinitatem; sed ubi retraxit Deus suam gratiam, apparuit humanitas et defectus, intantum quod Satanam appellaret eum: ita dominus vult aliquando viros perfectos cadere, ut suam humanitatem cognoscant. Et quod ita debeat intelligi, satis concordat illud quod sequitur. Unde dat causam *quia non sapis quae Dei sunt*. Prius enim dixerat, *tu es filius Dei*, ibi sapiebat secundum divinitatem; hic vero sapit quod hominis est; I ad Cor. II, 14: *animalis enim homo non percipit quae Dei sunt*. Prov. XIII, 16: *qui fatuus est aperiet stultitiam*. Petrus refugit carnis mortem, sed spiritus Dei non; unde Io. cap. XV, 13: *maiores caritatem nemo habet, ut animam suam ponat quis pro amicis suis. Tunc Iesus dixit discipulis suis*. Hic exhortatur ad passionis imitationem. Et primo ponit exhortationem; secundo rationem; tertio confirmat. Secunda ibi *qui voluerit animam suam salvam facere, perdet eam*; tertia ibi *quid prodest homini si mundum universum lucretur* et cetera. Ita Petrus volebat impedire passionem, sed ipse invitat eos dicens *si quis vult venire post me, abneget semetipsum, et tollat crucem suam, et sequatur me*; quasi dicat: oportet quod sitis parati ad passionem Christi imitandam. Imitantur speciali modo martyres corporaliter, sed spiritualiter spirituales homines, spiritualiter pro Christo morientes. Unde potest legi de cruce corporali. Chrysostomus: sic ergo cum dixit, Petre, *vade post me*, intelligatis quod soli Petro dixerit: cum vero dixit, *qui vult venire* etc., omnes homines vult venire ad se. Et dicit *vult*, quia magis trahitur qui voluntarie trahitur, quam qui violenter; Ps. LIII, v. 8: *voluntarie sacrificabo tibi*. Ideo tria dicit: quod *abneget*, quod *tollat crucem*, quod *sequatur me*. Chrysostomus dicit quod loquitur per similitudinem. Si haberes filium, et videres eum male tractari, si non curares, tu abnegares; sic si vis passionem domini sequi, oportet quod abneges te, et pro nihilo te reputes; Ps. XXXVII, 15: *et factus sum sicut homo non audiens, et non habens in ore suo redargutiones*. Et Prov. XXIII, 35: *verberaverunt me, et non dolui; traxerunt me, et non sensi. Et tollat crucem suam, et sequatur me*: quod paratus sit pati crucem, sive mori morte acerbissima et turpissima; Sap. cap. II, 20: *morte turpissima condemnemus eum*. Unde homo debet esse paratus pati quamcumque mortem propter Deum. Pati propter sua scelera est turpe: sed propter Deum, non. Unde I Petr. IV, 15: *nemo patiat ut homicida, aut fur, aut maledicus, aut alienorum appetitor. Si autem ut Christianus, non erubescat: glorificet autem Deum in isto nomine*. Secundum Gregorium intelligitur de mortificatione spirituali. Est enim abnegatio sui ipsius tripliciter. Primo quando abnegat statum peccati praecedentis; Rom. VI, 11: *existimate vos*

*mortuos peccato. Item si non est in peccato, et transferret se ad statum perfectum; ad Phil. III, 12: si quo modo occurram ad resurrectionem quae est ex mortuis, non quod iam acceperim, aut iam perfectus sim: sequor autem si quo modo comprehendam, in quo et comprehensus sum a Christo Iesu. Item qui proprium affectum abnegat; ad Gal. II, 19: ego autem per legem legi mortuus sum ut Deo vivam: Christo confixus sum cruci. Et II ad Cor. V, 14: si unus mortuus est, et omnes mortui sunt. Tollat crucem. Crux a cruciatu dicitur. Spiritualiter cruciatur, cuius mens cruciatur propter proximi compassionem, ut apostolus Rom. XII, 15: flere cum flentibus. Cruciatur similiter quis per poenitentiam; ad Gal. cap. V, 24: qui Christi sunt, carnem suam crucifixerunt cum vitiis et concupiscentiis. Et sequatur me. Multi compatiuntur, sed Deum non sequuntur. Qui compatitur, et in peccato est, non sequitur, quia venit Christus peccata destruere. Item si affligis te propter vanam gloriam, Deum non sequeris; supra VI, 16: cum ieiunatis, nolite fieri sicut hypocritae tristes: exterminant enim facies suas, ut appareant hominibus ieiunantes et cetera. Qui enim voluerit animam suam salvam facere perdet eam. Hic redditur ratio suae admonitionis, et est ratio a magnitudine retributionis. Et hoc dupliciter potest legi. Est enim duplex salus; salus scilicet animae, et haec est iustorum; salus corporis, et haec omnium, etiam iumentorum; Ps. XXXV, 7: homines et iumenta salvabis, domine. Unde dicamus qui voluerit animam suam salvam facere, vitam corporalem non abnegando non tollerando crucem, perdet eam. Supra dixit qui vult, hic qui voluerit. Unde sicut illud dupliciter interpretari poterat, similiter istud. Qui voluerit animam suam, quae est principium vitae corporalis salvam facere, scilicet quod non occidatur, vel quod non compatiatur, perdet eam. Ps. LXXII, 27: perdes omnes qui fornicantur abs te. Qui autem perdiderit, vel tradendo in mortem, vel abnegando delectationes, propter me, inveniet eam; Eccli. LI, 35: modicum laboravi, et inveni multam requiem. Vel sic. Qui voluerit animam suam salvam facere, et illam ad salutem aeternam ducere, Is. LI, 6: salus mea in sempiternum erit, perdet eam, vel sustinendo mortem, vel abnegando carnalia. Qui autem perdiderit propter me, scilicet qui carnalia desideria dimiserit, inveniet eam, scilicet vitam; II Cor. cap. XIII, 4: nam et nos infirmi sumus in illo, sed vivemus cum eo. Quid enim prodest homini si universum mundum lucretur, animae autem suae detrimentum patiatur? Hic confirmat per rationem. Posset aliquis dicere: non curo; magis volo vitam hanc praesentem quam aliam. Et hoc excludit. Primo per vitam illam inaestimabilem; secundo per damnum animae irremensurabile. Dicit ergo quid prodest etc., idest quid proficiunt tibi ista temporalia, si animam perdis? Naturale est homini quod magis diligit finem quam ea quae sunt ad finem, ut corpus quam divitias. Unde naturale est quod omnia exponuntur*

pro salute corporis. Si contrarium fiat, perversitas est passionis. Sic et naturale est plus animam diligere quam corpus; unde sapiens est qui magis vellet corporaliter pati, quam sustinere confusionem magnam. Si ergo ita est, magis debet optare salutem animae quam corporis, etiam si totum mundum posset habere. Sed *quid prodest homini si universum mundum lucretur, animae vero suae detrimentum patiatur?* Quasi dicat: inaestimabile damnum est animae detrimentum. Item posset dicere: si habeo et perdo, potero recuperare: ideo excludit dominus *aut quam dabit homo commutationem pro anima sua?* Quasi dicat, nullam. Prov. VI, 35: *non accipiet pro redemptione dona plurima.* Sed numquid non potest redimi? Dan. IV, v. 24: *peccata tua eleemosynis redime.* Dicendum quod hic loquitur quantum ad perfectam perditionem, quia non posset recuperare, nisi primo invenisset; sed quando est contritus, reinvenit. Gregorius aliter: duplex est tempus Ecclesiae, prosperitatis et adversitatis: in adversitate adversa, in prosperitate prospera. *Filius autem hominis venturus est in gloria patris sui.* Hic agit de iudiciaria potestate. Et primo ponitur iudiciaria potestas; secundo tacitae obiectioni respondet. Forte tu dices: ad quid sequar et tollam crucem? et cetera. Quia iudicium filii hominis est, et potestas. Io. V, 27: *potestatem dedit ei iudicium facere, quia filius hominis est.* Non doleas ergo quod patiatur, *quia venturus est in gloria.* Non doleas, quod reprobetur a senioribus, *quia venturus est in gloria patris sui:* nec quod ante multos, *quia cum Angelis suis;* Phil. II, 11: *omnis lingua confiteatur, quia dominus Iesus Christus in gloria est Dei patris.* Et infra XXV, 31: *cum autem venerit filius hominis in maiestate sua, et omnes Angeli cum eo, tunc sedebit super sedem maiestatis suae* et cetera. Tunc *reddet,* et restituet, *unicuique secundum opera sua.* Deinde respondet tacitae obiectioni *amen dico vobis;* quasi dicat: dixi vobis quod venturus est filius hominis et cetera. Sed nolite mirari. Quare? Volo vobis ostendere, *quia sunt quidam de hic stantibus, qui non gustabunt mortem.* Peccatores absorbentur morte, sed iusti gustant mortem. Isti autem erant Petrus, Ioannes et Iacobus. *Donec videant filium hominis venientem in regno suo.* Hoc fuit signum gloriae futurae. Eos autem non nominavit propter invidiam aliorum. Potuissent autem habere invidiam, quia magis his, quam aliis. Item propter importunitatem, quia importuni essent si nihil eis ostenderet. Aliter potest dici, quod regnum Dei est Ecclesia: ideo est aliquis qui non gustabit mortem, sicut Ioannes, *donec videat filium hominis venientem in regno suo;* idest donec dilatetur Ecclesia, quia tantum vixit, quod vidit Ecclesiam dilatari, et multas Ecclesias aedificari.

---

**Caput 17**  
**Lectio 1**  
**Reportatio Leodegarii Bissuntini**

**17—1**  
**Mt 17:1-13**

1 καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν πέτρον καὶ ἰάκωβον καὶ ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. 2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. 3 καὶ ἰδοὺ ὤφθη αὐτοῖς μοῦσῃς καὶ ἡλίας συλλαλοῦντες μετ' αὐτοῦ. 4 ἀποκριθεὶς δὲ ὁ πέτρος εἶπεν τῷ Ἰησοῦ, κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ μοῦσεϊ μίαν καὶ ἡλίᾳ μίαν. 5 ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα, οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ. 6 καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα. 7 καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν εἶπεν, ἐγέρθητε καὶ μὴ φοβεῖσθε. 8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν μόνον. 9 καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, μηδενὶ εἵπητε τὸ ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ. 10 καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες, τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι ἡλίαν δεῖ ἔλθεῖν πρῶτον; 11 ὁ δὲ ἀποκριθεὶς εἶπεν, ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα· 12 λέγω δὲ ὑμῖν ὅτι ἡλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. 13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

1. And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: 2. And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. 3. And behold there appeared to them Moses and Elias talking with him. 4. And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. 5. And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. 6. And the disciples hearing fell upon their face, and were very much afraid. 7. And Jesus came and touched them: and said to them: Arise, and fear not. 8. And they lifting up their eyes, saw no one, but only Jesus. 9. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead. 10. And his disciples asked him, saying: Why then do the scribes say that Elias must come first? 11. But he answering, said to them: Elias indeed shall come, and restore all things. 12. But I say to you, that Elias is already come, and they knew him not, But have done unto him whatsoever they had a mind. So also the Son of man shall suffer from them. 13. Then the disciples understood, that he had spoken to them of John the Baptist.

In parte praecedenti ostendit virtutem doctrinae evangelicae etc., hic ostenditur finis, qui est gloria futura: et circa hoc duo facit. Primo ostendit quomodo demonstrata est in transfiguratione; secundo quomodo perveniri possit ad eam, in XVIII cap. *in illa hora* et cetera. Circa primum duo. Primo demonstratur futura gloria; secundo praecipit celerationem; tertio ponit dubitationem. Secunda ibi *et descendantibus illis de monte* etc., tertia ibi *et interrogaverunt eum discipuli* et cetera. Circa primum tria. Primo ponuntur circumstantiae transfigurationis; secundo transfiguratio; tertio effectus. Secunda ibi *et transfiguratus est ante eos*; tertia ibi *et audientes discipuli ceciderunt in faciem suam*. Ponit autem tres circumstantias, scilicet tempus; discipulos; locum. Tempus ponit, cum dicit *post dies sex*. Sed hic est quaestio litteralis, quare statim cum dixit: *sunt quidam de hic stantibus* etc. non statim transfiguratus est. Solvit Chrysostomus. Primo ut accenderet desiderium apostolorum; secundo ut mitigaret invidiam eorum, quia forte post verbum istud turbati fuerunt. Sed quid est quod hic habetur *post sex dies*, in Luca habetur, *post octo dies*? Planum est quod Lucas numerat diem quo dixit, et diem transfigurationis; Matthaeus vero dies solum intermedios; ideo, remoto primo et ultimo, non remanent nisi sex dies. Per sex dies significantur sex aetates, post quas speramus venire ad gloriam futuram. Item in sex diebus perfecit opera sua; ideoque post sex dies vult dominus se ostendere, quia nisi elevemur ad Deum super omnes creaturas, quas dominus his sex diebus creavit, non possumus pervenire ad regnum Dei. *Item assumpsit Petrum, Iacobum et Ioannem*. Quare non omnes? Ad designandum, quod non omnes, qui vocati sunt, pervenient; unde infra XX, 16: *multi sunt vocati, pauci vero electi*. Et quare tres tantum? Ad designandum, quod nulli pervenient nisi in fide Trinitatis. Marc. XVI, 16: *qui crediderit, et baptizatus fuerit, hic salvus erit*. Sed quare plus istos quam alios? Ratio est, quia Petrus magis fervidus erat. Ioannes, quia specialiter dilectus erat. Item Iacobus, quia praecipuus debellator erat adversariorum fidei; unde Herodes eum occidit primo, quia magnum aliquid credidit facere pro Iudaeis, ut in Act. XII, 2: *occidit autem Iacobum* etc., sequitur, *cum videret, quia placeret Iudaeis* et cetera. *Et duxit eos in montem excelsum seorsum* et cetera. Quare in montem? Ad designandum quod non inducitur ad contemplandum nisi qui ascendit in montem, ut in Gen. XIX, 17 de Lot: *in monte salvum te fac*. Et dicit *excelsum* valde, propter altitudinem contemplationis. Is. II, 2: *elevabitur super colles, et fluent ad eum omnes gentes, et ibunt populi, et dicent: venite, ascendamus ad montem domini*. Quia super omnem altitudinem scientiae et virtutis erit illa altitudo gloriae. Item *seorsum*, quia se separaverunt a malis. Infra XXV, 32: *separabunt eos, sicut agnos ab hoedis*. Sequitur transfiguratio *et transfiguratus est ante eos*. Et primo ponitur transfiguratio; secundo

testimonium, ibi *adhuc eo loquente* et cetera. Circa primum ponit transfiguratio; secundo modus; tertio Petri admiratio. Dicit ergo *et transfiguratus est*, idest figuram mutavit, *ante eos*. Transfigurari idem est quod a propria figura mutari, ut habetur II ad Cor. XI, quod *Satanas transfigurat se in Angelum lucis*. Ideo non est mirum si iusti transfigurentur in figuram gloriae; ideo transfiguratus est, quia quod suum est deposuit. Aliqui dixerunt, quod aliud corpus assumpsit, quod falsum est; sed in figura quisquis immutetur de exteriori aspectu, dicitur transfiguratus: sicut cum aliquis est sanus et rubicundus, cum infirmus est fit pallidus, et sic dicitur transfiguratus; sic Christus, quia in alia forma quam apparet, apparuit, quia corpus eius non erat lucidum, sed tantum claritatem accepit, ideo dicitur transfiguratus. Ideo sequitur *et resplenduit facies eius sicut sol*; ubi tangitur modus. Et primo demonstratur quantum ad claritatem faciei; secundo quantum ad nitorem vestium; tertio quantum ad testimonium. Dicit ergo *et resplenduit facies eius sicut sol*. Hic futuram gloriam revelavit, ubi erunt corpora clara et splendentia. Et haec claritas non erat ab essentia, sed ex claritate interioris animae plenae caritate; Is. c. LVIII, 8: *tunc erumpet quasi mane lumen tuum*, et sequitur, *et gloria domini colliget te*. Unde erat quaedam refulgentia in corpore. Anima enim Christi videbat Deum, et super omnem claritatem a principio suae conceptionis; Io. I, 14: *vidimus gloriam eius*. Si ergo in beatis aliis derivatur claritas ab anima ad corpus, quare non in Christo qui Deus erat et homo? Dicendum quod quia Deus erat, ordo humanae naturae erat in sua potestate. Hic autem est ordo quod partes sibi communicent, ut laeso corpore, compassio sit in anima, et ex anima afficiatur corpus. Sed hic ordo subiectus erat Christo. Unde ita perfectum erat gaudium in parte superiori quod non egrediebatur extra: unde et perfecte erat viator, et perfecte comprehensor. Unde quando volebat, non fiebat reflexus, sed quando volebat, reflexus fuit, et apparuit splendidus. Sed nonne dos fuit in Christo? Quidam dicunt quod sic, et quod omnes dotes accepit in via: dotem subtilitatis in nativitate, agilitatis in undarum calcatione, claritatis hic, impassibilitatis in administrando sacramentum altaris. Ego autem hoc non credo, quia dos est quaedam proprietas ipsius gloriae. Unde quod super mare ambulavit, quod resplenduit, totum fuit ex virtute divina, quia dos gloriae repugnat viatori, sed habuit aliquam similitudinem, quia *resplenduit facies eius sicut sol*; Apoc. I, 16: *facies eius sicut sol refulget in virtute sua*. Sed potest obiici, quia iusti fulgebunt sicut sol. Ergo splendor Christi maior non erit aliis. Dico quod sic. Sed quia in his sensibilibus non est clarius cui possit comparari; ideo soli comparatur. *Vestimenta autem eius facta sunt alba sicut nix*. Hic de vestimentis. Hoc apparet quod non fuit per mutationem Christi, nec per dotem, quia vestimenta non sunt perceptiva dotis. Per vestimenta

significantur sancti; Is. XLIX, 18: *vivo ego, dicit dominus, quia his omnibus sicut ornamento vestieris*. Et dicit *facta sunt alba sicut nix*. Nix habet candorem et frigiditatem, sic sancti habent candorem gloriae; Sap. III, 7: *fulgebunt iusti et tamquam scintillae in arundineto discurrent* et cetera. Item habebunt refrigerium ab ardore concupiscentiae; in Ps. LXVII, 15: *nive dealbabuntur in Selmon*. Vel per vestimenta intelligitur littera sacrae Scripturae. *Et ecce apparuerunt illis Moyses et Elias*. Et quare apparuerunt? Chrysostomus assignat rationes. Prima ratio est ad confirmandum fidem discipulorum. Quaesierat supra: *quem dicunt homines esse filium hominis?* et cetera. Et dixerunt: *alii Eliam* et cetera. Ut vero ostenderet differentiam sui ad illos, ideo voluit eos adducere; Ps. LXXXV, v. 8: *non est similis tui in diis, domine* et cetera. Secunda ratio est ad confutandum Iudaeos. Dicebant enim quod erat transgressor legis; item dicebant quod erat blasphemator, ut habetur Io. X, 33: *de bono opere non lapidamus te, sed de blasphemia*. Ideo quia Elias omnibus prophetis sanctior fuit, et Moyses legislator; coram Moyse et Elia ostendit, quia non erat Deo contrarius, nec transgressor legis. Tertia ratio est, ut ostendat se iudicem vivorum et mortuorum, quia Elias vivus erat, Moyses mortuus. Quarta ratio est ad certificationem Petri; quia Petrus increpaverat dominum de morte, ideo ostendit quod non sunt increpandi qui exponunt se morti, invocando istos duos; quia Elias morti se exposuit coram Iezabel, similiter Moyses exposuit se propter legem. Quinta ratio est, quia duo erant in eo quod voluit ostendere in his duobus, scilicet mansuetudo, quam ostendit in Moyse, exemplum zeli Dei, quem ostendit in Elia, de quo dicitur quod *surrexit Elias quasi ignis, et verbum ipsius quasi facula ardebat*. Sexta ratio assignatur in Glossa, quia omnis lex et prophetae testimonium dixerunt Christo. Unde Lc. XXIV, 44: *omnia oportet impleri de me quae sunt in lege et prophetis*. Sed tunc est quaestio. De Elia non est mirum si ibi fuit, quia est vivus; sed de Moyse est quaestio quomodo ibi erat. Quidam dixerunt quod Angelus fuit ibi loco ipsius. Sed hoc nihil est, quia Moyses fuit ibi in anima solum. Sed qualiter visus est? Dicendum, quod sicut Angeli videntur. Sequitur affectus Petri *respondens autem Petrus dixit* et cetera. Et possumus exponere torquendo ad carnalitatem, vel ad devotionem. Chrysostomus retorquet ad carnalitatem. Supra Christus dixerat se passurum, et Petrus increpaverat eum, cum reprehendit eum. Unde apparuerunt Moyses et Elias loquentes de passione eius; ideo cum audivit Petrus referre, non poterat audire. Unde non voluit se opponere; ideo cogitavit quod si ibi maneret, evaderet mortem: ideo ne cito recederent, dixit *faciamus hic tria tabernacula*. Et quare dixit *Moysi unum, Eliae unum?* Quia videbat eum affectuosum ad mortem, volebat quod isti impedirent mortem eius. De Elia legitur IV Reg. I, 10, quod quando misit

rex quinquagenarium, fecit descendere ignem de caelo. Item legitur de Moyse Num. c. XVI, 32, quod quando iurgium occurrit in tabernaculo, quod descendit nubes. Ideo cogitavit, quod per Moysen poterat impetrari nubes, et per Eliam ignis. Alii vero reducant ad devotionem Petri. Et secundum hoc duo facit. Quia primo tangit affectum; secundo consilium, ibi *si vis* et cetera. Dicit ergo *domine, bonum est nos hic* esse. Ex nimio fervore videns gloriam, ita affectus erat quod numquam voluisset separari, si Deus voluisset. Et quid erit de illis qui in gloria erunt perfecta? Unde existentes in illa beatitudine numquam volent separari; Ps. LXXII, 28: *mihi autem adhaerere Deo bonum est* et cetera. Secundo dat consilium, et sicut dicit Lc. IX, 23, *nesciens quid diceret*, unde dicit *si vis, faciamus hic tria tabernacula*: quia voluntatem nostram debemus submittere voluntati divinae, ut supra VI, 10: *fiat voluntas tua* et cetera. Unde in isto bene dixit Petrus; in alio vero male, quia credidit quod gloria sine morte posset haberi, quod est contra illud II Cor. c. V, 1: *scimus enim si terrestris domus nostra huius habitationis dissolvatur, quod aedificatam habemus domum non manufactam, sed aeternam in caelis*. Item quia credidit in hoc mundo esse gloriam sanctorum, quae non est hic, sed in caelis; supra V, 12: *gaudete et exultate, quoniam merces vestra copiosa est in caelis*. Item quia credidit quod domibus indigerent; sed non indigent hic, sed habent in caelis, ut Apoc. XXI, 3: *ecce tabernaculum Dei cum hominibus*. Item quia tria tabernacula voluit fieri: unum enim sufficit patri, et filio, et spiritui sancto. Item quia comparavit Christum aliis: non autem sic debet fieri; Iob XXXII, 21: *Deum homini non aequabo*. Petre, omnes habent unum tabernaculum, quod est fides. Sequitur testimonium *et adhuc eo loquente, ecce nubes lucida obumbravit eos* et cetera. Petrus insipienter loquebatur, ideo indignus fuit responsione. Volebat materiale testimonium; ideo voluit dominus ostendere quod sancti non indigent. Item per nubem ostendere se voluit; Ps. LXVII, 35: *magnificentia eius in nubibus*. Sed aliquando apparet nubes clara, aliquando nubes tenebrosa; Ex. XIX, 18 dicitur quod apparuit nubes caliginis; sed hic apparet lucida, quia significat consolationem gloriae, quia tunc protegentur ab omni aestu; Apoc. XXI, 4: *absterget Deus omnem lacrimam ab oculis sanctorum, et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quoniam prima abierunt*. Sequitur testimonium ex voce patris; unde *et vox de nube dicens* et cetera. Sed quare de nube? Ad significandum quod est vox patris. Dominus habitat in nube. *Hic est filius meus dilectus, in quo mihi bene complacui*. Tangitur Christi dignitas ex proprietate filiationis, ex perfectione dilectionis, et ex conformitate operationis. Unde dicit *hic est*, quasi singularis filius. Alii sunt filii per adoptionem, Ps. LXXXI, 6: *ego dixi: dii estis, et filii excelsi omnes*, sed iste est verus filius, scilicet singulariter,



ut I Io. V, 20: *filius Dei venit, et dedit nobis sensum, ut cognoscamus verum Deum*. Item, aliter, *dilectus*. Dilectio nostra est ex bonitate creaturae. Non enim est res bona, quia diligo eam, sed quia res bona est, diligo eam. Sed dilectio Dei est causa bonitatis rerum. Et sicut Deus perfudit bonitatem in creaturis per creationem, sic in filio per generationem, quia totam filio communicat bonitatem; unde creaturae benedicuntur per participationem, sed filio totum dedit; Io. III, 35: *pater diligit filium, et omnia posuit in manibus eius*. Unde ipse amor procedit a patre diligente filium, et a filio diligente patrem. Sed contingit quod alicui datur aliquid, et non bene utitur datis, ideo non datori complacet; sed Deus dedit isti plenitudinem, et bene usus est eis; ideo sibi complacuit; unde dicit *in quo mihi bene complacui*. Idem habetur supra XII, 18: *in quo mihi complacui et in quo requiescit animus meus*. Quia ergo talis est *ipsum audite*. Unde insinuat eum datum doctorem omnium; Deut. c. XVIII, 15: *prophetam suscitant dominus de gente vestra, ipsum sicut me audite*. Vel *ipsum audite*, non Moysen, non Eliam, nisi secundum quod Christum docent, vel doctrinam Christi. Notate quod Christus habuit testimonium de caelo a patre, de Inferno a Moyse, et ab Elia de Paradiso, a discipulis de terra: *ut in nomine Iesu omne genu flectatur caelestium, terrestrium et Infernorum*, Phil. II, 10. Item notandum quod duplex est regeneratio: una in Baptismo, alia quando ab omni inquinamento spiritus mundabimur. Unde in Baptismo designatus est Iesus per columbam, quae est animal simplex, ad designandum simplicitatem: est etiam animal foecundum, ad designandum aliam regenerationem. Apparuit in nube lucida, ad designandum claritatem et extinctionem omnis concupiscentiae; Is. IV, 5: *et creabit dominus super omnem locum montis Sion, et ubi invocatus est, nubem per diem, et fumum et splendorem ignis flammantis per noctem. Et audientes discipuli ceciderunt in faciem suam, et timuerunt*. Posita transfiguratione, hic ponitur effectus in discipulis. Et primo ponitur timor; secundo confortatio Christi contra timorem; tertio effectus. Secunda ibi *et accessit Iesus* etc.; tertia ibi *levantes autem oculos suos neminem viderunt*. Dicit ergo *et audientes*. Audierunt vocem patris de nube, sicut dicitur II Petr. I, 18: *hanc vocem audivimus, cum essemus in monte*. Et ponit signum timoris, quia *cecidere in faciem suam*. Sequitur timor *et timuerunt valde*. Sed quare timuerunt? Ponit Hieronymus tres rationes. Prima, quia cognoverunt se errasse, sicut dicitur de Adam Gen. III, 10: *domine, audivi vocem tuam, et timui, quia nudus eram*. Item quia nube erant involuti, cognoverunt maiestatis divinae praesentiam; Ex. c. XIII, 21: *dominus autem praecedebat eos ad ostendendam viam per diem in columna nubis* et cetera. Et naturale est quod unusquisque ex eo quod non consuevit, stupescat. Item propter vocem de nube; Deut. V, 26: *quid est omnis caro ut audiat vocem Dei viventis?* Et ex hoc fortitudo eorum defecit,

quia ceciderunt in faciem suam. Sed notandum quod aliter cadunt impii, aliter sancti. Impii cadunt retrorsum, ut habetur I Reg. IV, 18 de Heli, qui cum audisset rumores de arca domini, cecidit de sella, et, fracta cervice, expiravit. Sed sancti in facies suas; Apoc. VII, 11: *qui ceciderunt in facies suas*. Et ratio est, quia non videmus quod retro est. Eccle. II, 14: *sapientis oculi in capite eius*. Consequenter ponitur confortatio Christi. Et confortat eos facto et verbo: facto, contra timorem et casum: contra timorem, per eius praesentiam, quia *accessit Iesus*. Ps. XXII, 4: *non timebo mala, quoniam tu mecum es*. Et supra XIV, 27: *ego sum, nolite timere*. Item confortat per contactum, quia *dat lasso virtutem*, Is. XL, v. 29, et in Daniele legitur: *manus eius tetigit me et erexit*, unde dicit *et tetigit eos*. Item confortat contra casum; unde, *dixitque eis: surgite*. Eph. V, 14: *surge qui dormis, et exurge a mortuis, et illuminabit te Christus*. Item contra timorem *nolite timere*. Timor ille erat pusillanimitas, et illi qui surgunt a peccato, timorem deponunt, quia *perfecta caritas foras mittit timorem*, I Io. IV, 18. Consequenter sequitur effectus confortationis *levantes autem oculos suos neminem viderunt nisi solum Iesum*. Et iste est effectus confortationis divinae, quia a Christo confortati non vident nisi Iesum, nec in ullo gaudent vel confortantur nisi in ipso; ad Phil. I, 21: *mihi vivere Christus est, et mori lucrum*. Item *neminem viderunt nisi solum Iesum*, quia recedente umbra legis, et doctrina prophetarum, quae per Moysen et Eliam designantur, sola doctrina Christi tenetur. Vel, secundum aliam litteram, *solus remansit*, ne vox videretur esse prolata ad Moysen vel Eliam. Unde ipsis non apparentibus certum fuit quod ad eum vox prolata fuit. Consequenter ponitur mandatum de differenda huius visionis revelatione; unde dicit *et descendantibus illis de monte praecepit Iesus dicens: nemini dixeritis visionem*. Sed quae est ratio? Triplex est. Prima, quia, ut dicit Hieronymus, futurum erat quod Christus pateretur, et quod Iudaei scandalizarentur; I ad Cor. I, 23: *Iudaeis quidem scandalum*: ideo si audissent istud, magis scandalizati fuissent, unde reputassent nihil fuisse. Unde magis essent tardi ad credendum resurrectionem. Remigius sic exponit: quia si nuntiasset, numquam implevisset quod desiderabat, et sic frustratus esset suo desiderio; quia habetur Lc. XXII, 15: *desiderio desideravi hoc Pascha manducare vobiscum*. Hilarius exponit sic: quia spirituales gloriam non decebat nuntiari nisi per viros spirituales; sed ipsi nondum erant spirituales; Io. VII, 39: *nondum erat eis spiritus datus. Et interrogaverunt eum et cetera*. In parte ista satisfacit petitioni discipulorum. Et primo ponitur petitio; secundo responsio; tertio effectus. Secunda ibi *at ille respondens* etc.; tertia ibi *tunc intellexerunt* et cetera. Apostoli videntes eum transformari, credebant quod ex tunc inciperet regnare. Intellexerant enim quod Elias debebat prius venire, Mal. ult., 5. Et quia eum viderant,

credebant quod iam venisset, et appropinquaret regnum eius, ut habetur Mal. cap. ult., 1: *ecce enim dies veniet* et cetera. Et ibid., 5: *mittam vobis Eliam prophetam antequam veniat dies domini magnus et horribilis* et cetera. Sed istud nesciebant ex Scriptura, quia simplices erant, sed sciebant ex dictis Scribarum. Unde dicunt *quid ergo Scribae dicunt quod Eliam oporteat primum venire?* Scribae, qui ex lege noverant, ita dicebant, sed pervertebant Scripturam. Est enim duplex adventus Christi, scilicet gloriae: et de hoc adventu intelligitur quod Elias praecedet illum; sed est alius adventus in carne: unde ipsi pervertentes exponebant de isto. Huic dubitationi dominus satisfacit. Et primo tangit adventum futurum; secundo praeteritum. Unde dicit *at ille respondens ait illi: Elias quidem venturus est.* Unde de duplici Elia loquitur, quia de Elia in propria persona venturo: et hic venturus est ad annuntiandum viam iustitiae *et restituet omnia*, et convertet corda hominum ad Christum, convertet Iudaeos ad fidem patriarcharum qui habuerunt fidem de Christo, quia, ut habetur Rom. XI, 25, *caecitas ex parte contigit in Israel, donec plenitudo gentium intraret, et sic omnis Israel salvus fiet.* Augustinus aliter exponit *restituet omnia*, quia veniente Antichristo omnes seducuntur; sed mortuo Antichristo omnes restituentur ad fidem per praedicationem Eliae. Origenes sic: *restituet*, quia si aliquis debet quod non solvit, debet restituere. Sed quilibet debitor est mortis; et quia Elias nondum est mortuus, cum veniet, restituet omnia, et reddet debitum mortis. Additur de alio Elia *dico autem vobis, quia Elias iam venit.* Quis est iste? Ioannes Baptista, non quod ipse sit in persona, sicut habetur Io. I, 21, cum petebatur ab eo, *Elias es tu? Respondit, non.* Sed in spiritu et virtute: quia sicut Elias secundi adventus erit praecursor, ita Ioannes primi adventus. Item sicut Elias contradicebat Iezabel, sic Ioannes Herodiadi: et sicut Elias fuit eremi cultor, sic Ioannes. Unde de ipso dicitur Lc. I, 7: *ipse praecedet eum in spiritu et virtute Eliae.* In spiritu: non quia transeat spiritus Eliae in Ioannem, ut aliqui posuerunt, sed eandem virtutem habebit. *Et non cognoverunt eum*, id est non approbaverunt, ut habetur infra XXI, 25, ubi quaesivit dominus si Baptismus Ioannis est de caelo vel de terra, quia, si de caelo dixissent, credere debuissent. *Sed fecerunt in eo quaecumque voluerunt*, quia eum male tractaverunt, non secundum quod iustitia exigebat, sed incarceraverunt eum. Simile habetur de Ieremia Eccli. XLIX, 9: *nam male tractaverunt eum, qui a ventre matris consecratus est propheta. Sic et filius hominis passurus est ab eis.* Ioannes praecursor fuit Christi quantum ad nativitatem, quia sicut Ioannes ex muliere veteri et sterili supra naturam, sic Christus ex virgine supra naturam. Item in praedicatione, quia incepit praedicare. *Agite poenitentiam*, sic et Christus. Item quantum ad Baptismum; ideo requirebatur quod esset praecursor quantum ad passionem, quia sicut ipse propter iustitiam occisus est, sic et Christus.

Unde *sic filius hominis passurus est ab eis*. Sed a quibus *eis*? Videtur quod non ab eis a quibus Ioannes, quia Ioannes ab Herode, Christus a Scribis. Sed potest dici quod ab eisdem, quia Ioannes ab Herode et Iudaeis consentientibus, sed Christus a Scribis, consentiente Herode. Unde in partibus illis erat, et oblatus fuit ei; Ps. II, 2: *astiterunt reges terrae, et principes convenerunt in unum adversus dominum, et adversus Christum eius*. Vel *sic passurus est ab eis*, ita quod ly *eis* faciat simplicem relationem, quia omnes sunt in una generatione, a quibus passus est Ioannes et Christus. Consequenter ponitur effectus huius responsionis *tunc intellexerunt discipuli quia de Ioanne Baptista dixisset eis*. *Tunc*: cum dominus locutus est eis. *Declaratio sermonum tuorum illuminat, et intellectum dat parvulis*, Ps. CXVIII, 130.

---

**Caput 17**  
**Lectio 2**

**Reportatio Leodegarii Bissuntini**

**17—2**  
**Mt 16:14-26(27)**

14 καὶ ἐλθόντων πρὸς τὸν ὄχλον προσήλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν 15 καὶ λέγων, κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει: πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. 16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον: καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. 19 τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 20 ὁ δὲ λέγει αὐτοῖς, διὰ τὴν ὀλιγοπιστίαν ὑμῶν: ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται: καὶ οὐδὲν ἀδυνατήσει ὑμῖν. 21 22 συστρεφομένων δὲ αὐτῶν ἐν τῇ γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς, μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας

14. And when he was come to the multitude, there came to him a man falling down on his knees before him saying: Lord, have pity on my son, for he is a lunatic, and suffereth much: for he falleth often into the fire, and often into the water. 15. And I brought him to thy disciples, and they could not cure him. 16. Then Jesus answered and said: O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me. 17. And Jesus rebuked him, and the devil went out of him, and the child was cured from that hour. 18. Then came the disciples to Jesus secretly, and said: Why could not we cast him out? 19. Jesus said to them: Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain: Remove from hence hither, and it shall remove: and nothing shall be impossible to you. 21. And when they abode together in Galilee, Jesus said to them: The Son of man shall be

ἀνθρώπων, 23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ  
τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ  
ἐλυπήθησαν σφόδρα. 24 ἐλθόντων δὲ  
αὐτῶν εἰς καφαρναοὺμ προσῆλθον οἱ τὰ  
δίδραχμα λαμβάνοντες τῷ πέτρῳ καὶ εἶπαν,  
ὁ διδάσκαλος ὑμῶν οὐ τελεῖ [τὰ] δίδραχμα;  
25 λέγει, ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν  
προέφθασεν αὐτόν ὁ Ἰησοῦς λέγων, τί σοι  
δοκεῖ, σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων  
λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν  
αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων; 26 εἰπόντος  
δὲ, ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ  
Ἰησοῦς, ἄρα γε ἐλεύθεροί εἰσιν οἱ υἱοί. 27  
ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς,  
πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον  
καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ  
ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα:  
ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἑμοῦ καὶ  
σοῦ.

betrayed into the hands of men: 22. And  
they shall kill him, and the third day he  
shall rise again. And they were troubled  
exceedingly. 23. And when they were  
come to Capharnaum, they that received  
the didrachmas, came to Peter, and said  
to him: Doth not your master pay the  
didrachma? 24. He said: Yes. And when  
he was come into the house, Jesus  
prevented him, saying: What is thy  
opinion, Simon? The kings of the earth,  
of whom do they receive tribute or  
custom, of their own children, or of  
strangers? 25. And he said: Of strangers.  
Jesus said to him: Then the children are  
free. 26. But that we may not scandalize  
them, go to the sea, and cast in a hook:  
and that fish which shall first come up,  
take: and when thou hast opened it's  
mouth, thou shalt find a stater: take that,  
and give it to them for me and thee.

*Et cum venisset hic praenuntiat tranquillitatem gloriae, quae impugnatur per oppressionem Daemonum, et turbationem hominum. Et primo praenuntiat primam cessare per curationem lunatici; secundo secundam. Et circa primum primo ponitur curatio lunatici; secundo praenuntiat passionem, ibi conversantibus autem eis in Galilaea etc., tertio de solutione tributi, ibi et cum venisset Capharnaum et cetera. Circa primum primo sanat; satisfacit dubitationi, ibi dixit illis Iesus et cetera. Circa primum facit duo. Primo ponitur petitio patris; secundo satisfactio, ibi afferte huc illum ad me. Circa primum tria facit. Quia primo ponitur tempus; secundo indicatio infirmi; tertio petitio. Tempus ponitur, cum dicit et cum venisset ad turbam. Petrus allectus dulcedine gloriae, semper vellet esse in monte; sed Christus ex caritate quam habuit ad turbas, quia caritas non quaerit quae sua sunt, voluit descendere de monte, ut turbae haberent accessum ad eum. Unde cum venisset accessit ad eum homo genibus provolutus. Si non descendisset, non venisset ad eum homo ille. Et accessit humiliter, quia genibus provolutus, quia exaudit Deus orationem humilium, Ps. ci, 18. Per istum genus humanum potest significari. Phil. II, 10: ut in nomine Iesu omne genu flectatur caelestium, terrestrium et Infernorum et cetera. Deinde ponitur petitio. Non petit, sed infirmitatem exponit: sufficit enim misericordiae miseriam exponere. Primo exponit infirmitatem; secundo*

accidentia; tertio quod remedium non inveniebat. Dicit ergo *domine, miserere filio meo, quia lunaticus est*. Notandum quod multi pro se rogant, ut supra de muliere habente fluxum sanguinis: aliquando aliquis pro alio rogat, ut hic: aliquando vero aliquem curat non rogatus, sicut in spirituali infirmitate, ut habetur de publicano Lc. XVIII, 12 s., aliquando vero ad petitionem alterius aliquis curatur, ut habetur Iacobi ult., 16: *orate pro invicem ut salvemini*, aliquando sine oratione, ut in conversione Pauli, Act. IX, 4 ss. Sed quid est quod dicitur quod lunaticus est? Lunaticus proprie est qui secundum statum lunae alienatur. Sed videtur quod iste non esset lunaticus, sed daemoniacus, quia infra habetur, quod exivit Daemonium ab eo. Potest dici quod non est verbum Evangelistae, sed patris decepti, qui credebat eum esse lunaticum. Vel quia supra IV, 24 habetur quod lunaticos curavit, et isti erant daemoniaci. Aliqui dicunt, ut aliqui medici, quod non erant alienati a Daemone, sed ex mala complexione, vel corporis dispositione, et hoc quia crescente luna crescit omne humidum. Sic, cum cerebrum humidissimum sit, luna patiente defectum, defectum patitur et ipsum cerebrum: et ita tales deficientes patiuntur luna deficiente. Sed hoc est contra fidem, quia expresse Scriptura dicit eos daemoniacos: et hoc patet, quia ex spiritu loquuntur, quia multi ignorantes patiuntur sic, et tamen loquuntur de Scripturis. Ideo dicendum quod spiritus maligni intendunt multipliciter insidiari hominibus, et infamare volunt eos: ideo aliqui Daemones inducunt infirmitates et vexationes secundum quod vident impressionem stellarum ad hoc convenientem, ut inducant homines ad errorem, ut credant quod solum ex influenza stellarum accidat eis ut male patiantur. *Et male patitur*. Hic ponuntur accidentia. In qualibet infirmitate sunt diversi status; quia quidam habent febrem magis gravem, alii magis debilem, sic etiam iste multum gravabatur. *Quia saepe cadit in ignem, et crebro in aquam*: ideo in magno erat periculo. Unde notandum quod dominus non retrahit manum suam in periculis. Unde iam esset mortuus, nisi Deus manum suam extendisset, ut de Iob legitur II, 6: quamvis Satan eum multum cruciaret, tamen praecepit ei dominus ut in animam manum non mitteret. Per istum significatur ratio instabilis, de quo in Eccli. XXVII, 12: *stultus ut luna mutatur. Et cadit quandoque in ignem*, scilicet irae; Deut. XXXII, 22: *ignis succensus est in furore meo, et ardebit usque ad Inferni novissima. Crebro in aquam*, scilicet cupiditatis. *Effusus es sicut aqua ne crescas*, Gen. XLIX, 4. *Obtuli discipulis tuis, et non potuerunt curare eum*. Hic tangitur nequitia istius, quia voluit accusare discipulos; unde Eccli. XI, 33: *qui in electis ponit maculam*. Unde dominus increpat *respondens Iesus ait: generatio incredula et perversa*. Unde ponitur responsio: et duo facit. Primo increpat vitium; secundo exhibet beneficium. Dicit ergo *respondens Iesus* et cetera. Iste volebat diffamare discipulos ad turbas, et etiam Iesum,

quod non haberet istam potestatem, et multi in hoc consentiebant; ideo Christus invehitur contra totam gentem, et arguit eos infidelitate, dicens *generatio incredula*, quia hoc non erat propter impotentiam discipulorum, sed propter incredulitatem eorum. Item de perversitate, *et perversa* quia culpam suam apostolis imponebant; Deut. XXXII, 5: *generatio prava atque perversa, haecine reddis domino, popule stulte et insipiens? Quousque ero vobiscum?* Et duo Christus proponit. Primo eorum impenitentiam; secundo divinam patientiam, quia non est conveniens societas iusti ad iniustum; Eccli. c. XIII, 21: *sicut communicat lupus agno, sic peccator iusto*; II Cor. VI, 15: *quare conventio Christi ad Belial?* Unde vult dicere: mea societate potimini, et tamen mihi et discipulis meis detrudere non cessatis. Et, sicut dicit Hieronymus, dominus hoc non dicit ut iratus, sed loquitur ad modum medici, qui venit ad infirmum, qui non vult servare mandata sua, qui dicit: quamdiu visitabo te qui non vis servare mandata mea? Ideo dat exemplum praelatis, quod licet eis contrariantur homines, tamen beneficia conferant, sicut ipse, qui istius filium curavit, qui sibi et discipulis detrahebat. Unde dicit *afferte huc illum ad me*. Et primo ponitur curandi modus; secundo effectus. Primo ponitur actor, scilicet Christus; unde dicit: *afferte eum ad me*. Homines multipliciter peccant. Quidam ex ignorantia, quidam ex infirmitate, quidam ex malitia. Qui ex ignorantia, per hominem instrui potest; qui ex infirmitate, scilicet ille qui per incontinentiam peccat, qui de peccato dolet, et deducitur passionibus, iste non per quemcumque potest sanari, sed necessarium est quod adducatur ad Iesum, qui sanat omnes infirmitates nostras. Et haec est via, quia *increpavit eum*, quia per peccatum suum hoc ei acciderat; Prov. VI, 2: *illaqueatus es verbis oris tui, et captus propriis sermonibus*. Vel *increpavit eum*, scilicet Daemonem. Sequitur effectus *et exivit ab eo Daemonium, et curatus est puer ex illa hora, quia ipse dixit, et facta sunt*, Ps. CXLVIII, 5. *Tunc accesserunt discipuli ad Iesum secreto* et cetera. Supra dominus curavit lunaticum, hic satisfacit quaestioni discipulorum. Et primo ponitur quaestio; secundo responsio, ibi *dixit illis Iesus* et cetera. Ad hoc autem quod petitionem intelligatis, scire debetis quod supra X, 8 dominus dederat potestatem eis eiiciendi Daemonia, unde dubitabant ne gratiam datam propter culpam amisissent: ideo *accesserunt ad Iesum* et cetera. Sed quare secreto? Non propter verecundiam, sed quia magnum audire debebant, et secreta omnibus dici non debebant; supra c. XIII, 11: *vobis datum est nosse mysteria regni caelorum, illis autem non est datum. Dixit eis Iesus. Hic respondet*. Et primo satisfacit; secundo proponit generale documentum, ibi *hoc autem genus non eiicitur nisi per orationem et ieiunium*. Circa primum primo quaestioni respondet, et secundo responsionem manifestat, ibi *amen quippe dico vobis* et cetera.

Quaesierant *quare non potuimus eiicere illum?* Dominus respondet: *propter incredulitatem vestram*. Ubi considerandum est quod antequam spiritum sanctum recepissent in tanta plenitudine, qua repleti sunt omnes spiritu sancto, Act. II, 4 aliqua infirma patiebantur; unde dominus eos redarguit Lc. ult., 25: *o stulti et tardi corde ad credendum*. Nec mirum, quia dum dominus fuit in monte, illi qui praecipui fuerant in fide, scilicet Petrus, Iacobus et Ioannes, absentes erant: debilitas enim fidei est causa non faciendi miracula, quia miraculorum operatio est ab omnipotentia, quia fides innititur omnipotentiae; unde ubi est infirmitas fidei, est defectus miraculorum. Unde habetur supra XIII, 58 quod in patria sua non fecit Christus nisi pauca miracula propter eorum incredulitatem. Aliquando fiunt miracula propter exigentiam petentis, ut Sup. XV, v. 22 ss. habetur de muliere Chananaea, aliquando ad manifestandum sanctitatem alicuius sancti: et hoc habetur IV Reg. XIII, 20 s., ubi dicitur quod cum latrunculi Syriae venissent in terram Israel, eiecerunt corpus mortuum iuxta Eliseum, et revixit, non quia meruisset mortuus, sed ad manifestationem sanctitatis Elisei. *Amen quippe dico vobis, si habueritis fidem sicut granum synapis* et cetera. Hic manifestat suam responsionem. Et ponitur quaedam conditionalis, cuius antecedens est *si habueritis fidem* etc., consequens est *dicetis monti huic: transi et transibit*. Aliqui dicunt quod fides comparata grano synapis sit parva fides; quasi dicat: si habueritis aliquam fidem, dicetis et cetera. Sed hoc improbat Hieronymus, quia dicit apostolus: *si habuero omnem fidem, ita ut montes transferam*. Unde perfecta fides requiritur ad translationem montium. Per hoc quod dicit *sicut granum synapis*, triplex perfectio designatur fidei. Invenimus enim in grano fervorem, foecunditatem, parvitatem. Granum antequam conteratur, nullum fervorem habere videtur; cum conteritur, fervere incipit: sic homo fidelis, antequam probetur, despectibilis videtur quando vero atteritur, tunc apparet eius sanctitas. I Petr. I, v. 7: *modicum nunc si contristari oportet, ut probatio fidei vestrae multo pretiosior sit auro, quod per ignem probatur*. Item invenimus in grano foecunditatem supra XIII, quod quamvis sit parvum, crescit in segetem magnam, ita quod volucres caeli habitant ibi. Ad Hebr. II, ubi narrantur opera fidei, et sequitur: *sancti per fidem vicerunt regna* et cetera. Item invenimus parvitatem, et potest per hoc designari humilitas fidei. Tunc enim agnoscitur quis humilis in fide, quando acquiescit sermonibus Dei; I ad Tim. VI, 3: *si quis non acquiescit sermonibus Dei, superbus est*. Sic, e contrario, qui acquiescit sermonibus, humilis est. Vult ergo dicere *si habueritis fidem*, et si fidem ferventem, indeficientem, in operibus foecundam, si parvam et humilem, *dicetis monti huic: transi, et transibit*. Hic est quaestio, quam movent infideles. Non invenitur quod apostoli unquam hoc fecerint. Respondet Chrysostomus: et si non invenitur



de apostolis, invenitur tamen de apostolicis viris. Legitur enim in libro dialogorum beati Gregorii quod cum quidam vellet construere Ecclesiam, non habens locum ad aedificandum, praecepit monti quod cederet ei, et cessit. Vel forte fecerunt, sed non est scriptum. Vel potest dici quod si non fecerunt, non fuit propter impossibilitatem, sed quia locus non se obtulit. Unde facta sunt miracula ad necessitatem aliquando, aliquando ad utilitatem: et quia non fuit necesse, ideo non fecerunt. Vel ponitur mons pro Diabolo. *Transi hinc*, idest ab hoc corpore, *et transibit*. Vel, secundum Augustinum intelligitur de spiritu superbiae. *Et nihil impossibile erit vobis*. Et quid est? Eruntne omnipotentes? Non, quia ille solum omnipotens vere est, qui ex propria virtute omnia potest; ipsi autem non ex propria virtute, sed sicut aliter praecepit rex, et servus, quia rex proprio nomine, servus nomine regis. *Hoc autem genus Daemoniorum* (ly hoc non demonstrat solum genus lunatici, sed omne genus Daemoniorum) *non eiicitur nisi per orationem et ieiunium*. Chrysostomus dicit, quod quanto anima est magis elevata, tanto Daemonibus est magis terribilis; ipse enim Christus Daemonibus est terribilis: unde qui Christo coniuncti sunt, sunt terribiles ei. Elevatio autem mentis impeditur per gravitatem carnis, impeditur per crapulam et ebrietatem; unde in Lc. XXI, 34: *videte ne gravetur cor vestrum in crapula et ebrietate* et cetera. Unde non potest habere mentem ad Deum, qui aggravatus est ebrietate; ideo ad elevationem mentis requiritur ieiunium; unde in Tob. XII, 8: *bona est oratio cum ieiunio*. Item Dan. IX, 3: *ego Daniel dedi cor meum ut orarem in ieiunio*. Ideo, sicut dicit Origenes, ad hoc quod expellatur spiritus, non est insistendum convivationibus, sed orationibus et ieiuniis. Vel per lunaticum instabilitas carnis designatur: vel ille qui deducitur per diversa desideria. Qui saepe cadit in ignem et aquam, talis non curatur nisi in ieiunio et oratione. Ad Gal. V, vers. 17: *caro concupiscit adversus spiritum, et spiritus adversus carnem*. Oportet ergo ut debilites carnem, et confortes spiritum. Sed spiritus confortatur per orationem, quia oratio est ascensus mentis in Deum; caro vero debilitatur per ieiunium. Vel quia non cessat spiritus adversus carnem, ideo, ut cesset talis pugna, requiruntur operationes bonae, quae significantur per orationem: et abstinentia mali, quae significatur per ieiunium. *Conversantibus autem illis in Galilaea* et cetera. Supra figurata est tranquillitas gloriae per liberationem a potestate Daemonum; ista liberatio est peracta per mortem Christi; ad Hebr. II, 14: *ut per mortem destrueret eum qui habebat mortis imperium, idest Diabolum, et liberaret eos qui timore mortis per totam vitam obnoxii erant servituti*. Ideo statim subiungit de praenuntiatione passionis. Et primo ponitur praenuntiatio; secundo effectus, ibi *et contristati sunt vehementer*. Dominus noster ante praenuntiaverat passionem suam, et modo etiam, et in sequenti. Et quare

toties? Quia quae praevidentur, minus commovent; ideo quia futurum erat quod discipuli scandalizarentur in morte domini, ideo voluit eis saepe praeannuntiare, ut minus scandalizarentur. Sed semper addit aliquid. Prius tetigit de occisione, sed non de traditione; hic vero tangit de traditione, dicens *filius hominis tradetur*. Et recte dicit *filius hominis*, quia etsi ille qui traditur, sit dominus gloriae, tamen secundum quod filius hominis traditur. Unde Augustinus: licet aliqua dicantur de filio Dei et filio hominis, tamen distinguitur, quia infirma de humana natura dicuntur, stabilia de natura divina. Sed non dicit a quibus traditus est. Quia tradidit se; ad Gal. II, 20: *qui tradidit semetipsum pro me*. Traditus est a patre, *qui proprio filio non pepercit, sed pro nobis omnibus tradidit illum*, Rom. VIII, 32. Item traditus est a Iuda; supra X, 4: *qui et tradidit eum*. Item a Daemonibus: Io. XIII, habetur quod Diabolus posuit in cor ut traderet eum Iudas. Et Sap. II, 12: *venite, occidamus iustum. Et tertia die resurget*. Osee VI, 3: *vivificabit nos post duos dies, in die tertia suscitabit nos, et vivemus in conspectu eius*. Sequitur effectus et *contristati sunt*. Attendebant et mortem, et resurrectionem, sed non videbant utilitatem. Io. XVI, 6: *quia haec locutus sum vobis, tristitia implevit cor vestrum. Et cum venissent Capharnaum*. Completa tranquillitate gloriae, ponit solutionem tributi; Is. XIV, 4: *quievit tributum*; Iob III, 19: *servus liber est a domino suo*. Unde tria facit. Primo ponit exactionem tributi; secundo libertatem filiorum; tertio solutionem tributi. Dicit *et cum intrasset* et cetera. Didrachma duplex drachma dicitur. Unde quilibet Iudaeus debebat quolibet anno duplex drachma. Sed unde erat illud tributum? Quidam dicunt quod ex lege Ex. XIII, quod propter hoc quod dominus occiderat primogenita Aegypti, ideo statuit quod omnia primogenita essent sua, et quod filii redimerentur. Post praecepit quod ad servitium Levitae praepararentur. Et post mandavit quod numerarentur Levitae. Et inventi sunt plures primogeniti quam Levitae. Tunc praecepit quod pro redemptione solveretur pretium. Hieronymus dicit quod non ex lege Dei, sed imperatoris: Iudaea nuper tributaria erat Romanorum, ut pro capite census solveret. Et hoc videtur verius, quia infra dicitur: *reges terrae a quibus accipiunt tributum*? Ideo loquitur de tributo imperiali. Sed quare in Capharnaum? Quia a quocumque recipiebatur in civitate sua, sed Capharnaum erat civitas principalis Galilaeae. Sed quia Christum in reverentiam habebant, ideo non accedunt ad eum, sed ad Petrum; et non petierunt eum nisi cum mansuetudine: *magister vester non solvit didrachma*? Deinde ponitur Petri responsio *et ait: etiam*; idest, verum est quod non solvit. Chrysostomus dicit quod ne inquietaretur dixit *etiam*, solvit. Sequitur Christi interrogatio, deinde Petri responsio. In interrogatione duo sunt considerata, scilicet quod non expavit denuntiationem eius, quia cum esset in tali statu, ad quamdam indignitatem tenebatur; et aliqui sunt

ita dispositi, quod cum vident aliquod infirmum in magno, statim scandalizantur. Ne ergo scandalizentur, ideo *praevenit*, ideo cum infirmitate apposuit aliquod magnum, scilicet, quod absens sciret quod dictum erat Petro. *Omnia nuda et aperta sunt oculis eius*, ad Hebr. IV, 13: item notandum quod Petro iudicium committit, quia frequentius et loquebatur dicens *quid tibi videtur, Simon?* Iob XII, 11: *nonne auris verba diiudicat? Reges terrae a quibus accipiunt tributum, vel censum?* Differentia est inter tributum et censum: tributum enim de agris et vineis; census autem de capite datur. Unde in signum suae subiectionis debet aliquid homo subiectus; et hoc census dicitur. Ex hoc vult argumentari, quod cum filii regum non solvunt tributum, quod ipse non tenetur: ipse enim est rex regum, per quem omnes regnant. Item, secundum carnem, erat ex semine regio. *Qui factus est ex semine David secundum carnem*, Rom. c. I, 3. Chrysostomus dicit, quod ex hoc possumus considerare, quod sit filius naturalis quia prius dicitur qui naturalis est. *At ille dixit: ab alienis*. Deinde ponitur Christi responsio, quia reges filiis suis parcunt. Is. III, 15: *quare populum meum atteritis, et facies pauperum commolitis?* Iustum enim videtur. Qui enim praesidet, curam debet habere de subditis; ideo ei servire debent subditi sicut membra corpori. Sicut enim membra corporis ex sibi proprio serviunt toti corpori, sic quilibet subditus ex propriis bonis debet servire communitati. Ideo concludit dominus *ergo filii liberi*. Origenes: uno modo sic. Ergo filii regum terrae sunt liberi, sed filii Dei sunt liberi apud Deum. Sed quid facit hoc ad propositum? Aut loquitur secundum carnem de filiis, et sic ipse non erat filius secundum carnem; si secundum spiritum, tunc omnes Christiani erunt liberi. Sed hoc est contra apostolum, *reddite omnibus debita, cui tributum tributum*. Dico quod istud veritatem habebat de illo qui per naturam erat filius. Ille enim vere erat liber. Sed liberi secundum spiritum eo modo habent libertatem quo filiationem per conformitatem ad Christum, qui est *primogenitus in multis fratribus*, Rom. VIII, 29. Inquantum conformes primogenito liberi sunt. Ad Phil. III, 21: *qui reformabit corpus humilitatis nostrae configuratum corpori claritatis suae. Ut autem non scandalizemus eos et cetera*. Verum est quod dominus liber est, sed quia formam servi accepit, ut habetur ad Phil. II, ideo non recusavit solvere, et in hoc dedit exemplum humilitatis. Et in hac solutione tria laudanda et admiranda notantur. Primo eius mansuetudo, unde ipse est mitis, secundum quod ipse testatur supra XI, 29: *discite a me, quia mitis sum et humilis corde*. Ille proprie dicitur mitis qui nullum vult offendere; I ad Cor. X, v. 32: *sine offensione estote Iudaeis, et gentibus, et Ecclesiae Dei*. Sed contra hoc obiicitur. Supra XV, 12 habetur quod discipuli dixerunt: *domine, scis quia Iudaei scandalizantur in verbo isto?* Et dominus dixit: *sinite eos, caeci sunt et duces caecorum*. Non

curavit tunc de scandalo, hic vero curat. Unde dicendum quod scandalum aliquando oritur ex veritate; et tunc non est curandum: aliquando ex infirmitate, vel ignorantia; et tale est curandum. Sed si ipse non solvisset, scandalum eorum ex ignorantia esset, quia ipsi Deum non cognoscebant. Item admiranda est paupertas Christi, quia ita pauper fuit quod non habuit unde solveret; II Cor. VIII, 9: *qui cum dives esset, egenus factus est, ut illius inopia vos divites essetis*. Potest quis obiicere: nonne loculos habebat? Verum est, sed omnia data erant in usus pauperum. Rapinam arbitrabatur quod erat ad usus pauperum in alios usus expendere. Chrysostomus dicit quod solvit, ut dum solveret tributum, ex una parte ostenderet eius potentiam, ex altera parte mysterium. *Vade ad mare, et mitte hamum, et eum piscem, qui primus ascenderit, tolle, et aperto ore eius, invenies staterem*. In statere illo erat imago Caesaris: et significat Diabolum qui nihil habebat in eo; Io. XIV, 30: *venit princeps huius mundi, et in me non habet quidquam*. Ideo quia de suo nihil habebat, ideo de suoolvere noluit. Item eius providentia; ideo dicit quod mirari debemus, quomodo potuit scire quod statim occurreret piscis, qui haberet staterem in ore. Si autem non fuit, sed creavit de novo, est mirandum; sed si duxit ad hamum, magnae providentiae fuit. Per istum piscem qui primo venit ad hamum, primus martyr intelligitur beatus Stephanus, qui habuit staterem in ore qui didrachma valebat, et duplex; et significat ipsum Stephanum, qui vidit ipsam divinitatem et humanitatem. Vel potest intelligi Adam. Item nota, quod si aliquis saepe loquitur de divitiis et de moneta, staterem habet in ore; unde qui convertit talem, accipit piscem qui habet staterem in ore. Item significatur humilitas: unde *illum sumens da illis pro me et pro te*. Et in hoc quod tributum solutum fuit pro Petro et pro ipso, significatur quod per passionem Christi, ipse sibi gloriam resurrectionis acquisivit; Phil. II, 9: *propter quod exaltavit eum Deus*. Petrus et alii redempti sunt a poena et culpa. Vel aliter: quia passus est pro se, ut corpori suo acquireret gloriam resurrectionis; pro populo, ut lavaret eum a peccatis. Ipse enim *lavit nos a peccatis nostris in sanguine suo*.

---

**Caput 18**  
**Lectio 1**  
**Reportatio Leodegarii Bissuntini**

**18—1**  
**Mt 18:1-11**

1 ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 2 καὶ

1. At that hour the disciples came to Jesus, saying: Who, thinkest thou, is the greater in the kingdom of heaven?

προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν 3 καὶ εἶπεν, ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5 καὶ ὃς ἐὰν δέξηται ἐν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. 6 ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. 7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων: ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. 8 εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ: καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. 9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ: καλὸν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. 10 ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων: λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. 11 (blank)

2. And Jesus, calling unto him a little child, set him in the midst of them. 3. And said: amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. 4. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. 5. And he that shall receive one such little child in my name, receiveth me. 6. But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. 8. And if thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. 9. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire. 10. See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven. 11. For the Son of man is come to save that which was lost.

Supra dominus monstravit futuram gloriam in sua transfiguratione, hic de profectione ad illam gloriam agit. Et dividitur in duo, quia primo docet quomodo perveniendum est ad eam; secundo reprehenduntur quidam inordinate petentes excellentiam in gloria, quae incipit in XX cap. Circa primum primo docet quomodo perveniendum est ad illam gloriam per viam communem; secundo quomodo per viam perfectionis, quod incipit cap. XIX. Primo quia per humilitatem pervenitur ad gloriam; ideo primo ostendit humilitatis modum; secundo prohibet inferre scandalum, ibi *qui autem scandalizaverit unum de pusillis istis* etc., tertio docet quod illatum est dimittendum, ibi *si autem manus tua vel pes tuus scandalizat te, abscinde eum, et proiice abs te*. Circa primum ponitur interrogatio discipulorum;

secundo responsio Christi. Occasio interrogationis sumitur ex hoc quod dictum est Petro, quod iret ad mare, et staterem inventum in pisce solveret pro ipso, et pro Petro; unde videbatur eum aliis praetulisse. Et quia erant adhuc infirmi, ideo aliquem zelum et invidiae motum passi sunt. Sed videte quod quando duxit tres solum in montem, non ita moti sunt, sicut hic, cum solum praefert. Unde quaerebant *quis putas maior est in regno caelorum?* Cum non per maioritatem perveniatur, sed per spiritum humilitatis; ad Phil. II, 3: *in humilitate superiores sibi invicem arbitantes* et cetera. In ista petitione est hoc imitandum, quod non erant cupidi de terrestribus, sed de caelestibus; II Cor. IV, 18: *non contemplantibus nobis quae videntur, sed quae non videntur* et cetera. Sed quid est? Nonne quaerenda est excellentia in regno caelorum? Dicendum quod habere eminentiam in regno caelorum est dupliciter. Aut ita quod reputemus nos idoneos; et hoc est superbia et contra apostolum, Phil. II, 3: *in humilitate superiores sibi invicem arbitantes* et cetera. Sed appetere maiorem gratiam, ut maior nobis sit gloria, non est malum, ut I ad Cor. XII, 31: *aemulamini charismata meliora*. Item apostoli sciebant quod in gloria erant diversae mansiones, sicut stella differt a stella in claritate; ideo quaerebant, quia credebant unum maiorem alio: contra haereticos aliquos qui contrarium posuerunt. Consequenter ponitur responsio Christi, et ponit factum Christi et dictum; unde dicit *et advocans Iesus parvulum*. Quis sit iste parvulus, exponitur tripliciter. Chrysostomus exponit vere parvulum, quia passionibus erat immunis, ut exemplum humilitatis praeberet, ut infra cap. XIX, 14: *sinite parvulos venire ad me*. Et dicitur quod iste fuit beatus Martialis. Aliter exponitur, quod Christus se parvulum reputans, statuit se in medio dicens *nisi efficiamini sicut parvulus iste, non intrabitis in regnum caelorum*. Lc. XX, 27: *ego sum in medio vestrum sicut qui ministrat*. Aliter. Quia per parvulum intelligitur spiritus sanctus, qui facit parvulos, quia est spiritus humilitatis; Ez. XXXVI, 27: *ponam spiritum meum in medio vestri*. Item notandum est verbum domini. Et primo tangit necessitatem; secundo efficaciam. Dicit *amen dico vobis, nisi conversi fueritis*, ab ista scilicet elatione immunes; Zach. I, 3: *convertimini ad me* etc., *et efficiamini ut parvulus iste*, non aetate, sed simplicitate; I ad Cor. XIV, 20: *nolite parvuli effici sensibus, sed malitia parvuli estote*. Multae sunt conditiones parvulorum. Non magna appetunt; Rom. XII, 10: *non alta sapientes*. Sunt immunes a concupiscentia; supra V, 28: *qui viderit mulierem ad concupiscendum eam, iam moechatus est eam in corde suo*. Et talem concupiscentiam non habent pueri. Item non recordantur inimicitiae. Unde *nisi efficiamini sicut parvulus iste*, scilicet imitatores proprietatum parvulorum, *non intrabitis in regnum caelorum*. Nullus enim intrabit nisi humilis; *humiles spiritu suscipiet gloria*, Prov. XXIX, 23. Vel *non intrabitis in*

*regnum caelorum*, idest in doctrinam Evangelii, sicut infra XXI, 43: *auferetur a vobis regnum Dei, et dabitur genti facienti fructus eius*. Introitus enim est per fidem; unde *nisi efficiamini*, et si non credideritis *sicut parvuli, non intrabitis in regnum caelorum*, quia Marci ult., 16: *qui non crediderit, condemnabitur*. Prov. XXIX, 23: *humilem spiritu suscipiet gloria*. *Et qui suscepit unum parvulum talem*, idest, quicumque est imitator puerilis innocentiae, hic maior est, quia quanto humilior, tanto altior: quia *qui se humiliat, exaltabitur*, Lc. XVIII, 14. Sed potest esse quaestio: videtur enim quod hoc non sit verum, quia perfectio est in caritate; ergo ubi maior caritas, ibi maior perfectio. Dicendum, quod caritatem necessario comitatur humilitas. Et potestis hoc videre si consideretis, quis sit humilis. Sicut enim in superbia sunt duo, affectus inordinatus, et aestimatio inordinata de se: ita, e contrario, est in humilitate, quia propriam excellentiam non curat, item non reputat se dignum. Istud de necessitate sequitur ad caritatem. Omnis homo cupit excellentiam quam diligit. Ergo quanto magis habet homo de humilitate, tanto magis diligit Deum, et magis excellentiam sui contemnit, et tanto minus sibi attribuit: sic quanto homo plus habet de caritate, habet etiam magis de humilitate. *Et qui suscepit unum parvulum talem, me suscipit*. Ex quo parvuli sunt tam idonei, non sunt scandalizandi; unde *et qui scandalizaverit* et cetera. Et primo ostendit quod non sunt scandalizandi propter poenam; secundo propter divinam providentiam. Secunda, *videte ne contemnatis unum ex his pusillis*. Primo dicit quod non est inferendum scandalum pusillis; secundo quod non est negligenter vitandum, ibi *si autem manus tua* et cetera. Et primo ponit poenam in speciali; secundo in generali, ibi *vae mundo a scandalis* et cetera. Videndum quod duplex est poena, scilicet poena damni, et poena sensus. Utramque tangit *qui suscepit unum talem*, non propter ipsum, sed propter me, *me suscipit*. Sequitur *qui autem scandalizaverit unum de pusillis istis* et cetera. Si sit talis, constat quod maior est. Et quomodo qui maior est scandalizabitur? Perfecti enim non scandalizantur. Chrysostomus dicit quod scandalizare idem est quod iniuriam inferre, et haec potest perfecto et imperfecto inferri. Origenes dicit quod aliqui sunt effecti parvuli, aliqui in fieri: illi qui effecti sunt parvuli, sunt illi qui ad perfectionem pervenerunt, hi non possunt scandalizari; illi qui sunt in fieri, quia imperfecti sunt, possunt scandalizari, sicut sunt qui conversi sunt de novo. Hieronymus dicit quod licet non scandalizentur, aliquis tamen potest eos scandalizare, quia est scandalum activum et passivum. Dominus videtur tangere omnes apostolos, et specialiter Iudam tangit, sicut infra XXVI, 31: *omnes vos scandalum patiemini* et cetera. Et quae est haec poena? *Expedi ei ut suspendatur mola asinaria in collo eius*. Item, sicut dicit Hieronymus, loquitur dominus secundum modum Palaestinorum, qui

non habebant molendina in aqua, sed habebant molendina cum equis. Unde mola asinaria dicitur quam equus vel asinus ducere potest. *Et demergatur in profundum maris*. Et haec erat poena quae inferebatur ei qui furtum fecerat: quia mola huiusmodi suspendebatur in collo eius, et proiciebatur in mare. Quod etiam in beato Clemente factum est, licet non quia fur esset et cetera. Unde dignus est poena aeterna. Unde melius est quamcumque poenam temporalem sustinere in praesenti, quam sustinere poenam aeternam; ad Hebr. X, 31: *horrendum est enim incidere in manus Dei viventis*; et Dan. XIII, 23: *melius est mihi absque opere incidere in manus hominum, quam peccare in conspectu domini*. Aliter mystice: et hoc tripliciter. Uno modo, per molam caecitas gentilium intelligitur, quia animalia quae ponuntur ad ducendum hanc molam, sunt caeca: Iudic. c. XVI, 21 scribitur, quod eruerunt oculos Samsoni, et fecerunt eum molere. Unde expediret Iudaeis, quod numquam vidissent Christum, et essent proiecti in profundum maris, idest in profundum infidelitatis. Unde II Petr. II, 21: *melius enim erat illis non cognoscere viam iustitiae, quam post agnitionem retrorsum converti*. Aliter per molam asinariam intelligitur vita activa. Et contingit quod aliquis ad vitam contemplativam transit, et cum est ibi, scandalizat contemplationem, quia non sapit sibi; ideo expedit sibi *ut suspendatur mola asinaria in collo eius, et proiciatur in profundum maris*, idest in profundum causarum temporalium. Augustinus dicit sic: *expedit*, idest congruit, et est poena congrua ei *ut mola*, idest cupiditas saeculi, quia qui scandalizat cupidus est, *suspendatur in collo*, idest in affectu, et *demergatur in profundum*, scilicet cupiditatum. *Vae mundo a scandalis*. Posita poena in speciali, ponitur in generali. Et tria facit. Primo praenuntiat in generali; secundo subiungit necessitatem; tertio tollit excusationem, quia illis qui scandalizant, expedit ut suspendatur mola asinaria in collo eorum et cetera. *Vae mundo a scandalis*. Per mundum intelliguntur mundi amatores, quia quantum aliquis coniungitur mundo, tanto magis scandalum patitur; unde dominus: *in me pacem habebitis, in mundo pressuram*, Io. XVI, 33. *Vae mundo* et amatoribus mundi. *Necesse est enim ut veniant scandala*. Quidam haeretici crediderunt quod esset necessitas absoluta quod peccata contingerent, et ex praescientia divina et ex natura stellarum induceretur necessitas. Sed hoc est falsum, quia Deo imputaretur, qui est auctor naturae. Chrysostomus dicit quod necesse est quod ita eveniat, ut necessitas divinae providentiae sit necessitas conditionata. Unde necessarium est quod si praevidit istum peccatum, peccabit, sed non sequitur quod necessario peccet. Origenes dicit quod necessitas praesupponit malitiam Daemonum et infirmitatem hominum: unde *necesse est quod veniant scandala*, quia necesse est quod Diabolus homines decipiat, et homo ei obediat. Et ita ex suppositione malitiae Diaboli et



infirmittatis hominum accidit haec necessitas. Alii exponunt *necesse est*, idest utile, quia per scandala probantur homines; I Cor. c. XI, 19: *nam oportet haereses esse, ut qui probati sunt, manifesti fiant in nobis*. Vel secundum Haymonem loquitur de scandalo crucis; I Cor. v. I, 23: *nos praedicamus Christum crucifixum, Iudaeis quidem scandalum, gentibus autem stultitiam*. Sed obiicitur: si necesse est, ergo immunes sunt a peccato, cum ita sit necesse evenire. Non dico quod hoc sit necesse necessitate absoluta; quia *vae homini illi per quem scandalum venit*. Unde licet Daemones instigent, tamen imputatur ei ad poenam; Rom. c. VI, 13: *neque exhibeatis membra vestra arma iniquitatis peccato*. Specialiter dicitur de Iuda qui tradidit illum. Tu dicis quod *vae homini illi per quem scandalum venit*; unde non est pusillis inferendum scandalum. Et quamvis non debeat inferri, tamen non debent esse negligentes in vitando scandalum; immo aliquis potest vitare per aliquod utile ad actionem, vel cognitionem, vel supportationem. Unde ponit sub similitudinem membrorum corporis *si autem manus tua vel pes tuus scandalizat te, abscinde eum et proiice abs te*. Non tamen intelligatis quod debeant abscindi membra corporis, sed per membra intelliguntur amici et proximi. Est enim homo homini necessarius ad operandum, ad supportandum, ad docendum. Quod corrigit in agendis, est manus: quod supportat, est pes; unde Iob XXIX, 15: *oculus fui caeco, et pes claud*. Unde *si manus tua*, idest ille qui dirigit operationem tuam, *vel pes*, idest ille qui sustentat te, *scandalizat te*, idest occasio peccati est tibi, *abscinde eum et proiice abs te. Et reddit causam bonum est tibi* etc., quia melius est quodcumque malum temporale pati, quam mereri poenam aeternam. Item aliquis est tibi necessarius ad docendum, unde est tibi oculus; unde *et si oculus tuus scandalizat te, erue eum*. Et reddit causam: *melius est tibi* et cetera. Vel potest referri ad totam Ecclesiam, quia oculi sunt praelati, manus diaconi, pes homines simplices. Unde magis est deponendus praelatus, vel diaconus abscindendus, quam Ecclesia scandalizetur. Vel per oculum accipitur contemplatio, per manum operatio, per pedem processio; unde si vides quod haec contemplatio, vel operatio, vel processio sit tibi occasio peccati, abscinde eam, et proiice abs te. *Videte ne contemnatis unum ex pusillis istis*. Supra docuerat vitare scandalum propter poenam, hic autem docet vitare ex consideratione divinae providentiae: et circa hoc duo facit. Primo proponit; secundo rationem assignat, ibi *dico enim vobis* et cetera. Ita dixit quod *qui scandalizaverit unum ex his pusillis, expedit ei ut suspendatur mola asinaria in collo eius* etc., *videte ne contemnatis*: parvitas enim cito facit ad contemptum. *Ecce parvulum in gentibus dedi te, contemptibilem inter homines*, Ier. XLIX, 15. Sed quaeritur de quibus pusillis hic loquitur. Dicendum de pusillis qui pusilli sunt reputatione

hominum, sed magni apud Deum: isti sunt amici Dei; Lc. X, 16: *qui vos spernit, me spernit*. Sed contra hoc obiicitur, quia tales non scandalizantur, nec pereunt, et tamen habetur infra in hoc cap. quod *venit filius hominis salvare quod perierat*. Dicendum, sicut solvit Origenes, quod per parvulos intelliguntur humiles, qui perfecti sunt; et tales non scandalizantur, et tamen interdum deficiunt. Vel quamvis non scandalizentur omnes, tamen aliquis scandalizatur. Secundum Hieronymum intelligitur de parvulis in Christo, sicut de novo conversis ad Christum. Et tunc continuatur cum parte praecedenti. Ita dictum est quod pars scandalizans abscindenda est, et tunc pusilli, et infirmi, et peccatores, quamvis non scandalizandi, non tamen sunt contemnendi. *Dico enim vobis quia Angeli eorum semper vident faciem patris mei*. Hic assignatur ratio ex divina providentia. Primo quantum ad ministerium Angelorum; secundo quantum ad ministerium Christi, ibi *venit enim filius hominis salvare quod perierat*. Ita dictum est quod non contemnatis, quia illi, de quibus dominus habet tantam curam, non sunt contemnendi. *Dico vobis quod Angeli eorum*. Quare eorum? Quia deputati sunt custodiae eorum: quia, sicut dicit Hieronymus, unicuique homini deputatus est Angelus ad sui custodiam; Ps. XC, 11: *Angelis suis mandavit de te, ut custodiant te in omnibus viis tuis*; Hebr. I, 14: *omnes sunt administratorii spiritus in ministerium missi propter eos, qui haereditatem capiunt salutis*. Isti habent officium quod divina deferunt et nuntiant nobis. Item orationes nostras ad Deum deportant et praesentant; Apoc. VIII, 4: *ascendit fumus incensorem de orationibus sanctorum de manu Angelorum coram Deo*. Unde si dominus ita large eis providet, quod vult eis serviri per Angelos, non sunt contemnendi; in Eccli. XXXV, 18 s. de vidua dicitur, quod eius lacrimae ascendunt a maxilla usque ad caelum. Vel *Angeli eorum*, quia sunt concives eorum, quia una est societas Angelorum et hominum; unde sunt concives civitatis caelestis. Unde tanta est dignitas, quia *semper vident faciem patris mei qui in caelis est*. Et hic quatuor possunt designari. Continuitas visionis, quia semper vident. Posset aliquis dicere, quoniam aliquando mittuntur in ministerium, quare non semper vident faciem Dei: et ideo *semper* dicit. Item notatur sublimitas visionis eorum. Nos videmus aliqua de summis, sed in quadam obscuritate, et per creaturas, ut habetur ad Rom. I, 20: *invisibilia enim ipsius a creatura mundi per ea, quae facta sunt, intellecta conspiciuntur*. Sed Angeli in quadam altitudine; unde dicit *in caelis*. Item notatur manifesta visio; *videmus enim nunc per speculum in aenigmate, tunc autem facie ad faciem*, I Cor. XIII, 10. Non est dicendum, quod habeat faciem corporalem, sed dicitur facies, eius aperta visio. Cum enim aliquis videtur in speculo, non aperta visione videtur; sed quando in faciem, tunc aperte videtur. Sic Deus in speculo videtur, cum videtur per creaturas; sed quando in se, et per seipsum, tunc erit visio faciei ad faciem.

Chrysostomus dicit quod notatur quaedam excellens iucunditas, quia isti sunt viri perfecti: si Angeli sunt administratores eorum, denotatur esse quaedam maior iucunditas eorum, quam Angelorum. Unde vident eum assistentem sibi. Unde non solum visio est dos, sed etiam comprehensio; ad Phil. III, 12: *sequor autem si quo modo comprehendam*. Sed quare dicit *patris mei, qui in caelis est*? Ad excludendum errorem eorum qui ponebant Angelos, idest Daemones. Unde dicebant quod Angeli in caelo sunt, Daemones in medio, et ideo sunt medii, et administratores nostri. Ideo ad hoc excludendum dicit *semper vident faciem patris mei, qui in caelis est*. Item alia ratio est ad promovendum nostrum desiderium, quia si ipsi vident, et nos videbimus, hoc enim sperare debemus. Sed ne videatur esse parum quod Angeli ad custodiam hominum deputati sunt, probat hoc etiam per ministerium Christi. Et primo hoc probat; secundo adducit similitudinem. Dicit ergo quod pusilli non sunt contemnendi, quia *filius hominis venit salvare quod perierat*. I ad Tim. I, 15: *Christus Iesus venit in hunc mundum peccatores salvos facere*. Supra I, 21: *ipse enim salvum faciet populum suum a peccatis eorum*.

---

**Caput 18**  
**Lectio 2**  
**Reportatio Leodegarii Bissuntini**

**18—2**  
**Mt 18:12-22**

12 τί ὑμῖν δοκεῖ; ἐὰν γένηται τι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον; 13 καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις. 14 οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἓν τῶν μικρῶν τούτων. 15 ἐὰν δὲ ἀμαρτήσῃ [εἰς σέ] ὁ ἀδελφός σου, ὑπάγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου: 16 ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα: 17 ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ: ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. 18 ἀμὴν

12. What think you? If a man have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, and goeth to seek that which is gone astray? 13. And if it so be that he find it: Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray. 14. Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish. 15. But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. 16. And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. 17. And if he will not hear them: tell the

λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. 19 πάλιν [ἀμὴν] λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 20 οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. 21 τότε προσελθὼν ὁ πέτρος εἶπεν αὐτῷ, κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; 22 λέγει αὐτῷ ὁ Ἰησοῦς, οὐ λέγω σοι ἕως ἐπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἐπτά.

church. And if he will not hear the church, let him be to thee as the heathen and publican. 18. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. 19. Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven. 20. For where there are two or three gathered together in my name, there am I in the midst of them. 21. Then came Peter unto him and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times? 22. Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times.

*Quid vobis videtur? Hic ponitur similitudo. Et primo ponitur diligens inquisitio; secundo gaudium de inventa ove. Unde dicit quid vobis videtur? Ita dictum est, quod filius hominis venit salvare quod perierat, quia pastor quaerit ovem perditam. Si alicui fuerint centum oves. Per centenarium universitas rationalis creaturae significatur: nonaginta novem idem est numerus qui novem, sed solum multiplicatus, quia novem multiplicata per decem faciunt nonaginta; qui numerus, scilicet novem, deficit a denario in unitate; unde per istas oves omnes rationales creaturas significat; Io. X, 27: oves meae vocem meam audiunt; in Ps. XCIV, v. 7: nos autem populus eius et oves pascuae eius. Per ovem quae erravit, significatur humanum genus. Et quare significavit per ovem quae erravit? Quia per unum hominem omnes erraverunt; I Petr. II, 25: eratis sicut oves errantes. Nonne relinquit nonaginta novem in montibus? Non est littera in deserto, sed in montibus, sicut habetur in Graeco. Hoc tripliciter exponitur. Primo quia istae nonaginta novem significant Angelos qui relictii sunt in montibus, idest in caelestibus; Ezech. c. XXXIV, 13: pascam eos in montibus Israel. Vel per nonaginta novem significantur iusti, per ovem perditam peccatores; et sic relinquit in montibus, idest in altitudine iustitiae; Ps. XXXV, 7: iustitiae tuae sicut montes Dei. Vel per nonaginta novem superbi, per ovem humiles: unde nonne relinquit nonaginta novem in montibus, idest in superbia sua, et vadit quaerere eam, quae erravit? Ps.*

CXVIII, v. 176: *erravi sicut ovis quae periit, require servum tuum, domine*. Consequenter agitur de gaudio *et si contigerit quod inveniat eam* et cetera. Hic etiam triplex ratio potest assignari. Quod dominus gaudet de bonis, habetur Soph. III, v. 17: *gaudebit super te Deus tuus in laetitia*. Si per nonaginta significantur Angeli, per ovem homo, plana est ratio, quia dignus erat homo reparatione; ad Hebr. II, 16: *nusquam Angelos apprehendit, sed semen Abrahae apprehendit*. Si per nonaginta intelligamus iustos, similiter plana est ratio, quia dux plus diligit militem, qui cadit in bello, et post viriliter pugnat semper, quam illum qui numquam cecidit, et semper tepide pugnat. Sic, cum aliquis peccavit, et post fortiter resurgit, et semper viriliter se habet, plus eum diligit; II ad Cor. VII, 9: *gaudeo quia contristati estis ad poenitentiam*; ideo plus gaudet dominus de eo etc., cum maioris est zeli. Tamen non est extendendum ad omnes, quia potest habere iustus tantum zelum quod plus placet Deo, quam in poenitente. Secundum etiam tertiam expositionem patet ratio, quia plus gaudet de eo, qui recognoscit peccatum, ut patet de publicano et Phariseo. Concludit ergo *sic non est voluntas ante patrem vestrum qui in caelis est, ut pereat unus de pusillis istis*. Minus dicit, et plus significat, quia voluntas eius est ut salventur; I Tim. II, 4: *qui vult omnes homines salvos fieri*. Si enim non vellet, non mitteret Angelos. Ez. XVIII, 23: *numquid voluntatis meae est mors impii? Dicit dominus. Si ergo peccaverit in te frater tuus* et cetera. Hic agitur de scandalo dimittendo. Et primo ponitur ordo; secundo numerus, ibi *tunc accedens Petrus ad eum* et cetera. Circa primum tria. Primo ponit secretam admonitionem; secundo testimonium, ibi *si autem non te audierit* etc., tertio Annuntiationem, ibi *quod si non audierit eos, dic Ecclesiae*. Circa primum primo dat suum documentum; secundo assignat rationem dati, ibi *si autem te audierit, lucratus eris fratrem tuum*. Ita dixi quod non sunt contemnendi pusilli, sed quid faciendum est si aliquis scandalizat? Hic docet. *Si autem peccaverit in te frater tuus, vade, et corripe eum inter te et ipsum solum*. Notate primo quod dicit *peccaverit*. unde loquitur de peccato perpetrato. Unde aliter procedendum est in peccato perpetrato, aliter in perpetrando, quia perpetratum non potest esse non perpetratum; unde in perpetrando est operam dare quod non fiat; Is. c. LVIII, 6: *dissolve colligationes impietatis, solve fasciculos deprimentes* et cetera. Unde in perpetrando non oportet quod servetur talis ordo, in perpetrato oportet. Item dicit *in te*. Glossa: si iniuriam vel contumeliam intulerit tibi. Unde vult dicere quod peccatum factum contra nos, remittamus; sed peccatum quod fit contra Deum, nos remittere non possumus, ut dicit Glossa. I Reg. II, 25: *qui peccaverit contra Deum, quis orabit pro eo?* Item debes praecipue curare iniurias factas ab eo, qui tecum est in eadem societate; de aliis etiam habenda est cura, sed non tanta. I Cor. V, 12: *quid nobis de eis qui foris*

*sunt iudicare? Vade et corripe eum inter te et ipsum solum.* Dominus discipulos ad perfectam sollicitudinem et correctionem ducit. Supra V, 23 dominus dixerat, quod si aliquis offenderet fratrem, quod relinqueret munus ante altare etc., hic autem plus procedit, quia non solum ille qui laesit, sed qui laesus est: unde *si peccaverit in te, vade* etc.; Ps. CXIX, 7: *cum his, qui oderunt pacem, erant pacificus*. Et numquid primo remittes? Non; sed primo debes corripere: unde non iubet cuique dimittere, sed poenitenti. Item dicit *corripe*, non increpa, vel exaspera: et breviter ostende. Si cognoscit, tunc debes dimittere; unde, *instruite eos in spiritu lenitatis*, ad Gal. VI, 1. Sed numquid peccat qui hanc correctionem dimittit? Augustinus: si non corripis, peior factus es tacendo, quam ille peccando. Sed, cum hoc sit verum quod omnes corripere teneantur, diceret aliquis quod solis praelatis convenit ex officio, aliis vero ex caritate. Aliquando dominus permittit bonos cum malis puniri. Quare? Quia non corripuerunt malos. Tamen dicit Augustinus quod aliquando debemus desistere, si times ne propter correctionem istam non emendentur, sed deteriores reddantur. Item si times ne inducat persecutionem Ecclesiae, non peccas. Si vero desistis, ne laedaris in temporalibus, ne molestia tibi accidat, vel huiusmodi, peccas; Prov. IX, 8: *argue sapientem, et diliget te. Corripe eum inter te et ipsum solum.* Et quare? Quia ista correctio fit ex caritate; caritas autem est amor Dei et proximi. Si amas, debes salutem eius diligere. Sed in hoc duo sunt attendenda, scilicet conscientia et bona fama. Si vis ergo eum salvare, debes famam suam salvare; hoc autem facies corrigendo inter te et ipsum. Si ante omnes corripis, famam eius tollis: tamen conscientia praeponenda est famae. Tamen frequenter accidit quod quando homo videt publicari peccatum suum, ita fit effrons quod omni peccato se exponit; Ier. II, 20: *sub omni ligno frondoso tu prosternebaris, meretrix*; Eccli. IV, 25: *est confusio peccatum adducens*. Sed contra hoc obiicitur quod habetur I Tim. V, 20: *peccantem coram omnibus argue*. Et hoc est verum si publice delinquatur. Est enim aliquis peccans publice, et tunc publice increpandus est: et aliquis secretus, et tunc secreto est increpandus; et hoc patet, quia dicit Augustinus, quod si te solo sciente peccaverit *corripe eum inter te et ipsum solum*. Quod *si te audierit lucratus es fratrem tuum*. Ad quid hoc dicit? Propter tria. Ut scias quo fine debeas corripere: quia si propter teipsum corripis, nihil facis, quia ubi privata est emenda, non est correctio meritoria; sed si propter Deum, tunc valet. Item hoc est ad quod debes intendere, scilicet menti fratris inserere correptionem et doctrinam. Item posset aliquis dicere, quod perdere fratrem suum non esset iustum. Sed si ita esset, non dixisset *lucratus es fratrem tuum*. Item *lucratus es*, quia ipse est membrum tuum: et sicut membrum membro compatitur, sic et tu fratri tuo. Item *lucratus*, quia tibi

ipsi lucraris salutem; Iac. IV, 11: *qui iudicat fratrem suum, detrahit legi, et iudicat legem*; unde ibid. V, 20: *qui converti fecerit peccatorem ab errore viae suae, liberat animam eius a morte, et operit multitudinem peccatorum. Si autem te non audierit, adhibe tecum unum vel duos*. Hic inducit testimonium *adhibe unum vel duos* et cetera. Deut. c. XIX, 15: *in ore duorum vel trium testium stet omne verbum*. Sed hic est quaestio: quare statim non inducit testes? Dicendum quod sic debet mundari conscientia, quod non laedatur fama: unde si primo et per se potest, bene quidem; si non, tunc advocet testes. Et Hieronymus dicit quod unum primo, et post duos. Et quare? Ut sint testes correctionis factae, quia si ulterius procedit, non est tibi imputandum. Hieronymus dicit quod etiam ad aliud, ut scilicet convincat de peccato: quia aliqui sunt ita pertinaces, quod non recognoscunt, ideo debes testes adducere, ut convincas eum de facto. Vel forte iterabit iniuriam. Vel, secundum Augustinum, ad convincendum eum. Sed contra hoc videtur esse quod Augustinus dicit quod antequam duobus ostendat, debet ostendere praeposito, et hoc est ostendere Ecclesiae. Ergo videtur pervertere ordinem. Dico quod potest ostendi praelato, vel ordine iudiciario, vel ut personae privatae. Intendit ergo Augustinus quod debet ostendi praeposito primo ut personae privatae, ut tamquam persona privata det operam correctioni. Unde dicit *si eos non audierit, dic Ecclesiae*. Hic ponitur denuntiatio. Et primo denuntiat; secundo ponitur sententia; tertio efficacia. Secunda ibi *si autem Ecclesiam non audierit* etc.; tertia ibi *amen dico vobis* et cetera. Dicit *si autem non audierit eos, dic Ecclesiae*, idest toti multitudini, ut confundatur, ut qui noluit sine confusione corripi, cum confusione corripiatur. *Est enim confusio adducens peccatum, et est confusio adducens gloriam et gratiam*, Eccli. IV, 25. Vel *Ecclesiae*, idest iudicibus, ut corrigatur; Deut. XXI, 18: *si aliquis habeat filium contumacem et protervum, qui non audierit patris ac matris imperium, et coercitus audire contempserit, apprehendent eum, et ducent ad seniores civitatis illius, et ad portam iudicii* et cetera. Deinde additur poena *si Ecclesiam non audierit, sit tibi sicut ethnicus et publicanus*. Ethnici sunt gentiles et infideles; publicani, qui tributa recipiunt, qui sunt publici peccatores. Unde quasi separati excommunicentur per sententiam Ecclesiae, quia Ecclesiam non audierunt. Unde pro sola contumacia potest homo excommunicari. *Amen dico vobis* et cetera. Hic ponitur efficacia huius sententiae. Quia posset aliquis dicere: quid curo ego si Ecclesiae dicatur, et sim excommunicatus? Ideo ostendit efficaciam istam *amen dico vobis, quaecumque alligaveritis super terram, erunt ligata et in caelo: et quaecumque solveritis super terram, erunt soluta et in caelo*. Supra dicta sunt Petro haec; hic autem dicitur toti Ecclesiae. Et dicitur alligare, vel quia non solvit, vel quia excommunicat. Origenes dicit quod hic dicit *in caelo* cum autem Petro

locutus est, dixit *in caelis*, ad designandum quod Petrus habet universalem potestatem. Hic autem dicit *in caelo*, quia universalis non est eis potestas, sed in aliquo loco, quia Petro universalem potestatem dedit. *Iterum dico vobis* et cetera. Hic ponit efficaciam orationis. Et primo hoc facit; secundo rationem dat, ibi *ubi enim sunt duo* et cetera. Dicit *iterum dico vobis* et cetera. Sed contra potes obiicere, quia multa petimus, quae non obtinemus. Hoc contingit primo propter indignitatem petentium; unde dicit *duo ex vobis*, scilicet, qui secundum Evangelium vivitis. Iac. IV, 3: *petitis, et non accipitis, eo quod male petatis*. Item quia non consentiunt, quia non habent vinculum pacis: impossibile est enim preces multorum non exaudiri, si ex multis orationibus fiat quasi una; II Cor. I, 11: *ut ex multarum personis facierum eius, quae in nobis est, donationis per multos gratiae agantur pro nobis*. Item quia quaedam petunt quae non expediunt eis ad salutem: petitio enim debet esse de re utili infra XX, 22: *nescitis quid petatis. Fiet illis a patre meo, qui est in caelis*, idest in altis: vel *in caelis*, idest in nobis. *Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum*; congregatione sanctorum, non terrenorum. Ps. CX, 1: *in consilio iustorum et congregatione, magna opera domini. Ubi ergo duo vel tres*. Caritas non est in uno, sed in pluribus; unde I Io. IV, 16: *qui manet in caritate, in Deo manet, et Deus in eo*. Ideo ego sum in medio eorum. *Tunc accedens Petrus dixit ad eum: domine, quoties peccabit in me frater meus, et dimittam ei?* Supra docuit quo ordine sit dimittendum, quia post correctionem et emendam, hic agit de numero quoties sit dimittendum. Primo ergo ponitur Petri interrogatio; secundo Christi responsio; tertio adhibetur similitudo. Secunda ibi *dicit illi Iesus* etc.; tertia ibi *assimilatum est regnum caelorum*. Dicit ergo *tunc accedens*. *Tunc*, scilicet audito hoc verbo *si peccaverit in te frater tuus* etc., tunc motus fuit Petrus an semel, an pluries dimitteret, et dixit *quoties peccaverit in me frater meus* etc., *nonne dimittam usque septies* quasi dicat: usque septies, infirmitatis est, sed plus malitiae. Ideo petiit si dimitteret usque septies. Item sciebat illud, quod dictum est IV Reg. V, 10, quod Eliseus praecepit Naaman, quod septies lavaret se in Iordane; ideo cogitavit quod septies dimittere deberet. *Dicit ei Iesus: non dico tibi septies, sed septuagies septies*. Uno modo potest teneri hoc, quod dicit *septies*, aggregative, ut sit sensus: non septies, sed septuaginta vicibus. Vel potest teneri multiplicative, ita quod septem vicibus septuaginta: et sic exponit Hieronymus. Secundum primam expositionem, quae est Augustini, datur intelligi quod totum debemus condonare, sicut Christus omnia condonavit. Ad Col. III, 13: *donantes vobismetipsis, si quis adversus aliquem habet querelam, sicut et dominus donavit nobis, ita et vos*. Vel potest dici, quod ponitur numerus finitus pro infinito, sicut in Psalmis: *verbum quod mandavit*



*in mille generationes.* Secundum Hieronymum, eadem est causa; tamen additur ratio numeri. Per sex enim perfectio significatur, per centenarium, qui multiplicatur per denarium, Decalogus significatur. Primus numerus, qui a denario recedit, est undecimus. Et quia per sex universitas significatur, ideo universitas peccatorum significatur; quasi dicat: omnia quaecumque frater tuus peccaverit contra te, dimitte ei. Unde secundum Hieronymum videtur, quod velit dicere, quod plus remittere potest, quam ipse possit offendere.

---

**Caput 18**  
**Lectio 3**  
**Reportatio Leodegarii Bissuntini**

**18—3**  
**Mt 18:23-35**

23 διὰ τοῦτο ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος πρᾶθῃν καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει, καὶ ἀποδοθῆναι. 26 πεσὼν οὖν ὁ δοῦλος προσεκύνη αὐτῷ λέγων, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι. 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. 28 ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ ὃς ὠφείλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων, ἀπόδος εἴ τι ὀφείλεις. 29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων, μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι. 30 ὁ δὲ οὐκ ᾔθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδοῦναι τὸ ὀφειλόμενον. 31 ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα. 32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με: 33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι

23. Therefore is the kingdom of heaven likened to a king, who would take an account of his servants. 24. And when he had begun to take the account, one as brought to him, that owed him ten thousand talents. 25. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. 26. But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all. 27. And the lord of that servant being moved with pity, let him go and forgave him the debt. 28. But when that servant was gone out, he found one of his fellow- servants that owed him an hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest. 29. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. 30. And he would not: but went and cast him into prison, till he paid the debt. 31. Now his fellow servants seeing what was done, were very much grieved, and they came, and told their lord all that was done. 32. Then his lord called him:

τὸν σύνδουλόν σου, ὡς καὶ γὰρ σὲ ἡλέησα; 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδοῦναι πᾶν τὸ ὀφειλόμενον. 35 οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: 33. Shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee? 34. And his lord being angry, delivered him to the torturers until he paid all the debt. 35. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

*Ideo assimilatum est, et cetera. Hic ponitur similitudo, et tria facit. Primo innuitur divina misericordia; secundo tangitur ingratitude, ibi egressus autem servus ille etc., tertio ingritudinis poena, ibi videntes autem conservi eius et cetera. Circa primum primo ponitur examinatio debitorum; secundo magnitudo debiti, ibi et cum coepisset rationem ponere, oblatus est ei unus qui debebat ei decem millia talenta; tertio iustitia exigendi, ibi cum autem non haberet unde redderet etc., quarto debiti remissio, ibi misertus autem dominus servi illius et cetera. Dicit ergo: quia semper debetis esse parati ad remittendum, ideo debetis hanc similitudinem intelligere: regnum caelorum est lex regni: ipsum verbum Dei est iustitia et veritas; I ad Cor. I, 30: qui factus est nobis sapientia, et iustitia, et sanctificatio, et redemptio. Istud ergo assimilatum est homini regi, quando verbum caro factum est. Vel per regnum praesens Ecclesia designatur, ut supra XIII, 41: colligent de regno eius omnia scandala. Et bene dicitur regnum, si consideremus omnia quae sunt in regno. In regno est rex, servi, et huiusmodi. Homini regi. Iste rex est Deus, sive intelligatur de patre, sive de filio, sive de spiritu sancto. Qui voluit ponere rationem cum servis suis. Per servos domini intelliguntur praelati Ecclesiae, quibus commissa est cura animarum. Lc. XII, 42: fidelis servus et prudens, quem constituit dominus super familiam suam. Quid est ergo rationem ponere de commissis, nisi quod obligant se ut rationem reddant? Ad Hebr. XIII, 17: ipsi pervigilant quasi rationem pro animabus vestris reddituri. Quia etiam unicuique anima sua commissa est, ideo quilibet potest dici servus; unde Iob I, 8: numquid considerasti servum meum Iob? et cetera. Unde positus est quilibet ut reddat rationem de omnibus: nam etiam de quolibet verbo otioso oportet reddere rationem, supra XII, 36. Et cum coepisset ponere rationem. Finis huius rationis erit in die iudicii; principium, quando primo inducit aliquam tribulationem. I Petr. IV, 19: itaque et hi qui patiuntur secundum voluntatem Dei, fideli creatori commendent animas suas. Ez. IX,*

v. 6: *a sanctuario meo incipite*. Item tangitur diligens examinatio meritorum. Thren. III, v. 40: *scrutemur vias nostras*, per quod intelligitur examinatio conscientiarum. Et in ista examinatione *oblatus est ei servus, qui debebat decem millia talenta*. Si ad praelatos referimus haec talenta, peccata subditorum intelligimus: quia quoties peccat subditus per negligentiam suam, efficitur debitor talentorum. Unde dicitur III Reg. XX, v. 39: *erit anima tua pro anima sua*. Vel potest dici, quod mille est numerus perfectus, quia est cubicus. Item per decem intelligitur numerus Decalogi. Item per talentum gravitas peccati. Zach. V, 7: *et ecce talentum plumbi portabatur et cetera*. Unde significatur homo habens multitudinem maximorum criminum; unde quando Deus vult ponere rationem, et examinare conscientiam suam, invenit massam criminum. I Paralip. ult.: *peccavi super arenam maris*. Cum autem fit haec examinatio debiti, petuntur tria. Primo significatur causa examinationis, vel causa poenae; secundo describitur poena; tertio fructus poenae. Aliquis punitur quando ex seipso non habet unde satisficiat, unde dicit *cum autem non haberet unde redderet*, cum totum quod habet, non sufficit. Unde Michaeae VI, 6: *quid dignum offeram domino?* et cetera. Ideo *cum non haberet unde redderet, iussit eum dominus eius venumdari* etc., quia cum dominus facit rationem cum homine, et non habet homo unde solvat, et considerat iustitiam Dei, quae est poena, iubet quod venumdetur. Quando venumdatur, pretium peccati est poena: pretium est quod aliquis accipit pro eo: et sic venumdatur, quando poena infligitur. Is. I, 1: *in iniquitatibus vestris venumdati estis. Et uxorem, et filios*. De uxore generat filios. Filii autem sunt opera, uxor concupiscentia, vel radix peccati. *Et omnia quae habebat*, quae sunt Dei dona. Osee II, 8: *dedi ei frumentum, et vinum, et oleum, et argentum multiplicavi ei, et aurum et cetera*. Punitur ergo pro uxore, et filiis, et donis sibi datis. Sap. XIV, 9: *similiter autem odio sunt Deo impius et impietas eius*. Ps. CVIII, v. 9: *fiant filii eius orphani, et uxor eius vidua. Procidens autem servus ille rogabat eum, dicens*. Hic ponitur misericordia domini. Et primo ponitur provocativum misericordiae: quod enim multum provocat misericordiam, est oratio. Unde quando homo sentit se in periculo, debet recurrere ad orationem. Eccli. XXI, 1: *fili, peccasti non adicias ultra, sed et de pristinis deprecare, ut tibi dimittantur*. Commendatur autem huius humilitas; item commendatur discretio; item commendatur iustitia. Humilitas, quia *procidens*. Ps. ci, 18: *respexit dominus in orationem humilium*. Unde *rogabat eum*. Origenes scribit, *orabat eum*. Item tangitur discretio eius, quia non petiit totum sibi dimitti debitum, sed tantum petiit tempus; unde dicit: *patientiam habe in me* idest, da mihi tempus, ut possim satisfacere. Sic petebat Iob X, 20: *dimitte me paululum, ut plangam dolorem meum*. Item tangitur iustitia: *et omnia reddam tibi*. Ps. I, 21: *tunc*

*imponent super altare tuum vitulos.* Item ponitur miseratio domini relaxantis *misertus autem dominus servi illius, dimisit eum, et debitum dimisit ei.* Unde dolor poenitentis non causat remissionem, sed misericordia domini; unde ad Rom. IX, v. 26: *non est currentis, sed miserentis Dei. Misertus autem dominus* et cetera. Notate, quod dominus plura dat, quam homo audeat petere: ut in illa oratione dicitur: qui merita supplicum excedis et vota. Unde *dimisit eum*, idest absolvit, *et debitum*, peccati, *dimisit.* Potest enim esse tanta contritio quod totum dimittat. Sequitur ingratitude *egressus, autem servus ille* etc., et ponuntur quinque quae aggravant ingratitudinem eius. Primo enim aggravatur ex tempore, quia si post novem vel decem annos accidisset, non esset mirum; sed quia eodem die deliquit, ingratus efficitur; sicut de peccatore, qui quando sunt dimissa eius peccata, in eodem die ad peccata regreditur. Unde dicitur *egressus*, Iac. I, 24: *consideravit enim se, et abiit, et statim oblitus est qualis fuerit.* Item ex simulatione, quoniam in consideratione domini humilis fuit, sed *egressus* statim ostendit qualis esset. III regum XXII, 22: *egrediar, et ero spiritus mendax in ore omnium prophetarum eius.* Item ostenditur ex cognatione, quoniam *invenit unum de conservis suis.* Eccli. XXVIII, 3: *homo homini servat iram, et a Deo petit medelam.* Item ex parvitate debiti, quia *debebat centum denarios*; unde in numero erat differentia, quia ipse decem millia: in pondere, quia ille denarios, et ipse talenta. Unde peccata quae in Deum committuntur, sunt et plura et gravia magis quam peccata quae in hominem, quae levia sunt, quia ex infirmitate; unde differens ibi est gravitas, sicut inter talenta et denarios. Gravius enim esset regem percutere, quam unum famulum. Item designatur crudelitas in exigendo, quia *tenebat eum*, quia trahebat in causam, et vexabat eum et *suffocabat eum*, et respirare non dimittebat. Item ex crudelitate, quia noluit remittere. Unde primo ponitur supplicatio debitoris; secundo crudelitas ipsius, ibi *ille autem noluit* et cetera. Notandum quod omnia, quae ille servus fecit domino, iste fecit ei; unde *procidens rogabat.* Supra dicitur *orabat*, hic *rogabat*, quia supra reddebat honorem, qui debetur Deo; hic autem tangit honorem, qui debetur homini: ideo dicit *rogabat.* Sed nihil valuit ei; unde dicitur *ille autem noluit.* Prov. XII, 10: *viscera impiorum crudelia. Et misit eum in carcerem*, idest in tribulationem, *donec redderet debitum*, idest ad hoc, ut redderet debitum. Prov. VI, 34: *ira et furor viri non parcent in die vindictae. Videntes autem conservi eius.* Hic tanguntur quatuor. Primo ponitur reprobatio istius peccati; secundo obiurgatio peccati ex parte Dei, ibi *tunc vocavit illum dominus suus*; tertio poena, *et iratus dominus eius tradidit eum tortoribus*; quarto applicatur similitudo, ibi *sic et pater meus caelestis faciet vobis* et cetera. Dicit ergo *videntes autem conservi eius* et cetera. Videmus enim, quod si patiatur unum membrum,

compatiuntur alia; unde videntes hominem affligi, compatiuntur ei naturaliter. Ps. CXVIII, 158: *vidi praevaricantes, et tabescebam. Unde contristati sunt. Gaudere cum gaudentibus flere cum flentibus*, ad Rom. XII, 15. *Et venerunt, et nuntiaverunt domino suo*, idest divinam iustitiam imploraverunt. *Desiderium pauperum exaudivit dominus, praeparationes cordis eorum audivit auris tua*, Ps. X, 17. Consequenter ponitur obiurgatio *tunc vocavit eum dominus suus* et cetera. Vocat dominus per mortem. Iob XIX, 16: *vocabis me, et ego respondebo tibi. Et ait illi*. Primo exprobrat malitiam; secundo beneficium collatum; tertio commemorat quod debuit facere. Dicit ergo *serve nequam*. Superius cum deberet ei, non dixit ei opprobrium; sed nunc cum facere debuit quod non fecit, dixit, *serve nequam*; quia quod homo peccet, hoc humanum est; sed si perseveret, hoc diabolicum est. *Omne debitum dimisi tibi*. Hic exprobrat beneficium illatum, quod supra non fecerat, *numquid non oportuit et te misereri conservi tui?* Quasi dicat: tu recepisti magna, et non vis impendere parva? *Et iratus dominus* et cetera. Et primo agit de poena, per quam fit separatio a Deo. Quando supra dominus iussit venumdari, non dixit quod esset iratus, quia monitiones non sunt ex divina iustitia, sed ex misericordia; sed obiurgatio est ex ira Dei. Prov. XIX, v. 12: *sicut fremitus leonis, ita et ira regis*. Secundo quia subiicitur Daemonibus; unde *tradidit eum tortoribus*. Eccli. XXXIII, 14: *reddet illis secundum iudicium suum*. Item tangitur poenae perpetuitas, *quoadusque redderet universum debitum*; et hoc erit in infinitum. Si enim poena cessare non debet, donec fiat satisfacio debiti, et nullus sine gratia potest satisfacere, qui decedit sine caritate, non poterit satisfacere. *Sic et pater meus caelestis faciet vobis*. Hic adaptat similitudinem. Pater est Deus, sicut supra VI, 9: *pater noster, qui es in caelis. Faciet vobis*, idest non remittet peccata vestra, *nisi remiseritis unusquisque fratri suo de cordibus vestris*. Hic videtur innuere, quod peccata dimissa redeant, sicut vult Origenes, quod dimissa redeunt in aliquibus, sicut in apostasia. Item si dolet poenituisse. Sed hoc non videtur, eo quod remissio efficaciam habet a sacramentis: ideo peccata et manifesta et occulta remittuntur; dicuntur autem redire per ingratitudinem.

---

## Caput 19

### Lectio 1

#### Reportatio Leodegarii Bissuntini

## 19—1

### Mt 19:1-20

1 καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς γαλιλαίας

1. And it came to pass when Jesus had ended these words, he departed from

καὶ ἦλθεν εἰς τὰ ὄρια τῆς ἰουδαίας πέραν τοῦ ἰορδάνου. 2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. 3 καὶ προσῆλθον αὐτῷ φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες, εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; 4 ὁ δὲ ἀποκριθεὶς εἶπεν, οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς; 5 καὶ εἶπεν, ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω. 7 λέγουσιν αὐτῷ, τί οὖν μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι [αὐτήν]; 8 λέγει αὐτοῖς ὅτι μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. 9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται. 10 λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ], εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμήσαι. 11 ὁ δὲ εἶπεν αὐτοῖς, οὐ πάντες χωροῦσιν τὸν λόγον [τουτοῦ], ἀλλ' οἷς δέδοται. 12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω. 13 τότε προσηνέχθησαν αὐτῷ παῖδια, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξῃται: οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 ὁ δὲ Ἰησοῦς εἶπεν, ἄφετε τὰ παῖδια καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 15 καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν. 16 καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν, διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; 17 ὁ δὲ εἶπεν αὐτῷ, τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς.

Galilee and came into the coasts of Judea, beyond Jordan. 2. And great multitudes followed him: and he healed them there. 3. And there came to him the Pharisees tempting him, saying: Is it lawful for a man to put away his wife for every cause? 4. Who answering, said to them: Have ye not read, that he who made man from the beginning, made them male and female? And he said: 5. For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. 6. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. 7. They say to him: Why then did Moses command to give a bill of divorce, and to put away? 8. He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so. 9. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery. 11. Who said to them: All men take not this word, but they to whom it is given. 12. For there are eunuchs, who were born so from their mothers womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it. 14. But Jesus said to them: Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such. 15. And when he had imposed hands upon them, he departed from thence. 16. And behold one came and said to him: Good master, what good shall I do that I may have life everlasting? 17. Who said to him: Why

18 λέγει αὐτῷ, ποίας; ὁ δὲ Ἰησοῦς εἶπεν, τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, 19 τίμα τὸν πατέρα καὶ τὴν μητέρα, καί, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 20 λέγει αὐτῷ ὁ νεανίσκος, πάντα ταῦτα ἐφύλαξα: τί ἔτι ὑστερεῷ;

askest thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments. 18. He said to him: Which? And Jesus said: Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. 19. Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself. 20. The young man saith to him: All these have I kept from my youth, what is yet wanting to me?

Supra ostensum est quomodo veniendum est ad vitam aeternam per communem viam; hic docet quomodo veniendum est per viam perfectionis, quae tangitur quantum ad duo: quantum ad continentiam, et quantum ad paupertatem voluntariam. Circa primum duo facit. Primo agit de adventu; secundo de continentia, ibi *dicunt ei discipuli eius* et cetera. Circa primum tria facit. Primo ponitur tentatio Pharisaeorum; secundo solutio Christi; tertio obiectio contra solutionem. Secunda *qui respondens ait eis*; tertia *quid ergo Moyses mandavit dari libellum repudii?* Circa primum tria: primo describitur locus; secundo occasio ad tentandum; tertio tentatio. Dicit ergo *et factum est*, quia dictum eius est factum. *Ipse enim dixit, et facta sunt: ipse mandavit, et creata sunt*, Ps. XXXII, 9. *Cum consummasset sermones istos*, scilicet de vitando scandalum, *migravit a Galilaea in fines Iudaeae trans Iordanem*. Iudaea aliquando sumitur pro tota terra, quam habitant Iudaei: aliquando pro terra, quae in dotem tribus Iudae cessit, et sic dividitur contra alias, et sic hic accipitur. Oportebat enim transire per Iudaeam, qui volebat ire in Ierusalem, quae erat in tribu Benjamin in finibus Iudaeae. Sed quare migravit a Galilaea? Propter tria. Ut daret praedicatoribus exemplum, quod non est solum in uno loco praedicandum, sed in multis; unde Lc. IV, 43: *quia aliis civitatibus oportet me evangelizare regnum Dei*. Item quia iam imminebat tempus passionis, ideo accedere volebat ad locum ubi pati debebat. Ad Eph. V, 2: *tradidit semetipsum pro nobis oblationem et hostiam Deo in odorem suavitatis* et cetera. Vel voluit redire ad Iudaeos, ut significaret quod in fine convertetur ad convertendum Iudaeos. *Et secutae sunt eum turbae*. Signum est devotionis turbarum, quia secutae sunt eum, sicut filii patrem peregrinantem. Io. X, 27: *ovae meae vocem meam audiunt* et curavit eos. Osee I, 2: *percutiet et sanabit nos*. Aliquando dominus curabat, aliquando signa faciebat. Signa ut confortaret, in Act. c. I, 1: *coepit Iesus facere et docere*. Posset aliquis

credere, quia transivit ad Iudaeos, quod dereliquerit gentes; ideo ad designandum, quod non dereliquit, dicit *secutae sunt eum turbae*, id est ad salutem, *quia cum essent oleaster, inserti sunt et facti sunt olivae*, ad Rom. XI, 17. Vel quod sunt secutae trans Iordanem, significatur quod per Baptismum peccata remittuntur. *Et accesserunt ad eum Pharisei tentantes*. Et in hoc reprehenduntur: quia cum turbae sequerentur, Pharisei insidiabantur. Ier. V, 5: *ibo ad optimates, et loquar eis*. Unde accesserunt dicentes *si licet homini dimittere uxorem suam quacumque ex causa?* Apparet in istis primo malitiosa astutia, quia venerunt ad Christum, ut Christo calumniam inferrent; quia aut diceret quod esset dimittenda, aut non. Si diceret quod sic, videretur sibi contrarius, quia ipse erat praedicator castitatis. Si diceret quod non, accusabimus eum, quia hoc est contra Moysen legislatorem. Sicut dicit Chrysostomus, arguuntur, de incontinentia, quia si aliquis libenter audiat loqui de separatione uxori incontinens est. Unde quia isti de divortio loquebantur, ostendebant se incontinentes. Dominus dederat causam propter quam dimitteretur, scilicet propter turpitudinem; sed isti non solum ex hac causa petebant, sed utrum ex quacumque causa. Unde volebant habere potestatem liberam dimittendi uxorem. Ideo sequitur responsio *qui respondens ait eis*. Dominus dat optimum modum respondendi: quia quando quaerit aliquis ut addiscat, statim dicenda est veritas; sed ei qui quaerit ut calumniatur, non statim dicenda est veritas, sed primo dicenda sunt aliqua quae negari non possunt. Ideo primo dominus interrogat de lege; unde primo assumit verba Scripturae; secundo dicit, quomodo ad propositum facit; tertio principale propositum concludit. Et circa primum tria facit. Primo ostendit societatem maris et foeminae, quam Deus instituit; secundo affectum quem indidit; tertio modum quo coniunxit. Intendit probare quod coniunctio maris et foeminae est a Deo instituta. *Non legistis quod qui fecit hominem, ab initio masculum et foeminam fecit eos?* Hoc enim legitur Gen. I, 27: *et creavit Deus hominem ad imaginem et similitudinem suam*. Non est hoc intelligendum, ut aliqui intellexerunt quod primo fecerit hominem masculum, et post foeminam, et post separavit eos; sed primo fecit unum hominem, et in illo fecit unde fieret mulier. Sed quare voluit dominus sic fieri, scilicet ex viro et muliere multitudinem hominum? Respondeo, ut significatur quod forma matrimonii ex Deo esset. Item ut magis se diligerent. Sed tunc quaerit Chrysostomus, quare non semper sic facit, ut simul nascatur vir et mulier. Respondet, quia si ita esset, videretur necessitas utendi matrimonio. Et quia dominus vult esse licitum uti matrimonio, vel non uti, et non esse necessarium, primo creavit masculum et foeminam, ad significandum quod licitum erat matrimonium; post, vero ut sine muliere nasceretur masculus, et e converso, ut liberam habeant



facultatem et utendi matrimonio, et non utendi. Secundum hoc excluditur duplex error. Quidam enim dicebant matrimonium non esse a Deo: et hoc excludit, quia si masculum et foeminam fecit eos, et constat quod nihil frustra fecit: ergo nec aliquid horum, et non nisi ad societatem matrimonii. Alii dixerunt quod si non peccasset homo, Deus foeminam non fecisset, immo alio modo multiplicarentur homines; sed hoc nihil est, quia ante peccatum creati sunt. Et singulariter dicit masculum et foeminam, ut unus unam habeat. *Propter quod relinquit homo patrem et matrem.* Hic ponitur quem affectum indidit. *Et dixit.* Quis dixit? Ille qui fecit. Sed hoc non videtur, quia videtur quod Adam dixerit. Augustinus dicit quod immisit dominus soporem in Adam, et tulit unam de costis eius. Sopor iste fuit extasis; unde ibi revelavit multa bona; unde dominus ei revelavit etiam quod hic dicitur; unde supra X, 20 dictum est: *non enim vos estis qui loquimini, sed spiritus patris vestri qui loquitur in vobis.* Quia ergo Adam dixit, Deo imperante, ideo dicitur quod Deus dixerit; unde Esdrae II, 4: *homo reliquit patrem, qui nutrit eum. Et adhaeret uxori.* Quae est ratio? Frater et soror nascuntur ex uno, et dividunt se; sed vir et uxor ex diversis, et tamen non dividunt se. Dicit Chrysostomus, quod hoc est ex ordinatione divina. Item, naturaliter omnis causa habet reductionem ad effectum, ut succus a radice ad ramos, unde patres magis diligunt filios, quam e converso; ideo vir et uxor, etsi sint ex diversis, uniuntur tamen in effectum unum. *Et erunt duo in carne una.* Hieronymus: scilicet in carne prolis. Et hic est fructus matrimonii. Chrysostomus exponit: *in una carne*, idest in uno carnali affectu, sicut et in spirituali affectu fit unitas, ut in Act. IV, v. 32: *erat autem credentium cor unum et anima una.* Vel *erunt duo in carne una*, idest in uno carnali opere. Philosophus dicit quod homo et mulier in opere illo sic semper se habent, quod sicut virtus activa et passiva semper in effectum coniunguntur, sic in actu illo actio et passio coniunguntur. *Itaque iam non sunt duo, sed una caro.* Deinde principale intentum concludit *quod ergo Deus coniunxit, homo non separet*, quia ex Dei voluntate actum est. Si est ex Deo, non potest homo separare; quia si Deus coniunxit, Deus separet. Potest enim separatio fieri a Deo, vel ab homine: et hoc vel propter voluptatem, vel ut aliquam aliam habeat, et non valet: vel propter consensum mutuum, ut Deo liberius serviat, et sic est a Deo. *Dicunt illi: quid ergo Moyses mandavit dari libellum repudii et dimittere?* Hic ponitur obiectio eorum contra generalem legem: aperiunt enim quod erat in mente. *Quid ergo Moyses mandavit dari libellum repudii et dimittere?* Non mandavit Moyses dimittere, sed indirecte prohibere voluit, quia Moyses voluit quod non dimitteretur, nisi daretur libellus repudii. Et hoc magis pertinebat ad prohibitionem, quia libellus non fiebat nisi per manum communem; unde remittebat ad sapientes, ut viderent si haberent causam, quare deberent dimittere eas. *Et ait illis.* Hic

obiectioni respondet. Et primo ponit responsionem; secundo confirmationem quia dominus probat non esse dimittendam ex auctoritate Dei quae maior est; ideo contra Dei auctoritatem non est auctoritas Moysi. Sed contra. Nonne dominus dedit legem per Moysen? Videte, sicut dicit apostolus I ad Cor. VII, 25: *de virginibus praeceptum domini non habeo, consilium autem do*. Unde aliquando dicebat quod a domino acceperat, aliquando ex industria sibi inspirata: sic et Moyses. Istud autem permisit, non quod audisset a domino, sed ab inspiratione divina, non tamen auctoritate firmata. *Ad duritiam cordis vestri permisit vobis dimittere uxores vestras*. Ipsi dixerant quod Moyses mandavit; sed non mandavit, sed permisit. De duritia eorum habetur Act. VII, 51: *dura cervice, et incircumcisis cordibus et auribus, vos semper spiritui sancto restitistis*. Hic solet esse quaestio, utrum illi peccent mortaliter, qui uxores dimittunt. Quidam dixerunt quod dimittentes peccabant mortaliter. Permissio enim quatuor modis accipitur. Dicitur permitti aliquid, quando contrarium non praecipitur, ut minus bonum permittitur, quia maius bonum non praecipitur, ut apostolus dicit I Cor. VII, 6: *secundum indulgentiam dico vobis*. Item quandoque per privationem prohibitionis; et sic peccata venialia sunt permissa. Quandoque autem per privationem impedimenti: et sic omnia mala, quae fiunt in praesenti, dicuntur aliquando etiam permissa, quia poena non adhibetur. Ideo Iudaeis quaedam permissa fuerunt, quae erant mortalia peccata, quia poena non fuit eis inflicta. Sed istud habet locum in mundanis rebus: sic enim videmus, quod secundum leges humanas non punitur fornicatio simplex; unde si lex vetus solum inspiciat ad vitam praesentem, sic solutio est bona. Sed quia quamvis secundum corticem ad vitam pertineat praesentem, tamen secundum medullam pertinet etiam ad vitam aeternam Ex. XV, 25: *dedi eis praecepta mea*; et dominus dicit iuveni, infra eodem: *si vis ad vitam ingredi, serva mandata* ideo dicunt alii quod male provisum esset populo illi, si quod esset peccatum ignoraret, cum tamen scriptum sit, Is. LVIII, 1: *nuntia populo peccata eorum*. Ideo dicit Chrysostomus, quod a peccato abstulit peccati culpam. Et licet inordinatum quid esset, noluit tamen quod eis imputaretur ad culpam, ut dominus Osee praecepit, ut faceret filios fornicationis: unde permissio non fuit ex praecepto, sed ad vitandum maius malum. *Ab initio autem non fuit sic*. Unde actuale fuit, non ab initio institutum: unde post multos annos nullus dimisit uxorem. *Dico autem vobis* et cetera. Hic inducit legem. Primo pro viro; secundo pro muliere. Dicit ergo *quicumque dimiserit uxorem suam* et cetera. Sed excipitur fornicatio. Sed videte quod duplex est fornicatio, scilicet corporalis et spiritualis. Unde propter utrumque potest dimittere, ut habetur I ad Cor. VII, 11: *si unus infidelis, alter fidelis, potest dimittere fidelis infidelem*. Notandum, quod per nullum impedimentum sequens

potest dissolvi vinculum matrimonii, quia significat unionem Christi et Ecclesiae: unde cum unio Christi et Ecclesiae dissolvi non possit, nec unio matrimonii. Sed propter fornicationem potest a consortio separari, et non debet eam secum retinere, ne videatur esse conscius turpitudinis; sed pro aliis turpitudinibus non potest, ut pro ebrietate. Item si vult hominem inducere ad infidelitatem, potest dimittere eam. Sed quare fit mentio magis de fornicatione corporali, quam de spirituali? Quia est contra fidem matrimonii: et fidem frangenti fides non est servanda. Alia ratio est quam ponit Origenes, quia supra V, 32 dixit dominus *qui dimiserit uxorem, excepta causa fornicationis, facit eam moechari*, et ideo dat ei occasionem moechandi; sed postquam ipsa peccavit, non dat ei occasionem moechandi, ideo post potest dimittere, non ante. *Et qui aliam duxerit, moechatur*. Sed quare non, nisi aliam ducat? Quia eadem res per ea quae solvitur, ligatur. Unde quando homo habet uxorem separatam, et non aliam, adhuc spes remanet quod uniri possint, vel per consimile peccatum, vel per animorum consensum; sed quando aliam duxit, tunc cor totaliter separavit, et assensum ab ea. Alia ratio, quia si praeter fornicationem posset dimittere uxorem suam, aliquando accideret quod homo imponeret uxori suae crimen, ut ab ea separaretur, et alii coniungeretur; ideo dominus voluit quod non haberet aliam. Unde expresse prohibet, quod non habeat homo diversas uxores, quia, una dimissa, et alia accepta, moechatur. *Et qui dimissam duxerit, moechatur*. Hic ponit legem quantum ad mulierem: unde non vult quod uxor dimissa habeat virum. Sed quare prohibet viro ne contrahat cum ea, et non mulieri? Respondeo, quod mulieres magis ad malum praecipites sunt. Ier. III, 3: *frons mulieris meretricis facta est tibi*. Ideo per istam prohibitionem praecipitaretur ad mala maiora. Ideo praecipit viro, quod non contrahat, non autem prohibet mulieri. Sed quid? Nonne licebat ei, quae repudiata erat, accipere alium? Dicunt quidam quod non, quia adhuc manebat vinculum: et inducunt illud quod habetur Deut. XXIV, quod non poterit reverti ad priorem, quia polluta est; sed nisi peccasset, redire posset. Alii dicunt quod poterat alteri nubere, sed non isti, quia si posset ad eum redire, facilius repudiaret eam. Quid ergo dicis, quod polluta est? Dico quod est polluta isti, quia ad eum redire non potest. Vel potest intelligi de immunditia legis, quia sacerdos non poterat eam habere. *Dixerunt ei discipuli: si ita est causa hominis cum uxore, non expedit nubere*. Postquam dominus egit de insolutione matrimonii, hic tractat de perfectione continentium: et circa hoc duo facit. Primo ponit sententiam discipulorum; secundo sententiam Christi, ibi *qui dixit illis et cetera*. Dicit ergo *dixerunt discipuli: si ita est causa hominis cum uxore, non expedit nubere*. Moti sunt ad hoc dicendum, quia audierant quod non poterat uxor dimitti nisi ob unam causam, cum tamen multae aliae causae

reddant matrimonium onerosum, ut aliqua immunditia, ut lepra et huiusmodi; ita quod impleatur illud quod in Eccli. XXV, v. 23 dicitur: *commorari leoni et urso melius est quam cum muliere nequam*. Item multam affert sollicitudinem; I Cor. VII, 34: *si virgo nubat, cogitat quae sunt mundi*. Ideo ex hoc arguunt quod expedit cuilibet homini non nubere; ideo dominus temperat, quia contingit esse aliquid melius dupliciter: vel simpliciter, vel secundum quid; sic continere aliquibus competit, aliquibus non: quia, ut dicit apostolus I ad Cor. VII, 9, *melius est nubere, quam uri*. Qui dixit illis approbat sententiam discipulorum. Et primo dictis; secundo factis, ibi *tunc oblatis sunt ei parvuli*. Et primo approbat continentiam; secundo assignat differentias continentium ibi *sunt enim eunuchi* etc.; tertio difficultatem, ibi *qui potest capere capiat*. Dicit ergo qui dixit illis: *non omnes capiunt istud verbum*. Ita dicitis quod non expedit nubere: verum est aliquibus, sed non est verum quoad omnes, quia non omnes, habent tantam virtutem, quod abstineant; *sed quibus datum est*, quia aliquibus datum est non ex proprio facto, sed dono gratiae. Sap. c. VIII, 21: *scivi quod aliter non possum esse continens, nisi Deus det*. Quod enim homo in carne vivat praeter carnem, non hominis est, sed Dei; I ad Cor. VII, 7: *volo omnes homines esse sicut meipsum, sed unusquisque proprium donum habet ex Deo, alius quidem sic, alius vero sic*. Et quia possent credere quod omnes continere possent, ideo dicit *sunt enim eunuchi* et cetera. Unde distinguit, quod est continentia in aliquibus ex natura, aliquando ex violentia, aliquando ex voluntate. Ideo tria genera eunuchorum tangit: quia quidam per naturam *qui a matris utero sic nati sunt*. Sicut aliqui monstruose nascuntur propter defectum manus, sic et aliqui sine genitalibus: et hoc ex Dei providentia, quia si omnia secundum communem cursum naturae acciderent, attribueretur totum naturae, et non divinae providentiae; unde Sap. VIII, 8: *signa et monstra scit antequam fiant*. Item quidam per violentiam, ut illi qui castrantur a tyrannis vel barbaris, vel qui castrantur propter custodiam mulierum. *Qui sunt facti ab hominibus*, quos scilicet vel crudelitas hominum castravit, vel conservantia mulierum. Et hoc dicit Hieronymus quod scit, quia pueri acciperentur, et castrarentur, et ponerentur in domo Nabuchodonosor. Quidam vero voluntate, ut dicit *et sunt eunuchi, qui castraverunt seipsos propter regnum caelorum*. Quidam male intellexerunt verbum istud, dicentes scindenda esse genitalia, et leguntur hoc quidam fecisse, de quibus dicitur fuisse Origenes. Sed istud reprobatur, et separari debent a clero, capit. ex parte, et capitul. significavit, extra de corp. Vit. Unde datur occasio errori Manichaeorum, qui creaturam corporalem dixerunt esse causam mali. Item datur occasio errori gentilium, quia quidam in sacrificiis suis eunuchantur. Item hoc factum non est in utilitatem, quia tales, etsi actum non habent, a concupiscentia tamen

non sunt immunes. Unde Eccli. XX, v. 2. *Concupiscentia spadonis devirginabit iuvenkulam*. Ideo melius est quod homo sibi fraenum imponat, quam membrum abscindat, ut malas cogitationes et desideria refraenet. Is. I, 16: *auferte malas cogitationes a cordibus vestris. Qui castraverunt seipsos*, continuae castitati se dederunt, et hoc *propter regnum caelorum*. Aliquando enim membrum per actum intelligitur, ut supra c. XVIII, 9: *si oculus tuus scandalizat te, erue eum, et proiice abs te*. Sic hic membra genitalia pro actu accipiuntur. Unde ille se castrat, qui castitati se dedicat. Vel, secundum Hieronymum, quod continentiam servantes sic nati sunt frigiditate, scilicet naturae, ita quod non moventur ad actum illum. Unde dicuntur eunuchi propter actum eunuchorum, quem habent propter naturam quam ex utero habent. Quia aliqui habent aliquam dispositionem ad aliquam virtutem naturaliter, sicut Iob ad misericordiam, qui dicit cap. XXXI, 18: *ab infantia mecum crevit miseratio*. Quidam vero ex voluntate, vel propter simulationem; vel doctus ab haereticis, est factus ab hominibus. II Tim. III, 5: *habentes quidem speciem pietatis, virtutem autem eius abnegantes*. Quidam vero propter praemium vitae aeternae. Primi duo, scilicet qui vel naturaliter, vel violenter castrantur, non habent meritum vitae aeternae, sed solum tertii. Sed numquid est verum de primis, quod non mereantur? Dico quod merentur quantum ad voluntatem, licet non mereantur quantum ad actum; quia licet non possint facere, possunt tamen velle posse facere. *Qui potest capere capiat*. Posita differentia continentiae, hic ponitur exhortatio, ut dicit Hieronymus. Facit dominus sicut facit dux in exercitu, qui quando est capienda civitas, dicit: qui intrabit civitatem, dabitur ei hoc, vel illud, sicut dicit David Iob. Sic qui potest capere et continere, capiat, et non retrahat se. Apostolus I Cor. XII, v. 31: *aemulamini charismata meliora*. Sed quid est quod dicit? Nonne tenetur quisque ad virginitatem servandam? Videtur quod sic, quia homo ad meliora tenetur. Dicendum, quod non est praeceptum, sed consilium, sicut dicit apostolus I ad Cor. c. VII, 25: *de virginibus praeceptum domini non habeo, consilium autem do*. Sed quid est? Nonne tenetur homo ad meliora? Dico quod distinguendum est, quod melius est quantum ad actum, vel quantum ad affectum. Non tenetur ad meliora quoad actum, sed quoad affectum, quia omnis regula et omnis actus determinatur ad finitum et certum: et si tenetur ad melius, tenetur ad incertum. Unde quantum ad actus exteriores, quia non tenetur ad incertum, non tenetur ad meliora; sed quantum ad affectum, tenetur ad meliora. Unde qui non semper vellet esse melior, non posset sine contemptu velle. Sed quid est quod dicit *qui potest capere capiat*? Aut enim potentia naturali; et sic nullus potest: aut potentia gratiae; et sic quilibet potest, quia dicitur Lc. XI, v. 9: *petite et accipietis*. Item gratia Dei omnia potest. Dico quod *ly potest* includit potestatem

voluntatis: est enim voluntas firma et infirma. Constat autem quod homo cum habet voluntatem firmam, non timet multos impulsus; sed quando non, ex facili impulsu labitur. Unde qui potest per firmitatem voluntatis capere, capiat, et non a natura, sed a Deo. Unde qui hoc a Deo habet, consulimus quod hoc capiat et contineat. Vel qui potest secundum opportunitatem temporis, vel conditionis temporis, ut Abraham: unde caelibatus Ioannis non praefertur coniugio Abrahae. Item secundum conditionem; quia qui coniugatus est, non potest continere; unde excluduntur vel ratione temporis, vel conditionis. *Tunc oblati sunt ei parvuli*. Hic ostendit quod dixit, facto. Et primo ponitur parvulorum oblatio; secundo zelus discipulorum; tertio satisfactio Christi. Secunda ibi *discipuli autem increpabant eos*; tertia ibi *Iesus autem ait eis* et cetera. Dicit ergo *tunc oblati sunt ei parvuli*. Dominus commendaverat castitatem, et quia in parvulis est castitas et puritas, ideo videntes quod puritas placeret ei, obtulerunt ei parvulos *ut manus eis imponeret, et oraret*. Notandum quod consuetudo erat quod pueri offerebantur antiquis, et benedicebant, et orabant, in signum quod benedictio est a Deo. Item experti quod tactum haberet salutarem, quia leprosum curaverat et multos alios, ideo et cetera. Item parvulos offerebant, quia credebant quod qui tangeretur ab eo, de caetero a Daemonibus non infestaretur; ideo Ecclesia accepit in consuetudinem, quod parvulis exhibeantur sacramenta Ecclesiae, ut magis confirmentur. *Discipuli autem increpabant eos*. Hic tangitur zelus discipulorum. Sed quare increpabant? Quia credebant eum ut verum hominem fatigari ex frequentia hominum; ideo volentes parcere labori eius et cetera. Alia ratio, quia magnam opinionem habebant de Christo; ideo videbatur eis quod inhonestum erat quod parvuli accederent ad eum. Origenes: quia per hoc significatur, quod in Ecclesia sunt quidam parvuli rudes. Per discipulos perfecti significantur; unde tales dedignantur cum vident parvulos, scilicet istos rudes, venire ad Christum, ignorantes quod omnes homines vult salvos fieri. Apostolus, Rom. I, 14: *Graecis et barbaris debitor sum*. Consequenter utrisque satisfacit. Et primo zelo iustitiae; secundo satisfacit devotioni offerentium. Dicit ergo *sinite parvulos venire ad me*, idest humiles, sive paucos; I ad Cor. XIV, 20: *nolite parvuli esse sensibus, sed malitia parvuli estote. Et nolite prohibere*, scilicet paucos propter innocentiam. Non enim sunt prohibendi imperfecti venire ad perfectionem. *Talium est enim regnum caelorum*. Dicit *talium*, non horum, scilicet qui ita sunt puri per innocentiam. Supra XVIII, 3: *nisi efficiamini sicut parvulus iste, non intrabitis in regnum caelorum*. Iob XXII, 29: *qui humiliatus fuerit, erit in gloria*. Consequenter devotioni satisfacit *cum imposuisset eis manus*. Per quod virtutes confortat. Is. XL, 29: *qui dat lasso virtutem. Abiit inde*. Aliquando Christus apponit manus, et non *abiit inde*: aliquando

apponit, et *abiit*, quia aliqui ita fortes sunt, quod non retrocedunt. Et vocavit Petrum et Andream, et mansit cum eis, Io. I, 38 ss. Quia igitur isti adhuc imperfecti erant, nec habiles ad sequendum, ideo *abiit inde*. *Et ecce unus accedens* et cetera. Hic agit de perfectione paupertatis; et quia duplex est via, via communis, et specialis, ut est continentia: via prima est via salutis, secunda perfectionis: ideo primo de prima, secundo de secunda. Et primo ponitur interrogatio; secundo Christi responsio; tertio responsionis expositio. Interrogatio ponitur *et ecce unus accedens ait illi: magister bone*. De isto diversa est opinio, quia Hieronymus dicit quod erat perversus corde: et hoc patet, quia abiit tristis; unde si bono corde accessisset, non abiisset tristis. Chrysostomus dicit quod a passione avaritiae detinebatur; ideo ferre non potuit: et hoc patet, quia non causa tentandi venit; quia quando aliqui veniebant ad Iesum causa tentandi, dominus semper respondebat eorum malitiae: ut quid me tentatis? Vel huiusmodi; sed nullum ponit hic. Unde patet, quod non tentator erat, sed imperfectus, qui ad Deum accedebat, ut perficeretur; Ps. XXXIII, 6: *accedite ad eum et illuminamini*. *Magister bone* et cetera. Vocat eum magistrum, quasi scientem: talis enim debet esse magister, qui sciat. Item vocat bonum: de ratione boni est se communicare; unde Sap. VII, 13: *sine invidia communico*. Ipse enim vere bonus est; Ps. CXVIII, 68: *bonus es tu, et in bonitate tua doce me iustificationes tuas*. *Quid boni faciam, ut habeam vitam aeternam?* Audierat multa de vita aeterna. Bene audierat, Ps. XXXVI, 27: *declina a malo, et fac bonum*; sed in lege non audierat promitti vitam aeternam, sed temporalia tantum. Is. I, 19: *bona terrae comedetis*. *Qui dicit ei, quid me interrogas?* Hic ponit responsionem. Primo respondet, ut in Marco habetur, *quid me dicis bonum?* Hic autem *quid me interrogas?* Utrumque potest intelligi. Sed quod Matthaeus dicit *quid me interrogas?* Non habet calumniam; secundum vero id quod dicit Marcus, assumpserunt Ariani errorem, dicentes quod pater est bonus per essentiam, filius per participationem; ideo ponebant filium inaequalem patri. Sed notandum quod dicit: *unus est bonus Deus*. Sed nomine Dei pater, et filius, et spiritus sanctus intelligitur: unde ab hoc excluditur alia creatura, quia non per essentiam bona est. Sed quare respondet sic? Dicit Hieronymus quod respondet ad mentem ipsius, qui illam bonitatem commendabat, quae solet esse in homine; quia magis adhaerebant traditionibus hominum quam Dei, sicut supra XV, 6 dicitur: *irritum fecistis mandatum Dei propter traditiones vestras*. Ideo reprehendit eum, quia petebat ab eo tamquam ab homine bono, non autem tamquam a Deo. Sed quid est quod dicit *quid me interrogas de bono?* Hoc dicit tamquam cognoscens eius affectum, quia non habebat animum ad obediendum bono, et omne bonum temporale est imperfectum et umbra respectu boni

divini; Is. LXIV, 6: *omnes iustitiae vestrae tamquam pannus menstruatae*. Unde omnia ista bona sunt a Deo; ideo si vis habere ea, pete ab eo: ipse enim solus est bonus; Ps. CXXXV, v. 1: *confitemini domino, quoniam bonus*. Ideo recurre ad Deum. *Si vis ad vitam ingredi, serva mandata*. Quidam enim habent vitam imperfectam, quidam perfectam et quidam totaliter extra vitam sunt, ut qui in peccato sunt, vel infideles, quia *iustus ex fide vivit*, Hebr. X, 38. Quidam igitur habent vitam inchoatam et imperfectam, ut iusti in hoc mundo; illi vero perfectam, qui iam sunt in vita aeterna; unde *si vis ad vitam ingredi, serva mandata*, quia introducit homo per mandata. Ez. XX, 11: *dedi eis mandata mea, et iudicia mea ostendi eis*. Sed numquid mandata sufficebant ad salutem? Dico quod non, nisi ex fide mediatoris, et caritate; unde apostolus ad Gal. II, 21: *si ex lege est iustitia, ergo frustra mortuus est Christus*. Item Prov. VII, 2: *serva mandata mea, et vives*. *Dicit illi, quae?* Sequitur responsionis expositio, in qua mandata replicat. Et primo ponit mandata; secundo radicem, ibi *diliges proximum tuum sicut teipsum*. Dicit ergo *lesus autem dixit: non homicidium facies* et cetera. Et quare non facit mentionem de mandatis primae tabulae? Quia pronum videbat ad dilectionem Dei, ideo non fuit necesse. Item haec sunt praevia ad dilectionem. Et primo ponit negativum; secundo affirmativum. Primo incipit a maiori *non homicidium facies*, quod est contra vitam in actu; *non adulterabis*, quod est contra vitam in potentia; *non furtum facies*, quod est contra bona personae; *non falsum testimonium dices*, quod est contra personam. Item affirmativum ponit: *honora patrem*. Deinde ponit radicem *diliges proximum tuum sicut teipsum*. Rom. XIII, 8: *qui diligit proximum, legem implevit*.

---

**Caput 19**  
**Lectio 2**  
**Reportatio Leodegarii Bissuntini**

**19—2**  
**Mt 19:21-30**

21 ἔφη αὐτῷ ὁ Ἰησοῦς, εἰ θέλεις τέλειος εἶναι, ὑπάγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι. 22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά. 23 ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. 24 πάλιν δὲ λέγω ὑμῖν,

21. Jesus saith to him: If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22. And when the young man had heard this word, he went away sad: for he had great possessions. 23. Then Jesus said to his disciples: Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven. 24. And again I say



εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος  
ράφιδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς  
τὴν βασιλείαν τοῦ θεοῦ. 25 ἀκούσαντες δὲ οἱ  
μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες, τίς  
ἄρα δύναται σωθῆναι; 26 ἐμβλέψας δὲ ὁ  
Ἰησοῦς εἶπεν αὐτοῖς, παρὰ ἀνθρώποις τοῦτο  
ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά.  
27 τότε ἀποκριθεὶς ὁ πέτρος εἶπεν αὐτῷ, ἰδοὺ  
ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν  
σοι: τί ἄρα ἔσται ἡμῖν; 28 ὁ δὲ Ἰησοῦς εἶπεν  
αὐτοῖς, ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ  
ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ,  
ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ  
θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς  
ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα  
φυλὰς τοῦ Ἰσραὴλ. 29 καὶ πᾶς ὅστις ἀφῆκεν  
οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ  
μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ  
ὀνόματός μου ἑκατονταπλασίονα λήμψεται  
καὶ ζωὴν αἰώνιον κληρονομήσει. 30 πολλοὶ  
δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι  
πρῶτοι.

to you: It is easier for a camel to pass  
through the eye of a needle, than for a  
rich man to enter into the kingdom of  
heaven. 25. And when they had heard  
this, the disciples wondered much,  
saying: Who then can be saved? 26.  
And Jesus beholding, said to them:  
With men this is impossible: but with  
God all things are possible. 27. Then  
Peter answering, said to him: Behold  
we have left all things, and have  
followed thee: what therefore shall we  
have? 28. And Jesus said to them:  
Amen I say to you, that you who have  
followed me, in the regeneration, when  
the Son of man shall sit on the seat of  
his majesty, you also shall sit on twelve  
seats judging the twelve tribes of Israel.  
29. And every one that hath left house,  
or brethren, or sisters, or father, or  
mother, or wife, or children, or lands  
for my name's sake, shall receive an  
hundredfold, and shall possess life  
everlasting. 30. And many that are first,  
shall be last: and the last shall be first.

*Dicit ei adolescens: omnia haec custodivi a iuventute mea.* Postquam dominus tradidit doctrinam communis salutis, hic tradit doctrinam perfectionis. Et primo tradit doctrinam; secundo necessitatem huius doctrinae; tertio praemium observationis. Secunda ibi *lesus autem dixit discipulis suis*; tertia ibi *respondens Petrus* et cetera. Et primo ponitur occasio doctrinae dandae; secundo promulgatio; tertio effectus. Secunda ibi *dicit ei Iesus* etc.; tertia ibi *cum audisset adolescens verbum, abiit tristis*. Occasio promulgandi hanc doctrinam est petitio adolescentis. Et primo confitetur se observatorem legalium; secundo petit quae sit perfectio, ad quam pervenire possit, ibi *quid adhuc mihi deest?* Dicit ergo *omnia haec custodivi a iuventute mea*; et dicit *omnia*, quia non sufficit unum facere tantum, nisi omnia servantur; Iacob. II, 10: *qui offenderit in uno, factus est omnium reus*. Item dicit *a iuventute*; Prov. XXII, 6: *adolescens iuxta viam suam, et cum senuerit, non recedet ab ea*. Unde conveniebat ei quod dicitur Iob XXIII, 12: *a via labiorum non recessi*. Utrum autem verum dixerit, est quaestio. Hieronymus dicit quod mentitus est: quod patet, quia ante hoc immediate praecedit, *diliges proximum tuum sicut teipsum*. Si sic

dilexisset, non abiisset tristis, cum dominus dixit *vade, et vende omnia quae habes, et da pauperibus*. Chrysostomus dicit quod verum dixit quod legalia servaverat; et confirmatur per illud quod habetur in Marco X, 21, quod *cum intuitus esset eum Iesus, dilexit eum*, quod non fecisset, nisi bonus esset. Est enim duplex via. Una sufficiens ad salutem; et haec est dilectio Dei et proximi cum sui beneficio, sine suo gravamine, secundum quod habetur I Cor. VIII, 3: *qui diligit Deum, cognitus est ab eo*, et hanc servaverat. Alia est perfectionis, ut diligere proximum cum sui detrimento; et hanc non servaverat; ideo cum nuntiata fuit ei *abiit tristis*. Prima non fuit contentus; ideo petiit *quid mihi deest adhuc?* Quilibet tenetur facere hanc quaestionem, secundum quod dicitur: *notum fac mihi, domine, finem meum, et numerum dierum meorum quis est, ut sciam quid desit mihi*. Ipse enim solus scit quid desit nobis. *Imperfectum meum viderunt oculi tui*, Ps. CXXXVIII, 16. *Dicit ei Iesus: si vis perfectus esse, vade et cetera*. Primo ponitur studium; secundo via; tertio, quia difficilis, ponitur praemium; quarto consummatio perfectionis. Dicit ergo *si vis perfectus esse, vade, et vende omnia quae habes, et da pauperibus*. Debemus enim niti ad perfectionem; Hebr. VI, 1: *intermittentes inchoationis Christi sermonem, ad perfectum feramur*. Sed quaerit Origenes: perfectio legis est dilectio; sed dixerat *diliges proximum tuum sicut teipsum*, quare ergo dixit *si vis perfectus esse*, cum iam perfectus esset? Dicunt quidam quod in quibusdam libris non ponitur illud *diliges proximum tuum sicut teipsum*. Et hoc patet, quia in Marco non ponitur. Aliter potest dici quod illud dixit, sed non hoc ordine, quia in Evangelio Nazaraeorum ita est, *dominus dixit, non homicidium facies etc.*, usque ad illud de dilectione. Et post sequitur, *haec omnia etc.*, et deinde sequitur, *diliges proximum* et cetera. Tamen plana est solutio, quia duplex est dilectio proximi, scilicet dilectio secundum viam communem, et dilectio perfectionis. Unde dicit *vade, et vende omnia etc.*, non partem, sicut fecerunt Ananias et Saphira, ut habetur in Act. V, 2. *Et da pauperibus*, non divitibus. I ad Cor. XIII, 3: *si distribuero facultates meas in cibos pauperum*. Ps. CXI, 9: *dispersit, dedit pauperibus*. Et non uni, sed pluribus. Sed quid est? Nonne statim talis esset perfectus? Videtur quod non, quia adhuc passionibus sunt in eo; ergo non est perfectus in virtute. Origenes dicit quod statim perfectus est, sicut illi perfecti sunt quibus bona sua distribuit. II ad Cor. VIII, 14: *vestra abundantia inopiam illorum suppleat; et illorum abundantia inopiae vestrae sit supplemento*. Unde perfectio illorum transit in illum, sicut *qui recipit prophetam in nomine prophetae, mercedem prophetae accipiet etc.* supra X, 41. Unde via perfectionis non est *vade et vende omnia quae habes*; sed tantum hoc quod sequitur *et da pauperibus*. Alia responsio est *si vis perfectus esse*, non quod statim sis perfectus, sed quoddam principium habebis

perfectionis, quia exoneratus istis, poteris facilius contemplari caelestia. Augustinus dicit quod vigiliae et huiusmodi sunt instrumenta perfectionis; sed in hoc quod sequitur est perfectio *et sequere me*. Unde supra IV, 20: *Petrus et Andreas, relictis omnibus, secuti sunt eum*. Et sic etiam Matthaeus supra IX, 9. Sed cum dimittis haec omnia, melior usus est dare pauperibus, et in hoc considerandus est proximus. Unde si non est in illis perfectio, in quo consistit? Dicendum quod in perfectione caritatis; Col. III, 14: *super omnia caritatem habentes, quae est vinculum perfectionis*. Unde dilectio Dei est perfectio, sed dimissio rerum est via ad perfectionem. Et quomodo? Augustinus in libro LXXXIII quaest. dicit quod augmentum caritatis est diminutio cupiditatis; perfectio caritatis, nulla cupiditas. Ille ergo perfectus est in caritate, qui diligit Deum usque ad contemptum sui et suorum. Unde difficile et quasi impossibile est quod aliquis possideat divitias, quin eis alliciatur: et hoc patet de Gregorio, de quo legitur, quod cum cogitasset melius se famulaturum Christo sub specie saeculari, coeperunt contra eum tot succrescere, ut non iam specie tantum, sed etiam mente retineretur. Ideo nihil est quod animum tam liberum faciat sicut quod non occupetur circa divitias: et haec est via perfectionis. Unde aliud est esse perfectum, et habere statum perfectionis. Quicumque habet caritatem perfectam usque ad contemptum sui et suorum, perfectionem habet. Status perfectionis duplex est, praelatorum et religiosorum; sed aequivoce, quia status religiosorum est ad acquirendum perfectionem; unde isti dictum est: *si vis esse perfectus*, et si vis ad perfectionis statum venire. Status autem praelationis non est ad acquirendum sibi, sed ad habitam communicandam: unde dominus, Io. ult., 17, dixit Petro: *Petre, si diligis me, pasce oves meas*; et non dixit *si vis perfectus esse* et cetera. Unde talis est differentia inter perfectionem religiosorum et praelatorum, qualis inter discipulum et magistrum. Unde discipulo dicitur: si vis addiscere, intra scholas ut addiscas. Magistro dicitur: lege, et perfice. Unde securior est status religiosorum, quia ignorantia non imputatur eis sicut praelato. Unde sicut ridiculum esset magistro quod nihil sciret, sic et cetera. Sed dato quod uterque faciat quantum ad eum pertinet, et bene utatur officio suo, dico quod non est comparatio, nisi sicut inter discipulum et magistrum: unde in statu perfectiori est praelatus, etiam si des Eliam, vel quemcumque. Sed est quaestio: si praelatus est perfectus, nonne tenetur omnia vendere? Dico quod istud sequeretur, si in hoc quod est *vade, et vende omnia quae habes*, esset perfectio; sed non est, sed est via et praeambulum ad acquirendum perfectionem; ideo non oportet quod vendat ea quae habet. Sed quia hoc raro contingit, quod quis perfectionem cum divitiis habeat, ab eo qui venit ad perfectionem, relinquenda sunt omnia; ideo dat dominus quod facilius est. Unde si praelatus esset idoneus, et curam bene

ministraret, dico quod esset perfectior; sicut aliquis potest dicere: volo intrare scholas ut addiscam, sed praesumptuosum est dicere, cum nihil sciat, velle se esse magistrum. Unde Augustinus de Civit. Dei: status superior, sine quo populus regi non potest, etsi decenter administretur, indecenter tamen appetitur. Item est aliud esse praelatum, et in statu praelati. Numquid in statu perfectionis sunt sacerdotes plebei, vel curati? Dico quod non sunt in statu, quia non faciunt statum. Omnis status cum solemnitate datur, ut ordo episcopatus et religio. Cum autem datur plebania, non datur cum solemnitate, unde statum non habent perfectionis: quod patet, quia aliquibus committitur cura et administratio, et si non sit promotus, potest dimittere et uxorari, et aliquando factus est religiosus. Episcopus autem non dimitteret episcopatum, nisi de licentia superioris; curatus potest intrando religionem. Si autem esset in statu perfectiori, iam caderet a statu, et sic peccaret: unde perfectionem potest habere secundum actum, sed non statum; quia non datur status, nisi cum solemnitate. *Vade ergo et vende omnia quae habes, et da pauperibus*, quia per istud magnum habebis praemium, quia praemium respondet merito. *Et habebis thesaurum in caelo*. In thesauro duo sunt, stabilitas et abundantia. Habebis thesaurum et abundantiam spiritualium. Ps. CXI, 3: *gloria et divitiae in domo eius*. Is. XXXIII, 6: *et erit fides in temporibus tuis, divitiae salutis, sapientia et scientia. Et veni, sequere me*. Hic est finis perfectionis. Unde illi sunt perfecti, qui toto corde sequuntur Deum. Unde Gen. XVII, v. 1: *ambula coram me, et esto perfectus. Et sequere me*, idest imitare vitam Christi; unde supra XVI, 24: *si quis vult venire post me, abneget semetipsum*. Imitatio enim est in sollicitudine praedicandi, docendi, curam habendi. Unde Chrysostomus: dictum est Petro, *sequere me*, scilicet in suscipiendo curam totius mundi. Iob XXIII, 11: *vestigia eius custodivit pes meus. Cum autem audisset adolescens verbum, abiit tristis*. Ostenditur affectus, quia abiit tristis. Hoc accidit cum desideramus aliquid, et non possumus habere ut optamus; unde iste desiderabat perfectionem, et audivit quid per hoc debebat habere. Et quia cupidus erat, abiit tristis. Et quare? *Erat enim habens multas possessiones*. Augustinus: ille qui dimisit voluntatem habendi, est magni meriti, quia imputatur ei quod habere potuit; sed maioris meriti est dimittere quod iam acquisivit, quia difficilius est quod evellantur quae iam sunt unita, quam quae non sunt unita. Et hoc patet, quia iste, qui habebat, separari non poterat. *Iesus autem dixit discipulis suis*. Hic ponitur ratio praedictae doctrinae. Et primo assignatur ratio; secundo satisfacit admirationi discipulorum, ibi *auditis autem his, discipuli mirabantur valde*. Dicit ergo *Iesus autem dixit discipulis suis* et cetera. Occasio dicendi verbum istud fuit, quia ille *abiit tristis*, quia dixerat, *vade, vende quae habes* et cetera. *Quia difficile dives intrabit in regnum*

*caelorum*: non dicit impossibile. Et dicit *dives*, non qui habet divitias: quia quidam habent, et non amant eas, quidam autem habent, et amant, et confidunt in eis. Hi qui habent, et non amant, possunt ingredi in regnum caelorum. Si enim hoc non esset, non diceret Paulus: *divitibus huius saeculi praecipe non sublime sapere, neque sperare in incerto divitiarum*. Sed qui habet et amat, difficile est et cetera. Supra XIII, 22: *sollicitudo saeculi huius, et fallacia divitiarum suffocant verbum*. Prov. c. XXVIII, 20: *qui festinat ditari non erit innocens*. Eccli. XXXI, 8: *beatus dives, qui inventus est sine macula, qui post aurum non abiit* et cetera. Sed hoc est difficile; ideo sequitur: *quis est hic, et laudabimus eum? Fecit enim mirabilia in vita sua*. Addit aliquid quod ad impossibilitatem videtur pertinere; unde dicit *et iterum dico vobis, facilius est camelum per foramen acus transire, quam divitem intrare in regnum caelorum*. Supra dominus dixerat quod divitem erat difficile intrare in regnum caelorum; hic quod impossibile, sicut impossibile est quod camelus per foramen acus transeat: unde accipite divitem, qui habet divitias, et non amat, difficile est; illum autem qui amat, et in eis confidit, impossibile est intrare in regnum caelorum. Quod enim camelus non possit intrare per foramen acus, hoc est ex natura; quod autem dives qui amat divitias non possit intrare in regnum caelorum, hoc est ex divina iustitia; sed prius possent omnia subverti, quam divina iustitia immutari. Alii, sicut Hieronymus: non designatur impossibilitas, sed difficultas. In quadam Glossa invenitur, cuius auctor ignoratur, quod Ierosolymis erat porta quae vocabatur foramen acus, per quam non poterant cameli onerati transire: ita non potest dives intrare in regnum caelorum, nisi exoneret se ex affectu divitiarum. Sed facilius est quod camelus exoneretur, quam dives hunc affectum deponat. Chrysostomus mystice exponit: per camelum significantur gentes, qui peccato idololatriae onerati sunt, per divites Iudaei; acus autem Christus, foramen acus est passio. Unde facilius fuit gentilem populum transire per passionem Christi, quam Iudaeos, quia non poterant venire nisi dimittendo caeremonias legis, et hoc ipsi non facerent. Unde quaesitum est a Daemone, quod est gravius peccatum, et dixit habere de alieno; cui responsum est, tu mentiris. Immo, dicit, quia alios peccatores saepe amitto, istos autem non amitto. Vel sic *facilius est* etc., ut per divitem intelligamus superbum; per camelum Christum; per foramen acus Christi passionem: ideo facilius fuit camelum transire per foramen acus, quam superbum humiliari. *Auditis autem his, discipuli mirabantur valde, dicentes: quis poterit ergo salvus esse?* Supra dominus assignavit rationem suae doctrinae, hic satisfacit admirationi discipulorum. Et primo ponitur admiratio; secundo satisfactio, ibi *aspiciens autem Iesus dixit illis*. Dicit ergo *auditis autem his, discipuli mirabantur valde, dicentes: quis poterit salvus esse?* Sed hic est quaestio litteralis.

Cum plures sint pauperes quam divites, et divites difficile sit salvare, quomodo dicunt *quis poterit salvus esse*? Respondetur quod intellexerunt quod intelligeret etiam de pauperibus qui sunt divites voluntate; quia plures sunt pauperes, qui voluntate sunt divites. Item ipsi iam erant effecti solliciti pro toto mundo: ideo ingruerat eis illa sollicitudo, quae habetur II ad Cor. XI, 28, ut solliciti erant rectores omnium creaturarum. *Aspiciens autem Iesus dixit eis: apud homines hoc impossibile est* et cetera. Hic satisfacit admirationi dicens: *apud homines hoc impossibile est, apud Deum autem omnia possibilia*. Sed quid est quod dicit? Videtur enim quod perit liberum arbitrium, si impossibile est apud homines. Verum est quod homo a se habet ut possit peccare; sed resurgere, et opera salutis facere, hoc non habet a se sine auxilio gratiae Dei: ipse enim Deus est qui ista potest. Ad Rom. IX, 16: *non est currentis, nec volentis, sed miserentis Dei*. Unde Iob c. XLII, 1: *scio quod omnia potes, et apud te non est impossibile*. Unde secundum potentiam humanam impossibile est hominem salvum fieri, quia potentia humana non immutat voluntatem; sed solius Dei est immutare eam, sicut habetur Phil. II, 13: *qui operatur in nobis velle et perficere*. Consequenter determinat de praemio perfectorum. Et primo ponitur interrogatio; secundo responsio, ibi *Iesus autem dixit illis*. Petrus audierat paupertatem laudari, et audierat: *vade, et vende omnia quae habes, et da pauperibus*. Audierat etiam quod difficile est divites intrare in regnum caelorum, ideo reputabat Petrus magnum fecisse, quia omnia dimiserat; unde dicit *tunc respondens Petrus dixit ei: ecce nos reliquimus omnia*. Et quia non solum illud audierat, *vade, et vende*, sed ulterius, *et sequere me* etc.; ideo addit Petrus *et secuti sumus te*. Relinquere omnia non facit perfectionem, sed relinquere omnia et sequi Christum, quia multi philosophi reliquerunt omnia. Sed reliquerat Petrus navem et rete. Sed Petrus magis de affectu suo laudatur quam de eo quod reliquit, quia ita prona voluntate dimisit, quod etiam totum dimisisset, si habuisset. Item sciebat quod Christus sciebat suam voluntatem, ideo dicit *ecce nos* et cetera. Per quod dedit exemplum, quod non reputentur pauca dimisisse qui dimiserunt quod habebant, etiamsi pauca haberent. Et dicit Hieronymus, quod dimittere non facit perfectionem, sed sequi dominum. Et multipliciter aliquis sequitur Deum. Mente per contemplationem; Osee VI, 3: *sciemus sequemurque, ut cognoscamus dominum*. Unde illi Deum sequuntur, qui Deum habent prae oculis, et Deum cognoscunt per modum contemplationis. Item sequitur dominum per observantiam mandatorum; Io. X, v. 17: *oves meae vocem meam audiunt, et sequuntur me*. Item per imitationem operis; Iob XXXIII, 11: *vestigia eius secutus est pes meus*. Item per contemptum sui et suorum; supra XVI, 24: *si quis vult venire post me, abneget semetipsum, et tollat crucem suam, et sequatur me*. Item per puritatem mentis et

corporis; Apoc. XIV, 4: *hi sunt qui cum mulieribus non sunt coinquinati; virgines enim sunt, et sequuntur agnum quocumque ierit*. Ad istam sequelam disponit voluntaria paupertas. *Iesus autem dixit illis, amen dico vobis* et cetera. Hic agit de praemio perfectionis. Et primo ponit praemium perfectionis apostolorum; secundo perfectionis aliorum; tertio excludit quamdam objectionem. Secunda ibi *et omnis qui reliquerit* etc.; tertia ibi *multi autem erunt primi novissimi* et cetera. Dicit ergo *amen dico vobis* et cetera. Quia enim voluit esse certum quod dixerat, ideo veritatem dixisse profitetur dicendo *amen*. Et ut ostenderet quod perfectio non est in hoc *vade, et vende omnia quae habes*, sed in hoc *sequere me*; ideo dicit *quod vos qui secuti estis me, in regeneratione (...) sedebitis super sedes duodecim* et cetera. Regeneratio duplex est. Una quae est spiritus, quae fit per gratiam in Baptismo, de qua I Petr. I, 3: *regeneravit nos in spem vivam*. Item est regeneratio corporis: sicut enim spiritus per gratiam regeneratur, sic et in resurrectione, resuscitabit corpora nostra. Ad Philip. III, 21: *reformabit corpus humilitatis nostrae configuratum corpori claritatis suae*. Quidam exponunt de prima regeneratione, et punctant sic *vos qui secuti estis me in regeneratione*, idest regenerati estis per gratiam, *sedebitis* et cetera. Chrysostomus eodem modo, sed non punctat sic; unde dicit quod promisit eis praemium in praesenti sic *vos qui secuti estis me (...) sedebitis*. Praesens Ecclesia est fides Christi. In Ecclesia ista sunt diversi status hominum. Et quamvis omnes virtutes necessariae sint ad salutem, tamen unus laudabilior est in actu unius virtutis quam alterius: alii in fide, alii in castitate, alii in caritate. Et sicut in diversis fidelibus, sic et in apostolis, quia Petrus ferventissimus zelator fidei fuit, sed Ioannes in castitate polluit; sic qui fervent in fide sunt sedes Petri, in castitate Ioannis, et sic de aliis. Sed omnes sunt sedes Christi, quia omnes virtutes fuerunt in eo; ideo promisit eis quod ipsi essent futuri pastores Ecclesiae. Aliter, secundum Augustinum, accipitur de regeneratione, scilicet pro resurrectione *amen dico vobis in regeneratione*, idest in resurrectione, cum revocabuntur secundum corpus et animam, *sedebitis*, scilicet in sede maiestatis, idest iudiciariam potestatem habebitis, *iudicantes duodecim tribus Israel*, quia sicut dedit Deus filio iudicium, sic et datur his qui secuti sunt eum. Sed quid est quod dicit *super tribus Israel*? Numquid alios non iudicabunt? Quare ergo plus dicit *super duodecim tribus Israel*? Intelligitur tota plebs fidelium totius mundi, quia intravit gentilitas in pinguedinem olivae, et facta est consors promissionis factae patribus. Illi autem qui sunt infideles, non iudicabuntur: nam dicit Gregorius quod quidam damnantur, et non iudicantur, ut infideles: quidam autem damnantur, et iudicantur, ut qui crediderunt et perversi fuerunt. Et, ut ponit Hieronymus, aliter condemnantur hostes, aliter qui in fide permansit; quia hostes

condemnantur absentes, alii vero praesentes. *Ideo iudicabitis duodecim tribus Israel.* Quia apostoli conversati sunt cum Iudaeis; ideo dicitur quod iudicabunt duodecim tribus. Et quomodo? Comparatione, quia eos monuerant. Possent dicere: quomodo crederemus quod tu esses Deus, qui eras mortaliter vivens inter nos? et cetera. Sed dicet dominus: vos eratis sapientes in lege, et non credidistis; isti erant piscatores, et crediderunt. Chrysostomus quaerit quid magnum datum sit apostolis. Nonne hoc datum etiam est Ninivitis et reginae Austri? Supra XII, 41. Dicit Chrysostomus quod ipse modus ostendit auctoritatem iudicandi esse datam apostolis, quia iudicantes auctoritate iudicant sedendo, advocati et accusatores condemnant stando; ideo ad designandum quod apostoli iudicabunt auctoritate, dicit *sedebitis*. De Ninivitis vero dicit *viri Ninivitae surgent in iudicio cum generatione ista, et condemnabunt eam*. Sed hic est quaestio, quia aliqui damnabuntur et non iudicabuntur: sic aliqui salvabuntur et non iudicabuntur, ut apostoli et apostolici viri; alii vero salvandi iudicabuntur, et merita eorum discutientur. Et qualiter iudicabunt? Dicunt aliqui per comparationem. Sed hoc non sufficit, quia sic etiam regina Austri iudicabit. Quidam dicunt quod per iudicium Christi. Sed hoc non sufficit, quia sic omnes sancti approbabunt. Ps. LVII, 11: *laetabitur iustus cum viderit vindictam*. Item dicunt quidam per quamdam venerabilem iustitiam, quia elevabuntur iusti in aera Christo obviam, et erunt assessores Christi. Sed hoc etiam non sufficit, quia dicit *sedebitis et vos iudicantes*. Dicunt quidam quod iudicabunt sicut liber iudicat: iudicat enim, quia ibi scriptae sunt leges, quae illum iudicant; sicut corda apostolorum et iustorum, qui custodierunt mandata Dei, erunt liber eos condemnans. Mortui iudicati sunt, libris apertis, Apoc. XX, v. 12. Sed plus est, quia aliud exercebunt. Unde in Ps. CXLIX, 6: *gladii ancipites in manibus eorum*. Quomodo ergo iudicabunt? Videte. Erit iudicium mentale, quia virtute divina fiet quod singulis ad memoriam omnia peccata sua reducantur. Unde deceptus fuit Lactantius qui ponit resurrectionem fieri ante iudicium per mille annos. Istud ergo erit mentale iudicium, quia per virtutem divinam reducentur ad memoriam ea, quae fecit unusquisque. Sed non est inconveniens quod aliquis recipiat ab aliquo lumen aliquod, quia Angeli a Deo recipiunt, et homines ab Angelis; ideo non est mirum quod homines illuminentur ab apostolis qui pleni erunt; ideo non solum iudicabunt, sed etiam quoddam lumen ab eis alii iusti recipient. Sed differenter Christus et apostoli, quia Christus auctoritate, illi vero sicut promulgatores: sicut lex per Angelos data est, sic et executio iudicii fiet per Angelos, quia ecce Angeli dicuntur (Iob XXXVI, 6: *pauperibus iudicium dabitur*) qui iustitiam secuti sunt, et omnia dimiserunt. Et quare iudicabunt? Una ratio, quia peccata de mundo sunt. Unde illi qui debent iudicare, debent esse de extra mundum, et tales sunt apostoli et apostolici



virii; unde Io. XV, 9: *elegi vos de mundo*. Item dicit philosophus quod virtuosus est iudex omnium hominum, sicut gustus omnium gustabilium. Sicut ergo qui vult aliquid gustare, dat ad gustandum ei qui habet gustum sanum: sic cum virtuosus habeat gustum sanum, ideo ipse regula est omnium actuum; ideo perfecti viri ut regula iudicabunt. Item alia ratio, quia sunt alieni a mundo, ideo magis ferventer sequuntur Christum. Isti ergo debent magis iudicare, quia de rebus contemplandis incalescunt; Ps. XXXVIII, 4: *concaluit cor meum intra me, et in meditatione mea exardescet ignis*. Ideo etiam quia magis assueti, sunt magis ferventes. Item quia erant pauperes et magis abiecti, sed meritum abiectiois est exaltatio; ideo exaltabuntur. Ideo dicit *sedebitis iudicantes* et cetera. Sed numquid Iudas iudicabit? Non, quia istae promissiones semper sunt sub conditione; ideo dominus dicit *vos qui secuti estis me* et cetera. Unde qui secutus fuerit, et perseveraverit, iudicabit et cetera. Sed si isti iudicant, quid faciet Paulus? Si iam sedes plenae sunt, ubi ergo Paulus? Augustinus dicit quod per duodecim significatur universitas, quae per septem volvitur. Numerus ergo duodenus fit ex multitudine septem, quia septenarius numerus consistit ex tribus et quatuor, et ter quatuor sunt duodecim, vel quater tria; ideo per istum numerum significatur universitas electorum. *Et omnis qui reliquerit domum vel fratres* et cetera. Posito praemio apostolorum, hic ponitur aliorum: et sunt hic quaestiones. Prima quare apostolis nihil temporale promisit, aliis vero aliquod temporale, quia *centuplum accipiet* et cetera. Et hoc patet, quia in Marco habetur quod centuplum in praesenti. Secundum Chrysostomum promissum fuit apostolis aliquod temporale, quia iudicium in Ecclesia Dei, ut prius dictum est. Vel aliter, quia allicitur unusquisque secundum illud ad quod afficitur. Unde qui dimisit mundum et ea quae sunt in mundo, non alliciunt eum ea quae sunt in mundo; sed alii, qui alligati sunt rebus saecularibus, alliciuntur per eas. Ideo apostolis, quia totum dimiserant, nihil temporale promisit; sed aliis, quia habent affectum ad temporalia; ideo apostolis iudicium promisit. Vel, secundum Origenem, quod dictum est, *in regeneratione*, hoc est praemium eorum, qui omnia reliquerunt propter Christum. Sed posset aliquis dicere: nolo omnia propter te dimittere, sed dimittam unam domum, vel unum agrum et cetera. Dico quod si aliquid relinquis, aliquid habebis; sed si omnia, iudex eris. Sed est alia quaestio. Dixit *domum*, et de hoc non est dubium; sed dicit *patrem aut matrem* et cetera. Qui iubet dimitti patrem aut matrem, iubet peccatum. Item ipse praecepit quod non dimittatur uxor, quod honorentur parentes. Dicendum quod in istis duo considerantur: naturalis affinitas, et haec non est contemnenda, sed bene faciendum est eis si indigent. Aliquando vero retrahunt a servitio Dei: unde tunc sunt sicut membrum scandalizans et tunc abscindendum est illud membrum; et ideo praecepit haec relinquere.

Item alia ratio, quia dominus praevidit tempus futurae persecutionis, quod insurgeret frater contra fratrem; ideo vult hominem separari ab eis. Alia quaestio est cum dicit *centuplum accipiet* etc., quomodo intelligatur. Quidam dixerunt quod sancti resurgent ante iudicium per mille annos, et tunc Christus habebit regnum completum: et tunc qui dimisit domum, habebit centuplum. Hieronymus improbat, quia non habebit centum patres et cetera. Item turpitudine significatur, quia non habebit centum uxores. Ideo dicit Augustinus quod intelligitur quoad spiritualia. Unde nos elegit dominus pauperes in hoc mundo et haeredes regni: unde intelligitur gratia Dei, quae ponderat omni eo quod dimittis, et in infinitum; ideo ponit finitum pro infinito. Unde *centuplum accipiet*, idest aliquid quod valet centuplum. Origenes dicit quod etiam ad litteram est intelligendum. Tu dimittis agrum, ex providentia Dei erit quod invenies multos ad servitium tuum; unde conveniet eis illud II Cor. VI, 10: *tamquam nihil habentes, et omnia possidentes*. Item fratres invenies, idest omnes viros spirituales. Item praeter hanc vitam aeternam; Io. X, 27: *oves meae vocem meam audiunt, et ego cognosco eas, et sequuntur me, et ego vitam aeternam do eis*. Consequenter introducit incidens *multi autem erunt primi novissimi, et novissimi primi*. Illi qui relinquunt aliquid propter Christum, vel omnia, si negligenter vivant, habebuntne istud praemium? Dico quod non, quia imperfecte assumpserunt, et non erunt primi, sed novissimi. Vel aliter, quia possent dicere *vos qui reliquistis omnia* etc. iudicabimus sic. Qui per superbiam elati erant primi, sunt novissimi. Origenes dicit quod potest intelligi de his qui veniunt ad Christum, et tepide vivunt; post veniunt alii ferventes, et fervore suo transcendunt alios. Vel primos vocat qui ex Christianis nati sunt, qui novissimi facti sunt respectu aliorum qui fuerunt ex gentibus vel Iudaeis. Vel potest referri ad homines, vel Angelos; quia qui primi sunt in ordine Angelorum, facti sunt novissimi per culpam; et novissimi, idest homines, fient primi et superiores.

## Caput 20

### Lectio 1

#### Reportatio Leodegarii Bissuntini

## 20—1

### Mt 20:1-16

1 ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν ἄμα πρωὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ: 2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα

1. The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard. 2. And having agreed with the labourers for a penny a day, he sent them into his vineyard. 3. And going out about

αὐτοῦ. 3 καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἄργοις: 4 καὶ ἐκείνοις εἶπεν, ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾦ δίκαιον δώσω ὑμῖν. 5 οἱ δὲ ἀπῆλθον. πάλιν [δὲ] ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. 6 περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς, τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἄργοι; 7 λέγουσιν αὐτῷ, ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. 8 ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. 9 καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. 10 καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήμψονται: καὶ ἔλαβον [τὸ] ἀνὰ δηνάριον καὶ αὐτοί. 11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου 12 λέγοντες, οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοῖς ἐποίησας τοῖς βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. 13 ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν εἶπεν, ἐταῖρε, οὐκ ἀδικῶ σε: οὐχὶ δηναρίου συνεφώνησάς μοι; 14 ἄρον τὸ σὸν καὶ ὕπαγε: θέλω δὲ τοῦτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί. 15 [ἦ] οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἦ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι; 16 οὕτως ἔσσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

the third hour, he saw others standing in the marketplace idle. 4. And he said to them: Go you also into my vineyard, and I will give you what shall be just. 5. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. 6. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? 7. They say to him: Because no man hath hired us. He saith to them: Go ye also into my vineyard. 8. And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. 9. When therefore they were come that came about the eleventh hour, they received every man a penny. 10. But when the first also came, they thought that they should receive more: And they also received every man a penny. 11. And receiving it they murmured against the master of the house, 12. Saying: These last have worked but one hour and thou hast made them equal to us, that have borne the burden of the day and the heats. 13. But he answering said to one of them: friend, I do thee no wrong: didst thou not agree with me for a penny? 14. Take what is thine, and go thy way: I will also give to this last even as to thee. 15. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? 16. So shall the last be first and the first last. For many are called but few chosen.

Supra dominus egit de perventione ad regnum per viam communis salutis, et per viam perfectionis; et quia quidam credunt indebite pervenire, ideo repelluntur. Et primo illi qui intendunt venire propter temporis antiquitatem; secundo qui propter carnis originem. Secunda ibi *et ascendens Iesus Ierosolymam* et cetera. Primum ergo proponitur sub parabola patrisfamilias et conductorum. Primo ponit parabolam; secundo concludit id ad quod prodest parabola, ibi *sic erunt novissimi primi, et primi novissimi*. Parabola

duas habet partes. Primo agit de conductione; secundo de remuneratione. Secunda ibi *cum sero autem factum esset* et cetera. Circa primum ponuntur quatuor conductiones, quae sunt invitationes operariorum ad operandum. Secunda ibi *et egressus circa horam tertiam* et cetera. Tertia ibi *iterum autem exiit circa horam sextam* et cetera. Quarta ibi *circa undecimam vero exiit*. Circa primum tria tangit. Primo tangitur conducens; secundo ponuntur conducti; tertio modus conducendi. Secunda ibi *qui exiit primo mane conducere operarios*. Tertia ibi *conventionem autem facta* et cetera. Iste paterfamilias Deus est, cuius familia est totus orbis, sed specialiter creatura rationalis: et dicitur paterfamilias ex similitudine gubernationis; Sap. XIV, 3: *tu autem, pater, gubernas omnia sapientia*. Qui *exiit primo mane conducere operarios in vineam suam*. Hic agit de conductis. Primo quaeritur quae sit vinea, qui operarii, quare conducti. Quid sit vinea ista. Secundum Chrysostomum iustitia est, et quot virtutes producit, tot palmites emittit; Cant. VIII, 12: *vineam meam coram me est*. Gregorius: per vineam significatur sancta Ecclesia. Is. V, 7: *vineam domini exercituum domus Israel est*. Et diversi palmites. Operarii vero sunt qui ab Adam descenderunt, unde omnes homines; Gen. II, v. 15: *posuit dominus Adam in Paradiso ut operaretur et custodiret illum*. Debet enim unusquisque operari iustitiam, et excolere eam, et habere curam de proximo; Eccli. cap. XVII, 12: *Deus mandavit unicuique de proximo suo*. Similiter praelati sunt operarii; Is. LXI, 3: *et vocabuntur in ea fortes iustitiae, plantatio domini ad glorificandum*. Dicuntur autem conducti, qui pro merito operari debent, et quasi mercenarii; Iob VII, 1: *militia est vita hominis super terram, et sicut mercenarii dies eius*. Sicut enim mercenarius non statim accipit mercedem, sed expectat, sic nos in vita ista. Sed ad hoc quod sit bonus mercenarius, oportet quod laboret ad commodum domini sui: sic si laboremus in vinea Ecclesiae, totum referre ad Deum debemus. Unde I Cor. X, 31: *omnia ad gloriam domini facite*. Item primo excolit, et post comedit: et sic oportet quod primo excolamus et praeparemus aliorum salutem, post temporalia quaeramus; Sup. cap. VI, 33: *primum quaerite regnum Dei, et omnia haec adicientur vobis*; Lc. XVII, 8: *praecinge te, et ministra mihi, donec manducem et bibam, et post haec tu manducabis et bibes*. Item tertio requiritur quod tota die occupetur in labore: sic cultor vineae domini modicum tempus expendat in his quae ad ipsum pertinent, sed necessarium est quod expendamus totum tempus in servitio Dei; I ad Cor. XV, 58: *abundantes in opere domini semper*. Item verecundatur apparere coram domino nisi bene fecerit, sic etiam non debet hic apparere coram domino nisi cum opere bono; Exod. XXIII et XXXIV, 20: *non apparebis coram me vacuus*. Sed videamus quid sit *mane*. Totum tempus huius saeculi est unus dies; Ps. LXXXIX, 4: *mille anni tamquam dies*

*hesterna quae praeteriit.* Diversae horae sunt diversae aetates. Prima ab Adam usque ad Noe, et in illo tempore monuit dominus et per nuntios et per apparitiones, ire in vineam iustitiae. Vel potest dici quod tota vita hominis est unus dies. Mane huius diei est pueritia. Pueritia enim virens est sicut herba; unde aliqui vocantur a pueritia, sicut vocati sunt a pueritia Ieremias, Daniel et Ioannes Baptista. Ideo dicit *qui exiit primo mane* et cetera. Consequenter determinatur de modo conductionis, unde dicit *conventionem autem factam cum operariis ex denario diurno.* Per denarium istum significatur vita aeterna, quia denarius ille valebat decem denarios usuales. Item habebat impressam similitudinem regis. Unde quod significatur per istum denarium, consistit in observatione Decalogi; supra cap. XIX, 17: *si vis ad vitam ingredi, serva mandata.* Item habet similitudinem Dei; I Io. cap. III, 2: *cum apparuerit, similes ei erimus.* Consequenter agit de secunda conductione *et egressus circa horam tertiam* et cetera. Si accipiamus diem unum totum saeculum, sicut prima hora significat tempus ab Adam usque ad Noe, sic secunda a Noe usque ad Abraham. Antequam promissiones factae sint de Christo, tunc per Angelos monuit multos, et habuit multos etiam qui monebant alios. Sed si vitam unius hominis, hora tertia est adolescentia, qui sicut hora tertia diei sol incipit calescere, sic in adolescentia incipit irradiare sol intelligentiae. Item incipit tunc calere; Iac. I, 11: *exortus est cum ardore.* Et istos invenit *in foro* et *otiosos*. Istud forum, est vita praesens. Forum autem dicitur locus in quo litigatur; forum dicitur, in quo venditur et emitur, et significat vitam praesentem, quae litigiis plena est, emptione et venditione; I Io. cap. V, 19: *mundus totus in maligno positus est.* Et isti otiosi erant, quia iam partem vitae suae amiserant: dicuntur enim otiosi non solum qui male faciunt, sed etiam qui bonum non agunt. Et sicut otiosi non consequuntur finem, sic nec isti. Finis hominis est vita aeterna; qui ergo operatur eo modo quo debet, habebit eam, si otiosus non fuerit; Eccli. cap. XXXIII, 29: *multa mala docuit otiositas. Et dicit eis: ite et vos in vineam meam.* Quia Deus secundum iustitiam retribuit; I Reg. XXVI, 23: *Deus retribuet secundum iustitiam.* Cum istis non convenit de denario. Quare cum primis, et non cum istis? Ratio est secundum quod refertur ad aetatem saeculi. Quia Adam peccaturus erat, ideo posset excusari si non scivisset suam remunerationem; sed scivit, quia gustavit. Item ei, qui meliores habet sensus suos, magis innotescit veritas. Cum ergo sensus meliores Adam habuerit, verius ei innotuit. Sed cum aliis non convenit, quia semper plus quam promittat solvit. Is. LXIV, 4 et I Cor. II, 9: *oculus non vidit absque te, quae praeparasti diligentibus te.* Item primi conducti fuerunt ad totam diem. Ergo totam mercedem debent habere; ideo promittitur eis denarius diurnus, qui erit plena merces. Sed aliter non dat totam Deo; ideo non convenit cum eo,

quia poterat esse quod ferventius operabitur, et sic magis retribuetur; vel ita negligenter, quod non merebitur. Ideo dicit *et quod iustum fuerit dabo vobis*, quia si recuperent tempus amissum, habebunt mercedem plenam; I ad Cor. III, 13: *uniuscuiusque opus manifestum erit, dies domini declarabit*. Item primos invitavit ad eundum, sed isti spontanee iverunt; quia in pueris non est discretio, ideo si faciant aliquod bonum, plus videtur esse a spiritu sancto, quam a discretione; sed in adolescentia homo movetur proprio consilio. Item de primis dicitur quod misit eos; de istis quod spontanee iverunt. *Iterum autem exiit circa horam sextam et nonam*. Secundum quod dies dicitur saeculum, sic hora sexta fuit ab Abraham usque ad David, et nona a David usque ad Christum. Sed quare coniungit duas horas? Quia tunc fuit populus distinctus, scilicet Iudaicus et gentilis. Unde potest dici quod hora sexta est iuventus, quia sicut in medio die est sol in sui perfectione, sic homo in iuventute. Nona autem hora est senectus: et coniungit istas duas, quia idem est modus vivendi in utraque. *Circa vero undecimam horam exiit*. Ponitur quarta conductio: et tria facit. Primo reprehendit; secundo excusat; tertio invitatur. Secunda ibi *dicunt ei: quia nemo nos conduxit*. Tertia ibi *ite et vos in vineam meam*. Dicit ergo *circa undecimam vero horam exiit*. Nona hora est tempus Christi. Unde I Io. II, 18 dicitur: *filioli, novissima hora est*. Et ad Hebr. I, 1: *olim loquens Deus patribus in prophetis, novissime diebus istis locutus est nobis in filio*. Is. LII, v. 6: *ecce ego qui loquebar, adsum*. Vel potest dici senium, sive decrepita aetas, quia quidam in peccato perdurant usque ad aetatem decrepitam. Ps. LXXXIX, 6: *vespere decidat, induret et arescat. Et invenit alios stantes*. Alios invenit in foro, istos non. Ratio est, secundum philosophum, quia differentia est inter adolescentes et senes, quia adolescentes toti sunt in spe, senes non in spe, sed in memoriis. Unde illi in foro inveniuntur primi quasi volentes acquirere; isti autem inveniuntur stantes, quasi non volentes acquirere, sed acquisitum observare. Item vidit primos, et non increpavit; istos autem vidit, et increpavit, quia primo adhuc infirmi sunt, et dominantur passiones in eis, ideo excusandi sunt, quod non expendunt tempus in servitio Dei: sed senes abundant sensibus, ideo ipsos increpat, *quid hic statis tota die otiosi?* Prov. XII, 11: *qui sectatur otium, stultissimus est*; et XXVIII, 19: *qui sectatur otium, implebitur egestate*. Sequitur eorum excusatio *dicunt ei: quia nemo nos conduxit*. Si referamus ad statum saeculi, sic isti significant gentilem populum, qui non serviunt Deo, sed idolis. Sed excusantur, quia prophetas non habuerunt sicut Iudaei; unde Ps. CXLVII, 20: *non fecit taliter omni nationi, et iudicia sua non manifestavit eis*. Vel secundum quod refertur ad aetatem hominis, significatur quod quibusdam non datur occasio revertendi ad Deum usque ad senium. Et ratio est, quia omnia tempus habent. Vel potest contingere ex

dispensatione divina, quia *diligentibus Deum omnia cooperantur in bonum*, Rom. VIII, 28. Unde novit dominus quod si ante vocasset eos, non stetissent. Tunc ergo conducuntur, quando consentiunt, et efficaciter magis resurgunt; unde dicit *ite et vos in vineam meam*. Unde licet sint decrepiti, *vult tamen omnes salvos fieri*, I ad Tim. II, 4. Item primis praemium promisit, istis non, quia illis debebatur, quia mane servierunt ei; istis autem debetur ex sola misericordia. Sap. IV, 13: *consummatus in brevi complevit tempora multa. Cum sero factum esset et cetera*. Hic agit de remuneratione. Et ponitur primo remuneratio; secundo murmuratio; tertio responsio. Circa primum duo facit. Primo ponitur tempus; secundo persona committens; tertio persona cui committitur. Tempus ponitur *cum sero factum esset et cetera*. Et potest intelligi vel de fine aetatis, vel de fine saeculi. Ps. XXIX, 6: *ad vesperum demorabitur fletus*, quia deficit lux mundi. Et dicitur sero, quia in mundo isto fiet iudicium. *Dixit dominus vineae procuratori suo*. Dominus est tota Trinitas. *Dixit procuratori*, idest Christo. Et datur ei potestas resuscitandi, potestas iudicandi, et tangitur ordo iudicii. Tangitur potestas *voca operarios*, idest mortuos resuscita; Io. V, 28: *omnes qui in monumentis sunt, audient vocem filii Dei*. Potestas iudicandi *redde illis mercedem*, idest sis iudex; unde dat potestatem iudicandi; Io. V, 27: *dedit ei iudicium facere, quia filius hominis est*. Consequenter tangitur ordo *incipiens a novissimis usque ad primos*. Et hoc potest retorqueri ad aetatem saeculi. *Incipiens a novissimis*, scilicet ab his qui sacramentis imbuti sunt. Unde maior gratia eis data est, quam primis; Ephes. III, 5: *aliis generationibus non est agnitus, sicut nunc revelatum est sanctis apostolis eius*. Unde abundantius collata fuit eis, licet aliqua persona in veteri testamento habuerit quoad aliquid maiorem gratiam; Io. VII, 39: *nondum erat spiritus datus, quia Iesus nondum erat glorificatus*, non quia non datus fuerit spiritus sanctus, sed quia tunc abundantius. Vel potest retorqueri ad aetatem hominis, quia qui in decrepita sunt aetate, citius moriuntur, et citius remunerantur. Vel potest esse quod ex fervore recuperent rem prius amissam, ut legitur de latrone. Quantum ad utrumque dicit Chrysostomus, quod illud homo facit liberalius quod facit ex misericordia, quam quod alio modo; ideo designatur quaedam gratificatio et gaudium; Lc. XV, 10: *gaudium est in caelo super uno peccatore poenitentiam agente*. Deinde sequitur executio *cum venissent qui circa undecimam horam venerunt*, vel Christiani, vel homines in decrepita aetate receperunt singulos denarios. Apostolus I Cor. cap. III, 8: *quilibet propriam mercedem accipiet secundum suum laborem. Venientes autem et primi* (non retorqueatis ad tempus saeculi, quia Iudaei) *arbitrati sunt quod plus essent accepturi*, eo quod plus habebant in alio saeculo. *Acceperunt autem et illi singulos denarios*, quia singulas stolas habuerunt. Sed quid est? Nonne omnes aequaliter

habebunt gloriam? Dico quod quantum ad aliquid erit par retributio, quantum ad aliquid non: quia beatitudo potest considerari quantum ad obiectum, et sic est una omnium beatitudo; vel quantum ad participationem obiecti, et sic non omnes aequae participabunt, quia non ita clare videbunt; Io. XIV, 2: *in domo patris mei mansiones multae sunt*. Et est simile sicut si multi vadant ad aquam, et unus ferat maius vas quam alter: fluvius totum se exponit, non tamen omnes deferunt aequaliter; sic qui animam habet caritate magis dilatata, magis accipiet et cetera. Eccli. XI, 24: *benedictio Dei in mercedem iusti festinat, et in honore veloci processus illius fructificat. Et accipientes murmurabant adversus patremfamilias dicentes: hi novissimi una hora fecerunt* et cetera. Supra posita est remuneratio, hic ponitur quorundam murmuratio. Sed hic est quaestio duplex, quia dicit quod accipientes singulos denarios murmurabant. Per denarium intelligitur vita aeterna. Est ne credendum quod accepta remuneratione aliquis murmuret? Non enim videtur, quia tunc esset ibi peccatum, ut habetur I ad Cor. X, 10: *neque murmuraveritis*. Chrysostomus dicit quod non est vis facienda in eo quod dicitur, sed propter quod dicitur. Unde intelligendum est quod tanta erit remuneratio, quod si possibile esset, murmurarent. Vel potest intelligi in mundo isto. Gregorius dicit quod ista numeratio nihil aliud est quam remunerationem differri, quia sancti qui ultimo venerunt statim receperunt praemium, sed primi diu expectaverunt; unde II ad Cor. VI, 13: *eandem habentes remunerationem tamquam filiis dico, dilatamini et vos* et cetera. Unde illi murmurant, quia statim non acceperunt; isti autem non, quia statim. Hilarius et Hieronymus dicunt sic: aliquando Scriptura loquitur de toto numero populi, aliquando ex persona bonorum, aliquando malorum, ut dicitur Ier. XXVI, 8 quod omnis populus insurrexit in eum, et omnis populus liberavit. Hic accipitur omnis populus pro parte populi. Sic in primo tempore aliqui fuerunt boni, et non omnes; ideo attribuitur aliquid ratione bonorum, aliquid ratione malorum, non quod tunc, sed ante murmurabant, quia populus Iudaeorum murmuravit contra gentilem, quod aequaretur ei. Est et alia quaestio. Quid est quod dicit *qui portavimus pondus diei et aestus*? Quia non portaverunt, nisi quantum vixerunt, et moderni similiter. Quid ergo est quod dicitur? Tripliciter respondetur. Prima responsio est, quod spes quae differtur, affligit animam. Aliqui in principio mundi fuerunt qui portaverunt pondus, quia sciverunt suam retributionem differri; ideo dicuntur portasse pondus diei. Vel potest referri ad Iudaeos, qui portaverunt pondera legis, de quo pondere dicit Petrus Act. XV, 10: *hoc est onus quod nec nos, nec patres nostri portare potuimus*. Gentiles autem tale pondus non portaverunt, quia legi subiecti non fuerunt. Vel, secundum Gregorium, quia primi homines longiori tempore vixerunt, unde vivebant nongentis annis, ideo gravius pondus tulerunt. *At ille respondens uni*



*illorum dixit.* Hic ponitur reprehensio. Et primo ostendit suam iustitiam, et suam misericordiam: secundo remunerationis aequitatem. Circa primum tria. Primo negat iniustitiam; secundo inducit pactum; tertio inducit retributionem factam. Dicit ergo *at ille respondens uni illorum*; et adde, et omnibus, quia omnes unam causam habebant, *dixit, amice.* Amicum vocat, quia ipsum ad se traxerat. Deut. IV, 37: *elegit semen eorum post eos. Non facio tibi iniuriam*, quia quod meum est, do isti, non quod tuum est, ideo non facio tibi iniuriam. Iob VIII, 3: *numquid omnipotens subvertit iudicium?* Deinde commemorat pactum *nonne ex denario convenisti mecum?* Idest pro salute consequenda. Gen. XV, 1: *ego dominus merces tua magna nimis. Tolle quod tuum est*, idest quod ex promissione mea habes, *et vade*, in gloriam, II ad Tim. I, 12: *scio cui credidi, et certus sum, quia potens est depositum meum servare in illum diem.* Quidam exponunt sic: *tolle quod tuum est*, idest damnationem pro murmure, *et vade*, in ignem aeternum. Sed hoc non potest esse, quia dicit quod acceperunt singulos denarios. Consequenter ponit misericordiam impensam dicens *volo autem et huic novissimo dare sicut et tibi.* Et circa hoc duo facit. Primo ponit misericordiam; secundo facultatem miserendi. *Volo autem huic novissimo*, idest gentili dare sicut et tibi. Ad Rom. III, 9: *quid ergo? Praecedimus? Nequaquam.* Sed possent isti dicere, tu non potes. Immo dicit *aut non licet mihi quod volo facere?* Quia licet unicuique facere voluntatem suam de suo. Si enim esset debitor alterius, non liceret ei facere, similiter si esset sub altero; sed ipse est dominus, ideo potest plus dare. Balivus enim non potest dare aliquid, nisi secundum merita; rex autem potest sine meritis; sic Deus, qui est omnium dominus, potest, Ps. CXIII, 11: *omnia quaecumque voluit fecit*, ad Rom. IX, 19: *voluntati eius quis resistit?* Hic notandum quod in eo quod ex misericordia datur, non est acceptio personarum, quia de eo quod pure meum est, possum dare cui volo absque acceptione personae. Unde dicit *an oculus tuus nequam est, quia ego bonus sum?* Constat quod murmur praecedens non fuit ex defectu domini, sed ex misericordia alii impensa, ideo ex misericordia et bonitate; sed nequam est proprie qui de bonitate dolet. Ideo dicit *an oculus tuus nequam est, quia ego bonus sum?* Eo quod circa te iustitiam ostendi, circa alterum misericordiam? Constat autem istud esse ex bonitate. Et supra VI, 22: *si oculus tuus fuerit simplex, totum corpus tuum lucidum erit.* De bonitate domini in Ps. LXXII, v. 1: *quam bonus Israel Deus his qui recto sunt corde. Sic erant novissimi primi, et primi novissimi.* Hic concludit id pro quo tota parabola inducta est. Et primo ponit conclusionem; secundo removet falsam opinionem. Dicit *sic erunt novissimi primi.* Dupliciter potest legi secundum Chrysostomum; idest novissimi primis aequabuntur, ita quod non erit differentia; et hoc respondet huic quod dictum est quod

singuli receperunt singulos denarios, nec erit differentia secundum tempus. Vel aliter, idest illi qui sunt novissimi, erunt primi; Deut. XXVIII, 44: *advena erit super te, et erit in caput, tu in caudam*. Vel aliqui qui erant primi, propter negligentiam fient novissimi: et hoc praecedenti respondet, quia inceperunt a novissimis. Sed posset aliquis dicere: nonne omnes primi salvabuntur? Dicit: *multi sunt vocati, pauci vero electi*, quia qui fide credunt, omnes vocati sunt; sed illi electi, qui bona opera faciunt, et isti sunt pauci, ut supra VII, 14: *arcta est via, quae ducit ad vitam, et pauci sunt qui inveniunt eam*.

---

**Caput 20**  
**Lectio 2**  
**Reportatio Leodegarii Bissuntini**

**20—2**  
**Mt 20:17-34**

17 καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς, 18 ἰδοὺ ἀναβαίνομεν εἰς ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινούσιν αὐτὸν θανάτῳ, 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. 20 τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνούσα καὶ αἰτοῦσα τι ἀπ' αὐτοῦ. 21 ὁ δὲ εἶπεν αὐτῇ, τί θέλεις; λέγει αὐτῷ, εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ ἐκωνύμων σου ἐν τῇ βασιλείᾳ σου. 22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, οὐκ οἶδατε τί αἰτεῖσθε: δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ, δυνάμεθα. 23 λέγει αὐτοῖς, τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐκωνύμων οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου. 24 καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. 25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. 26 οὐχ οὕτως ἔσται ἐν ὑμῖν: ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας

17. And Jesus going up to Jerusalem, took the twelve disciples apart and said to them: 18. Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes: and they shall condemn him to death. 19. And shall deliver him to the Gentiles to be mocked and scourged and crucified: and the third day he shall rise again. 20. Then came to him the mother of the sons of Zebedee with her sons, adoring and asking something of him. 21. Who said to her: What wilt thou? She saith to him: say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. 22. And Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They say to him: We can. 23. He saith to them: My chalice indeed you shall drink; but to sit on my right or left hand is not mine to give to you, but to them for whom it is prepared by my Father. 24. And the ten, hearing it, were moved with indignation against the two brethren. 25. But Jesus called them to him and said: You know that the princes of the Gentiles lord it over

γενέσθαι ἔσται ὑμῶν διάκονος, 27 καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος; 28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. 29 καὶ ἐκπορευομένων αὐτῶν ἀπὸ ἱεριχῶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς. 30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, ἐλέησον ἡμᾶς, [κύριε], υἱὸς δαυίδ. 31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν: οἱ δὲ μείζον ἔκραξαν λέγοντες, ἐλέησον ἡμᾶς, κύριε, υἱὸς δαυίδ. 32 καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν, τί θέλετε ποιήσω ὑμῖν; 33 λέγουσιν αὐτῷ, κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. 34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

them; and that they that are the greater, exercise power upon them. 26. It shall not be so among you: but whosoever is the greater among you, let him be your minister. 27. And he that will be first among you shall be your servant. 28. Even as the Son of man is not come to be ministered unto, but to minister and to give his life a redemption for many. 29. And when they went out from Jericho, a great multitude followed him. 30. And behold two blind men sitting by the way side heard that Jesus passed by. And they cried out, saying: O Lord, thou son of David, have mercy on us. 31. And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, thou son of David, have mercy on us. 32. And Jesus stood and called them and said: What will ye that I do to you? 33. They say to him: Lord, that our eyes be opened. 34. And Jesus having compassion on them, touched their eyes. And immediately they saw and followed him.

In parte praecedenti repulit dominus intendentes venire ad gloriam propter temporis antiquitatem, hic repellit eum, qui intendit venire propter carnis originem. Primo ergo ponitur occasio petitionis; secundo petitio; tertio responsio. Occasio fuit denuntiatio passionis Christi. Et primo denuntiat locum; secundo passionem; tertio resurrectionem. Dicit *et ascendens Ierosolymam* et cetera. Supra XIX, 1 dictum est, quod relicta Galilaea venit in Iudaeam, et non statim ascendit Ierosolymam, sed postmodum imminente passione; unde dicit *et ascendens*, idest cum erat in promptu ascendendi. Ierosolyma erat locus altus. *Accepit duodecim discipulos secreto* et cetera. Et quare dicit *secreto*? Propter duo. Primo quia magna eis ostendere volebat, ideo omnibus non erant communicanda; Sup. XIII, 11: *vobis datum est nosse mysterium regni caelorum*. Item propter vitandum scandalum, quia viri qui nondum perfecti erant, aversi fuissent ab eo, si audissent mortem eius; mulieres provocatae fuissent ad lacrimas. Item sciendum quod Iudas nondum malum conceperat; ideo dominus eum a societate non repulit. *Et ait illis: ecce ascendimus Ierosolymam* et cetera.

Hic notatur firmitas sui propositi, unde ecce, idest sum in eodem proposito, et in eadem voluntate, quia non mutor; Eccli. XXVII, v. 12: *stultus ut luna mutatur, sapiens autem in sapientia manet sicut sol*. Item propria voluntate; Is. LIII, 7: *oblatus est, quia ipse voluit*. Tangit locum, quia *Ierosolymam*; Lc. XIII, v. 33: *non capit prophetam perire extra Ierusalem*. Et quare? Quia erat locus legalis et sacerdotalis: et utrumque conveniebat Christo; quia sicut sacerdos verus debebat immolare pro populo, sic et Christus hostiam obtulit pro mundo. Item per passionem regnum acquisivit. Item Ierosolyma interpretatur visio pacis; ad Col. I, 20: *pacificans per sanguinem crucis eius sive quae in terris, sive quae in caelis sunt*. Consequenter praenuntiatur passio. Et frequenter commemoravit suam passionem, ut eam reduceret ad memoriam. Et tangit tria ad passionem pertinentia, quia passus est a discipulo traditionem *et filius hominis tradetur*, scilicet a discipulo. De ista traditione habetur infra XXVII, 10 et in Ps. XL, 10: *qui edebat panes meos, magnificavit super me supplantationem*. Item a principibus sacerdotum et Scribis condemnationem; unde *et condemnabunt eum morte*; Iob XXXIV, 17: *quomodo tu eum, qui iustus est, in tantum condemnas?* Sap. II, 20: *morte turpissima condemnemus eum. Et tradent eum gentibus*, quia Iudaei in manus gentium eum tradiderunt; unde dixit Pilatus: *gens tua et pontifices tui tradiderunt te mihi*. Et tria tangit quae fecerunt ei, contra tria quae maxime appetunt homines, scilicet honorem, quietem et vitam. Contra honorem, illusus est; unde dicit *ad illudendum*; Ier. XX, v. 7: *factus sum in derisum tota die*; et in Ps. XXXVII, 12: *amici mei et proximi mei adversum me appropinquaverunt et steterunt*. Contra quietem, flagellatus est; unde *ad flagellandum*; Is. I, 6: *faciem meam dedi percutientibus, et genas meas vellentibus*. Item contra tertium, occisus; unde *et crucifigendum*; ad Phil. II, 8: *Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis*. Deinde agit de resurrectione *et tertia die resurget*. Hoc autem fecit Deus pater; unde Act. II, 24: *quem Deus suscitavit, solutis doloribus Inferni, iuxta quod impossibile erat teneri illum ab eo. Et tertia die*. Secundum Augustinum significatum est quod suum simplum destruxit nostrum duplum; Os. cap. VI, 3: *vivificabit nos post duos dies, et die tertia suscitabit nos. Tunc accessit ad eum mater filiorum Zebedaei*. Hic ponitur petitio occasionata. Et primo ponitur petitio in generali; secundo explicatur, ibi *at illi* et cetera. Dicit ergo *tunc accessit ad eum mater filiorum Zebedaei*. Filii isti fuerunt Iohannes et Iacobus, mater eorum fuit Salome: unde Salome nomen est mulieris. In Marco habetur quod filii petierunt, hic habetur quod mater; sed verum est quod mater petiit inducta a filiis. *Adorans*, quia cum humilitate petiit: sciebat enim quod semper Deo placet humilis deprecatio; Ps. ci, 18: *respexit in orationem humilium*. Et Iudith IX, 1: *et prosternens se domino, clamabat ad dominum*.

*Et petens aliquid, dari ab eo: idest rogo te ut des id quod volo: et haec petitio non est admittenda, et qui hoc concedit, fatue concedit. Legitur de Herode, quod istud concessit filiae Herodiadis, et non revocavit. Salomon autem matri concessit; sed quia sapiens fuit, incautum promissum revocavit. Ideo Christus sapientior his noluit concedere nisi exprimeretur; supra XII, 42: *et ecce plusquam Salomon hic*. Ideo sequitur explicatio petitionis *et ait illi: dic ut sedeant hi duo filii mei, unus ad dexteram tuam, et unus ad sinistram, in regno tuo*. Sed est quaestio, unde haec mulier hoc conceperat. Audierat de passione et resurrectione, unde aliquid carnale conceperat, quod statim cum gloria deberet esse in Ierusalem; ideo petere voluit filiis suis eminentiam. Item audierat quod duodecim erant iudicaturi; ideo praeponere suos volebat, unde ad litteram intelligebat. Et sciendum quod Iacobus et Ioannes magis honorabantur a Christo post Petrum; ideo Petrum voluerunt excludere. Aliter dicit Chrysostomus, quod ista petiit aliquid spirituale, et in hoc fuit laudanda, quia matres plus petunt temporale quam spirituale; unde mater si videat filium peccantem, non tantum dolet, quantum si videt infirmantem. Unde per dexteram spiritualia significantur, terrena per sinistram. Vel possumus intelligere per dexteram et sinistram activam vitam et contemplativam; ideo petit istos perfici in utraque vita; Cant. c. II, 6: *laeva eius sub capite meo, et dextera illius amplexabitur me*. Respondens autem Iesus dixit. Hic ponitur responsio; deinde murmur aliorum, ibi *et audientes decem indignati sunt de duobus fratribus*. Et circa primum tria facit. Primo increpat eorum stultitiam; secundo examinat eorum promptitudinem, ibi *potestis bibere calicem quem ego bibiturus sum?* Tertio repellit petitionem, ibi *sedere autem ad dexteram meam, vel sinistram, non est meum dare vobis*. Sed quid est? Ipsi non petebant, sed mater. Novit dominus quod illa petebat inducta ab illis, ideo eis respondet, sicut supra XVI, 23 dixerat dominus Petro: *nescis quid dicis. Nescitis quid petatis*; quasi dicat: temporalia non debetis petere, sed excellentiam spiritualem. Vel si intelligerent spirituale, petebant quod super omnem creaturam haberent eminentiam, quia sedere a dextris nulli creaturae convenit, ut habetur ad Hebr. I, 13: *ad quem Angelorum dixit aliquando: sede a dextris meis?* Unde sedere a dextris excedit omnem creaturam. Vel aliter, secundum Hilarium: *nescitis quid petatis*; quia iam concessi vobis quod petitis, quia dictum est supra XIX, 28: *sedebitis super sedes duodecim* et cetera. Vel aliter: *nescitis*, quia vocavi vos ad dexteram, et vos petitis quod unus sit ad sinistram? Vel Diabolus sicut per mulierem ad sinistram traxerat hominem, volebat istos per mulierem reducere ad sinistram; sed hoc non potuit, ex quo salus per mulierem facta est. Vel *nescitis* quia de praemio contenditis sine merito praecedente. Ideo considerare debetis, quod ad praemium non venit nisi per meritum; ideo*

volo vos primo examinare si potestis pati et cetera. Unde dicit *potestis bibere calicem, quem ego bibiturus sum?* Hic examinat eos, et provocat eos ad passionem leviter, quia passionem nominat calicem. De isto dicitur in Ps. CXV, 13: *calicem salutaris accipiam*; et sequitur: *pretiosa in conspectu domini mors sanctorum eius*. Et dicitur calix, quia inebriat. Item dicit *quem ego bibiturus sum*; I Petr. II, 21: *Christus passus est pro nobis, vobis relinquens exemplum ut sequamini vestigia eius. Dicunt ei: possumus*. Et quare sic respondent? Propter tria. Primo ex amore ad Christum, quia ita adhaerebant Christo, quod mors eos ab ipso separare non posset, sicut dixit Petrus infra XXVI, 35: *et si oportuerit me mori tecum, non te negabo*. Item ex ignorantia, quia vires suas non considerabant, quia quibus aliquando ante factum videtur leve, in ipso actu deficiunt. Item dixerunt ex cupiditate assequendi quod petierant. Unde credebant statim assequi quod petebant, ideo statim concedunt *possumus* hoc ex cupiditate. Consequenter repellit petitionem. Et primo futuram passionem praevenit; secundo respondet ad petitionem. Dicit ergo *calicem meum bibetis*. Sed quid est? Verum est quod Iacobus bibit; unde in Act. XII, 2: *occidit autem Iacobum fratrem Ioannis gladio*. Sed Ioannes est mortuus sine calice passionis. Sed dicendum quod non bibit usque ad mortem, sed flagellatus fuit, in oleo positus, et relegatus. Item multas poenas passus est, et sic non fuit immunis a potu calicis. *Sedere autem ad dexteram*. Hic respondet ad petitionem gloriae. Si dixisset dominus: *dabo vobis*, tristati essent alii. Si negasset, ipsi effecti essent tristes; ideo *dixit sedere autem ad dexteram meam, vel sinistram, non est meum dare vobis; sed quibus paratum est a patre meo*. Ex hoc loco argumentati sunt Ariani, quod non est aequalis dignitas patris et filii. Hieronymus et alii exponunt quod ipse dat cum patre. Unde vult dicere *non est meum dare vobis*, quasi dicat: eminentia dignitatis non datur personae, sed merito, et hoc secundum praedestinationem divinam. I Cor. II, 9: *oculus non vidit, nec auris audivit, nec in cor hominis ascendit quae praeparavit Deus diligentibus se*. Io. XIV, 3: *si abiero, et paravero vobis locum* et cetera. Unde ex quo parat pater, et ipse. *Vel non est meum dare vobis*, sine meritis, sed personis ex merito acquirentibus, sed meum ex praedestinatione, quae est mihi a patre meo. Et Augustinus sic: Salome erat soror matris Christi: et quia credebant impetrare per personam magis coniunctam, ideo credebant quod deberet eis dare, quia coniuncti ei erant secundum carnem. Sed in ipso in una persona erant duae naturae; unde dicit *non est meum*, scilicet secundum potestatem quam habeo a patre, ideo dabo secundum quod disposuit pater meus. *Audientes decem indignati sunt de duobus fratribus*. Supra dominus repressit indiscretam petitionem discipulorum; hic ponit indignationem aliorum. Et primo ponitur indignatio; secundo reprimatur verbo; tertio facto.

Secunda ibi *Iesus autem vocavit eos ad se, et ait*; tertia ibi *sicut filius hominis non venit ministrari, sed ministrare*. Considerandum quod sicut ex quadam elatione duo fratres superiores esse volebant, sic ex quadam elatione isti indignati sunt. Prov. I, 10: *inter superbos semper sunt iurgia*. Sed quare *de duobus fratribus*? Quia non ipsi petierunt, sed mater. Sed intellexerunt discipuli ex verbis domini quod mater petierat ad vocem eorum. Sed quare non ante sunt indignati? Dicit Chrysostomus quod reverebantur magistrum, unde expectabant sententiam domini; sed quando audierunt magistrum reprehendentem, tunc indignati sunt. Consequenter reprehendit eos. Et primo ponit in medium exemplum gentilium; secundo docet exemplum non esse sequendum, ibi *scitis quia principes gentium dominantur eorum*; tertio ponit quod est imitandum, ibi *non ita erit inter vos*. Dicit ergo *Iesus autem vocavit eos*, dans humilitatis exemplum. Supra XI, 29: *discite a me, quia mitis sum et humilis corde*. *Et ait: scitis quia principes gentium dominantur eorum*. Apud Iudaeos gentiles abominabiles erant, ut habetur supra XVIII, 17: *sit tibi sicut ethnicus et publicanus*. Unde horrorem incutit *principes gentium dominantur eorum*, ut notetur quod hoc exemplum non est imitandum. Sed notandum quod duplex est praeeminentia, scilicet dignitatis et potestatis: et utramque tangit cum dicit *principes gentium dominantur eorum* et cetera. Illi sunt principes qui ex officio praesunt. Sed quid est? Numquid dominari est malum? Dominari aliquando dicitur pro praeesse; et sic non accipitur hic: aliquando prout correlative se habet ad servum, unde idem est quod serviliter sibi servum subiicere; et sic sumitur hic. Principes enim instituti sunt ad hoc ut bonum procurent subditis; si vero volunt eos in servitutem redigere, tunc abutuntur, quia utuntur liberis ut servis: liber enim est qui est causa sui, servus qui causa alterius. Et quia hoc consuetum est apud gentiles, et adhuc est apud aliquos, ideo dicit *principes gentium dominantur eorum*, idest in servitutem redigunt subditos. Ez. XXII, 27: *principes tui in medio eius quasi lupi rapaces*. Item aliqui habent eminentiam non in dignitate, sed in potestate, ut aliqui nobiles. Et consuetum est quod qui potestatem habent, non utuntur ad beneficium, sed *potestatem exercent in eos*, scilicet ad opprimendum, non ad iustitiam. Sed dominus illam consuetudinem non vult in Ecclesia sua; ideo dicit *non ita erit inter vos*, idest non debet aliquis esse inter vos quasi dominativus; I Petr. V, 3: *neque ut dominantes in cleris*. Sed *quicumque*. Contra haec duo facit duo, *sed quicumque voluerit inter vos maior fieri*; et istud refertur ad secundum dictum scilicet *et qui maiores sunt potestatem exercent inter eos*; idest sic desideret quis habere praesidentiam in Ecclesia spiritus sancti, ut sit sicut minister; I Petr. IV, 10: *unusquisque sicut accepit gratiam in alterutrum illam administrantes, sicut boni dispensatores*, ut quantum plus habebis, plus in utilibus

expendas. Ideo *qui voluerit maior fieri inter vos*, idest in Ecclesia, fiat ut minister, idest ministret in necessitate aliorum. Quantum autem ad id quod dicitur *principes gentium dominantur eorum*; dicit: *et quicumque voluerit inter vos primus esse, erit vester servus*; idest, si aliquis desiderat habere primatum in Ecclesia, sciat quod illud non est habere dominium, sed servitutem. Servi enim est quod totum se ad servitium domini impendat: sic praelati Ecclesiae totum quicquid habent, quicquid sunt, subditis debent; I ad Cor. IX, 19: *cum essem liber ex omnibus, omnium me servum feci*; II ad Cor. IV, 5: *nos autem servos vestros per Iesum*. Unde secundum Chrysostomum miserum est. Ita ergo dictum est, quod non est agendum secundum consuetudinem gentilium. Quia ergo possent dicere, quid sequemur? Dicit, sequimini me: et ostendit se ministrum dicens *sicut filius hominis non venit ministrari, sed ministrare*. Sed contra. Nonne habetur supra IV, 11, quod *accesserunt Angeli et ministrabant ei*? Unde Io. XII, 2 dicitur quod *Martha ministrabat*. Dico quod licet ministratum fuerit ei, non tamen ad hoc venit. Sed ad quid? Ut ipse ministraret, idest abundantiam gloriae aliis impenderet. Apostolus Rom. XV, 8: *dico autem Christum Iesum ministrum fuisse circumcisionis*. Et in Lc. XXII, 27: *ego sum in medio vestrum sicut qui ministrat*. Sed dices: est ne servus, cum sit princeps? Ita. Servus enim dicitur qui accipitur in pretium: et ipse fecit se pretium, et dedit se redemptionem pro multis; unde *venit ministrare, et dare animam suam*, idest vitam corporalem, *redemptionem pro multis*. Non dicit pro omnibus, quia quantum ad sufficientiam, pro omnibus; quantum vero ad efficientiam, pro multis, scilicet pro electis. Unde Io. XV, 13: *maior caritatem nemo habet ut animam suam ponat quis pro amicis suis*. Ier. XII, 7: *dedi dilectam animam meam in manibus inimicorum eius. Et egredientibus illis ab Iericho secuta est eum turba multa*. Repressa est indignatio discipulorum verbo, hic reprimit facto, ministerium in aliquos exercendo. Et primo ponitur devotio aliorum; secundo Christi miseratio, ibi *et stetit Iesus, et vocavit eos*. Circa primum primo ponitur devotio turbae; secundo caecorum, ibi *ecce duo caeci* et cetera. Dicit ergo *et egredientibus illis ab Iericho*, secutae sunt eum turbae multae; quia multi sequebantur, ideo erat dominus sollicitus, sicut multa seges est sollicitudo colligentis. Sed secundum mysterium Iericho defectus dicitur, et significat defectum mundi. Unde nisi venisset dominus ad istos defectus, homines non venissent ad eum. Unde secutae sunt eum turbae, quasi oves eius; Io. X, 27: *oves meae vocem meam audiunt, et sequuntur me*. Sequitur devotio caecorum *et ecce duo caeci* et cetera. Et primo ponitur devotio. Secundo constantia, ibi *turba autem increpabat eos ut tacerent*. Sed hic est quaestio, quia in Lc. XVIII, 35 legitur, quod unus caecus fuit tantum qui occurrit ei, et hic dicitur quod duo, qui domino exeunte de Iericho occurrerunt ei in exitu. Sed Marcus convenit



cum Luca, quod erat tantum unus, et ita Matthaeus discrepat ab utroque. Augustinus dicit quod iste caecus, de quo Lucas scribit, fuit alius ab his, quia occurrit ei antequam intraret Iericho. Sed Marcus et Matthaeus dicunt quod egrediente de Iericho; sed quod Marcus non dixerit duo, sicut Matthaeus, ratio est, quia unus erat magis notus et famosus, et propter famam miraculum erat magis famosum. Et hoc patet, quia nominat eum quod vocatur Barthimaeus, et non nominantur in Scriptura nisi homines multum noti. Per istos caecos significantur duo populi, scilicet populus Iudaeorum et populus gentilium, qui sedebant secus viam, quae est Christus. Is. XXX, 21: *haec est via, ambulate per eam*. Vel significantur conversi ex utroque populo, qui sedent secus viam, id est Christum; Io. XIV, 6: *ego sum via, veritas et vita*. Audierunt per praedicationem, quod transiret secundum naturam humanam Iesus, ut mortem subiret, ut curaret infirmos, ideo exclamaverunt dicentes: *domine, miserere nostri fili David*. Causa exauditionis non fuit altitudo vocis, sed fervor devotionis. Ps. CXIX, 1: *ad dominum cum tribularer clamavi, et exaudivit me*. Item fatentur ipsum esse Deum et hominem: Deum, quia dicunt: *domine*. Ps. XCIX, 3: *scitote quoniam dominus ipse est Deus*. Et petunt quod est proprium Deo, scilicet *miserere nostri*. Ps. CXLIV, v. 9: *miserationes eius super omnia opera eius*. Item dicunt eum ex semine David: et in hoc confitentur humanitatem. Consequenter ponitur constantia eorum. Et primo ponitur impedimentum; secundo constantia. Dicit ergo *turba autem increpabat eos ut facerent*, ut possibile erat, quia in ista turba aliqui erant qui venerabantur Christum, et hi increpabant eos, quia vile reputabant quod viles personae ad tantum virum accederent. Illi vero qui Christo derogabant, increpabant, quia audiebant id quod audire nolebant: dolebant enim quod vocabant eum filium David. Ier. XXIII, 5: *suscitabo David servum meum*. Mystice significatur quod aliqui excaecati per peccatum, clamant ad dominum *miserere nostri*. Sed turba cogitationum carnalium et hominum carnalium increpant eos venire ad Christum. Iob XX, 2: *ideo cogitationes variae succedunt sibi, et mens in diversa rapitur*. Sed homo contra hoc debet esse constans et viriliter pugnare et laborare, sicut docet apostolus II ad Tim. II, 3: *labora sicut bonus miles Christi Iesu*. Sed verbum Dei non alligatur verbis hominum; et ideo sequitur *at illi magis ac magis clamabant. Et stetit Iesus*. Hic ponitur misericordia domini, et ostenditur, quia stetit. Et quare stetit? Quia via lapidosa erat et cavernosa; ideo stare voluit, quia si procederent, forte laedi possent. Secundum mysterium, quia veniendo in mundum commovit ad petendum, sed salutem dedit stando. Unde per incarnationem homines promoventur, sed per eum docentem et perseverantem sanantur. Sequitur *vocavit eos*. Sed quare vocavit? Ut alii facerent eis viam; et significat illos quos dominus vocat per

praedestinationem. Ad Rom. VIII, 29: *quos praescivit et praedestinavit*. Item exquirat voluntatem *quid vultis ut faciam vobis?* Non petiit ut ipse sciret, sed ut daret intelligere quod pie petentibus satisfacit. Ps. CXLIV, 19: *voluntatem timentium se faciet*. Dicunt illi: *domine, ut aperiantur oculi nostri*. Et hoc est iustum, ut quilibet peccator hoc petat. Ps. CXVIII, 18: *revela oculos meos, et considerabo mirabilia tua*. Et alibi Ps. XII, 4: *illumina oculos meos*. Confitebantur Deum, dicendo *domine*, et hominem, vocando filium David. Ideo *misertus est eorum*. Omnia enim ex sua misericordia facit. Thren. III, v. 22: *misericaordia domini est, quod non sumus consumpti*. *Tetigit oculos eorum, et confestim viderunt*. In hoc quod tetigit oculos eorum et confestim viderunt, tangitur humanitas et divinitas Christi: quod enim tetigit, opus fuit humanitatis; sed quod statim illuminavit, fuit opus divinitatis. Ipse dominus tangit per gratiam, sed illuminat per gloriam; Ps. CXLIII, 5: *tange montes, et fumigabunt*. Sequitur *et secuti sunt eum*. Unde non fuerunt ingrati. Multi enim antequam habeant beneficium, sequuntur dominum, sed accepto beneficio dimittunt eum, contra illud Eccli. XXIII, 38: *magna est gloria sequi dominum*.

**Caput 21  
Lectio 1**

**Reportatio Leodegarii Bissuntini**

**21—1  
Mt 21:1-22**

1 καὶ ὅτε ἤγγισαν εἰς ἱεροσόλυμα καὶ ἦλθον εἰς βηθφαγή εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς 2 λέγων αὐτοῖς, πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένον καὶ πῶλον μετ' αὐτῆς: λύσαντες ἀγάγετέ μοι. 3 καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρειαν ἔχει: εὐθὺς δὲ ἀποστελεῖ αὐτούς. 4 τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου λέγοντος, 5 εἶπατε τῇ θυγατρὶ σιών, ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι, πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου. 6 πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς 7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. 8 ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ

1. And when they drew nigh to Jerusalem and were come to Bethphage, unto mount Olivet, then Jesus sent two disciples, 2. Saying to them: Go ye into the village that is over against you: and immediately you shall find an ass tied and a colt with her. Loose them and bring them to me. 3. And if any man shall say anything to you, say ye that the Lord hath need of them. And forthwith he will let them go. 4. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: 5. Tell ye the daughter of Sion: Behold thy king cometh to thee, meek and sitting upon an ass and a colt, the foal of her that is used to the yoke. 6. And the disciples going, did as Jesus commanded them. 7. And they brought the ass and the colt and laid their garments upon them and made

ίμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννουν ἐν τῇ ὁδῷ. 9 οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, ὡσαννὰ τῷ υἱῷ δαυὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις. 10 καὶ εἰσελθόντος αὐτοῦ εἰς ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα, τίς ἐστὶν οὗτος; 11 οἱ δὲ ὄχλοι ἔλεγον, οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ ναζαρέθ τῆς γαλιλαίας. 12 καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐξέβαλεν πάντα τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς, 13 καὶ λέγει αὐτοῖς, γέγραπται, ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν. 14 καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. 15 ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, ὡσαννὰ τῷ υἱῷ δαυὶδ, ἠγανάκτησαν 16 καὶ εἶπαν αὐτῷ, ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, ναί· οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; 17 καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς βηθανίαν, καὶ ἠϋλίσθη ἐκεῖ. 18 πρῶτὸν δὲ ἐπανάγων εἰς τὴν πόλιν ἐπεινάσεν. 19 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. 20 καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; 21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ ἐν τῷ ὅρει τούτῳ εἴπητε, ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν,

him sit thereon. 8. And a very great multitude spread their garments in the way: and others cut boughs from the trees and strewed them in the way. 9. And the multitudes that went before and that followed cried, saying: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest. 10. And when he was come into Jerusalem, the whole city was moved, saying: Who is this? 11. And the people said: This is Jesus, the prophet from Nazareth of Galilee. 12. And Jesus went into the temple of God and cast out all them that sold and bought in the temple and overthrew the tables of the money changers and the chairs of them that sold doves. 13. And he saith to them: It is written, My house shall be called the house of prayer; but you have made it a den of thieves. 14. And there came to him the blind and the lame in the temple: and he healed them. 15. And the chief priests and scribes, seeing the wonderful things that he did and the children crying in the temple and saying: Hosanna to the son of David, were moved with indignation, 16. And said to him: Hearest thou what these say? And Jesus said to them: Yea, have you never read: Out of the mouth of infants and of sucklings thou hast perfected praise? 17. And leaving them, he went out of the city into Bethania and remained here. 18. And in the morning, returning into the city, he was hungry. 19. And seeing a certain fig tree by the way side, he came to it and found nothing on it but leaves only. And he saith to it: May no fruit grow on thee henceforward for ever. And immediately the fig tree withered away. 20. And the disciples seeing it wondered, saying: How is it presently withered away? 21. And Jesus answering, said to them: Amen, I say to you, if you shall have faith and stagger

γενήσεται: 22 καὶ πάντα ὅσα ἂν αἰτήσητε  
ἐν τῇ προσευχῇ πιστεύοντες λήψεσθε.

not, not only this of the fig tree shall you  
do, but also if you shall say to this  
mountain, Take up and cast thyself into  
the sea, it shall be done. 22. And all  
things whatsoever you shall ask in prayer  
believing, you shall receive.

Supra divisum est Evangelium Matthaei in tres partes, in prima ponit introitum Christi in mundum usque ad tertium capitulum; secundo de processu in mundo; in tertia de egressu. Completis igitur duabus primis partibus, hic agitur de tertia. Et dividitur: quia primo agitur de quibusdam praeambulis; secundo de passione Christi, et hoc XXVI capitulo. Et primo ponitur provocatio persecutorum; secundo confortatio discipulorum, et hoc XXIV. Confortaverat discipulos praedicens futura. Inde provocati fuerunt quidam per eius gloriam, cui invidebant; de hoc agitur in isto capitulo. Aliqui per eius scientiam, et de hoc XXII capitulo. Prima dividitur in duas. Quia primo agitur de gloria Christi; secundo de persecutorum indignatione, ibi *videntes autem principes sacerdotum et Scribae* et cetera. Circa primum tria. Primo ponitur gloria Christi quae fuit in via exhibita; secundo quae in civitate; tertio de ea quam potestative accepit de templo. Secunda ibi *et cum intrasset Ierosolymam* et cetera. Tertia ibi *et intravit Iesus in templum Dei*. In via a duobus ei gloria impensa fuit, scilicet per discipulos, et per ministerium turbarum. Secunda ibi *plurima autem turba straverunt vestimenta sua in via*. Et circa primum tria. Primo ponit mandatum de ministerio; secundo ponitur ratio; tertio mandati executio. Secunda ibi *hoc autem totum factum est* etc.; tertia ibi *euntes autem discipuli* et cetera. Circa primum tria. Primo ponitur locus; secundo personae quibus fit; tertio mandatum. Locus ponitur cum dicit *et cum appropinquassent Ierosolymis* et cetera. Paulatim Evangelista narravit accessum Christi ad Ierusalem. Primo narravit quomodo a Galilaea venerat, et quomodo per Iericho, et quomodo ibi caecos illuminaverat, qui erant in confinibus. Post dicit *cum appropinquassent Ierosolymis, et venissent Bethphage ad montem oliveti*. Et dicitur sic, quia ibi multae sunt olivae: et distat a Ierusalem per unum milliare. Bethphage erat vicus sacerdotalis, quia sacerdotes serviebant templo per hebdomadas: in die autem sabbati sacerdos recedens a templo veniebat usque illuc, quia non debebat ire nisi per mille passus. Illi etiam qui ibant ad templum in die sabbati, inde recedebant. Vel Bethphage idem est quod domus maxillarum, quia hostiae maxilla erat portio sacerdotis. Morali ter Ierusalem interpretatur visio pacis, et significat societatem bonorum. Ps. CXXI, 3: *Ierusalem quae aedificatur ut civitas, cuius participatio eius in idipsum*. Unde volens appropinquare

Ierusalem, venit per Bethphage, et per domum confessionis. Rom. X, 10: *corde creditur ad iustitiam, ore autem fit confessio ad salutem*. Bethphage sita est in monte oliveti, ubi est abundantia olei. Is. V, 1: *vineam facta est in cornu olei*. Per oleum significatur misericordia, quia habet proprietatem laetificandi. Ps. CIII, 15: *ut exhilaret faciem eius in oleo*. Sic misericordia exhilarat: *hilarem enim datorem diligit Deus*, II Cor. IX, 7. Item valet oleum ad lucernas accendendas. Dominus praecepit quod oleum lucidissimum offerretur ei. Item utile est ad sanandum dolores; et significat gratiam spiritus sancti quae sanat. Unde dicitur Lc. X, v. 34, quod Samaritanus infudit oleum et vinum. *Tunc misit duos discipulos suos dicens illis*; et significavit missionem apostolorum in hunc mundum. Io. XX, 21: *sicut misit me pater, et ego mitto vos*. Sed duos, ut significaret caritatem, quae consistit saltem inter duos. Unde alibi, Lc. X, 1: *misit eos binos et binos*. Vel significat vitam activam et contemplativam. Vel duos ordines praedicantium, scilicet Iudaeorum et gentilium. Unde apostolus Gal. II, 8: *qui operatus est Petro in apostolatu, operatus est mihi inter gentes*. Vel duos, qui mittendi erant ad gentes, scilicet Petrum et Philippum. Et facit tria. Primo mandat eis salutarem discursum; secundo dat mandatum de salute; tertio de contradicendo. Dicit ergo *ite in castellum quod contra vos est*. Ad litteram quoddam erat castellum quod ex opposito erat, ad significandum mundum in quem misit eos dominus. Mc. ult., 15: *euntes in universum mundum praedicate Evangelium omni creaturae*. Et iste erit contra. Io. XV, 19: *elegi vos de mundo, ideo vos mundus odit*. Dicit ergo *ite in castellum quod contra vos est*. Aliquid praecipit et aliquid praenuntiat. Praecipit *ite* etc.; praenuntiat *et invenietis asinam alligatam, et pullum cum ea*. Alii non faciunt mentionem de asina. Utrumque invenerunt. Moraliter per asinam et pullum significantur homines brutaliter viventes, quia quantum ad hoc similes sunt bestiis; Ps. XLVIII, v. 13: *homo cum in honore esset, non intellexit: comparatus est iumentis insipientibus, et similis factus est illis*. Per asinam significatur Iudaea, per pullum populus gentilis. Et quare per asinam significatur populus Iudaicus? Quia triplex est proprietas asini. Primo quia est animal stultum, unde dicitur asinus, id est insensatus. Sic homo insensatus est relinquens legem domini. Deut. XXXII, 6: *popule stulte et insipiens*. Item est oneribus deputatus, sic populus Iudaicus oneribus legis est gravatus, ut dixit Petrus Act. XV, 10: *hoc est onus quod nec nos, nec patres nostri ferre potuerunt*. Item asinus est animal ignobile; sic illi ignobiles dicuntur, qui contemnunt mandata domini. Sed ligatam, vinculis scilicet ignorantiae. Sap. XVII, 17: *una enim catena tenebrarum omnes erant ligati*. Item erant ligati vinculo peccati. Prov. V, 22: *iniquitates suae capiunt impium. Solvite et adducite mihi*. Hic inducit populi salvationem. Solvite a vinculis ignorantiae per doctrinam. Ps. CVI,

14: *eduxit eos de tenebris et umbra mortis*. Item solvite a vinculis peccatorum; unde Petro dixit supra XVI, 19. *Quodcumque solveris super terram, erit solutum et in caelis*. Et in Ps. XXXI, 1: *beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata*. Unde isti populum convertentes adduxerunt ad Iesum. I ad Cor. I, 13: *numquid Paulus crucifixus est?* Is. LXVI, 19: *annuntiabunt gloriam meam in gentibus*. Sed, sicut dicit apostolus ad Titum I, 9, oportet episcopum habere doctrinam, *ut sit potens exhortari in doctrina sana*: unde quod dicit solvite, hoc ad doctrinam pertinet; quod vero sequitur *et si quis aliquid vobis dixerit* etc., ad potestatem pertinet. Unde *si quis dixerit*, contradicendo, idest si quis voluerit contradicere, *dicetis quia dominus his opus habet, et confestim dimittet* eos. In hoc ostenditur virtus Christi, quia non propter apostolos dimisissent, nisi hoc fieret opere Christi invisibiliter cor immutantis. Unde dabat intelligere quod ipse erat Deus, quia solius Dei est immutare cor; unde cor hominis in manu eius. Item, quia dicit *confestim*, dat intelligere quod sicut illi statim dimittebant, ipsi etiam statim dimitterent. Vel ad litteram, quia parum tenebit, et statim dimittet, quia solum indiget ad diem. Sed quaestio est secundum mysticam expositionem. Nonne dicitur, bonorum nostrorum non indiget? Dico quod non indiget nisi ad nostram necessitatem, et ad suam gloriam. Ioel II, 32: *quicumque invocaverit nomen domini, salvus erit*. Omne quod invocatur nomen meum. *Hoc autem totum factum est* et cetera. Hic ponitur ratio mandati. Ne crederet aliquis quod hoc factum esset sine ratione, ideo rationem ostendit: *ut adimpleretur quod dictum est per prophetam* et cetera. Istud dicit per Zachariam cap. IX, 9. Sed ly ut non tenetur causaliter, sed consecutive. Non enim facit quia propheta dixerat, sed potius e converso: finis enim prophetiae est Christus. *Dicite filiae Sion* et cetera. Annuntiate filiae Sion, haec dicitur plebs Ierusalem quae subiecta erat monti Sion. Item significatur tota Ecclesia, quia Sion specula interpretatur. *Annuntiate studia eius inter gentes*, Ps. IX, 12. Praenuntiatur dignitas *ecce rex tuus*. Isti Iudaei diu passi fuerant tyrannos, unde expectabant regem, sicut dictum est Ier. c. XXIII, 5. *Regnabit rex et sapiens erit*. Et ponit quatuor, quae dignitatem regis commendant; consequenter quatuor, quae in tyrannis inveniuntur. Primo affinitas, quia magis afficitur homo ad magis coniunctos. Deut. c. XVII, 15: *non poteris super te facere regem, nisi sit frater tuus*. Unde dicit *ecce rex tuus*. Idest de gente tua. Sed quandoque reges degenerant in tyrannos, quia quaerunt utilitatem suam, quod est contra morem regis; ideo dicitur *venit tibi*, idest ad utilitatem tuam. Hab. III, 13: *egressus es in salutem cum Christo tuo*. *Mansuetus*. Mansuetudo pertinet ad regem, quia infligere poenam ferocitatis est. Prov. XX, 28: *miser cordia et iustitia custodiunt regem*. Ideo David a populo dilectus fuit, quia mansuetus fuit.

Item requiritur humilitas, quia dominus superbos respuit; ideo dicit *sedens super asinam*. Supra XI, 29: *discite a me, quia mitis sum et humilis corde*. *Euntes autem discipuli fecerunt sicut praecepit illis Iesus*. Postquam positum est mandatum, hic ponitur executio mandati. Et primo in generali *euntes discipuli*. Ecce datur obedientiae mandatum. Ex. XXIX, 35: *omnia quae praecepit dominus faciemus*. Deinde in speciali *et adduxerunt asinam et pullum*. Per hoc significatur quod converterunt et Iudaeos, et gentiles, ut habetur ad Rom. I, 14: *Graecis ac barbaris, sapientibus et insipientibus debitor sum*. *Et imposuerunt super eos vestimenta sua*. Vestimenta sunt virtutes eorum. Ad Col. III, 12: *induite vos ergo sicut electi Dei sancti et dilecti, viscera misericordiae*. Vestimenta imposuerunt, quia in exemplum aliis fuerunt, ut dicitur ad Phil. c. III, 17: *imitatores mei estote, fratres, et observate eos, qui ita ambulant, sicut habetis formam nostram*. *Et eum desuper sedere fecerunt*. Secundum litteram dicitur quod super utrumque, quia super corda Iudaeorum et gentilium. *Plurima autem turba straverunt vestimenta sua in via*. Postquam determinavit de ministerio discipulorum, determinat de gloria turbarum. Et primo de gloria, quam exhibent ei in opere; secundo quam exhibent ei verbo, ibi *turbae autem (...) clamabant*. Et primo *straverunt vestimenta*; secundo *ramos de arboribus*. Et quare? Ad faciendum ei honorem, sicut magnis hominibus venientibus sternitur via. Item, quia via erat lapidosa, ideo ne laederetur, sternebant. Secundum mysterium, discipuli straverunt vestimenta super asinam, quae significant virtutes, quas a Deo acceperunt, et istas communicaverunt gentilibus et Iudaeis. Sed vestimenta turbae sunt legalia quae propter Christum sunt dispersa. Ad Phil. III, 7: *quae fuerunt mihi lucra, haec arbitratus sum propter Christum detrimenta*. Item per vestimenta, corpora. Apoc. III, 4: *habes paucos in Sardis qui custodierunt vestimenta sua*. Illi ergo qui in via straverunt vestimenta, fuerunt primi martyres. Rom. XII, 19: *non defendentes vosmetipsos, carissimi; sed date locum irae*. *Alii caedebant ramis de arboribus*. Isti sunt rami qui fructificare debebant, per quos significantur sancti patres. Ille ergo ramos abscindit, qui eos ad Christum convertit. Ps. I, 3: *et erit tamquam lignum quod plantatum est secus decursus aquarum*. *Turbae autem quae praecedebant, et quae sequebantur clamabant*. Hic ponitur honor exhibitus ei verbo. Sed a quibus? A praecedentibus et sequentibus, scilicet ab his, qui ante adventum fuerunt et post; et utrique petunt salutem, et habent a Christo. Il ad Cor. VI, 13: *eamdem habentes remunerationem*. Turbae autem salutem petebant; unde *clamabant dicentes: hosanna filio David et cetera*. Haec salus incipitur in praesenti, et perficietur in futuro. Sup. I, 21: *ipse enim salvum faciet populum suum a peccatis eorum*. Unde dicebant, *hosanna* et cetera. Multi dicunt quod significat redemptionem.

Sed idem est quod obsecro salve: Anna affectum dicit obsecrantis. Ps. XI, 2: *salvum me fac*. Et istam petunt a filio David. Ita scriptum est Ier. XXIII, 5: *suscitabo David germen iustum*, et sequitur, *in diebus illis salvabitur Iuda*. Et poterit hoc facere, quia filius David? Non, sed quia *venit in nomine domini*. Quare? Quia venit confitens dominum. Io. V, v. 43: *ego veni in nomine patris mei, et non suscepistis me*. Est ergo una salus, liberatio a peccatis. Is. XXXV, 4: *ipse veniet, et salvabit nos*. Item alia salus, per quam liberantur ab omni poena. Is. LI, 8: *salus autem mea in sempiternum erit, et iustitia mea non deficiet*. Et hoc *in excelsis*, idest, des primo salutem in terris, et postea in caelis. *Et cum intrasset Ierosolymam* et cetera. Hic agitur de gloria ei exhibita in civitate. Et primo ponitur admiratio turbarum *et commota est universa civitas*, idest admirata. Is. LX, 5: *tunc videbis, et afflues, et mirabitur, et dilatabitur cor tuum*. Ps. LIX, 4: *commovisti terram, et conturbasti eam*. *Dicens: quis est hic?* Et non est mirum si isti mirantur, quia etiam Angeli mirati sunt in sua ascensione dicentes: *quis est hic qui venit de Edom, tinctis vestibibus de Bosra?* Is. LXIII, v. 1. Ponitur responsio *populi autem dicebant, hic est Iesus propheta a Nazareth Galilaeae*. Propheta actum denuntiationis significat. *A Nazareth*, quia ibi nutritus erat, et inde magis notus, et ideo dicebatur Nazaraenus. *Et intravit Iesus in templum Dei, et eiecit ementes et vendentes*. Supra ostendit Evangelista gloriam quae Christo exhibita est in via, et quae in civitate, nunc autem de gloria quantum ad ea quae facta sunt in templo. Et tria sunt gesta in templo, quae pertinent ad gloriam Christi. Quia primo purgavit templum; secundo infirmos curavit; tertio ora infantium aperuit. De istis per ordinem determinat Evangelista. Circa primum primo ponitur visitatio templi; secundo purgatio; tertio reprehensio Iudaeorum. Secunda ibi *et eiiciebat omnes vendentes et ementes*; tertia ibi *dixit eis* et cetera. Dicit ergo *et intravit Iesus in templum Dei* et cetera. Sed quare intrans civitatem, statim venit ad templum? Una ratio, quia venerat ut hostia immolanda; ideo primo venit ad locum immolationis, et iste erat dies statutus in quo agnus praesentari debebat, ut legitur Ex. XII, v. 6 quod luna decima debebat agnus praesentari, qui debebat occidi quartadecima luna. Sed occisus est in die Iovis in sero. Ergo oblatio fieri debuit in ramis palmarum. Secunda ratio, quia ostendit se esse filium reverendi patris, ut reverentiam patri exhiberet, venit ad domum patris sui. Mal. I, 6: *si ego pater, ubi honor meus?* Et in hoc datur nobis religionis exemplum, ut cum in civitatem aliquam venimus, quod primo templum aedemus. Ps. V, 8: *adorabo ad templum sanctum tuum*. Item egit ut bonus medicus, qui primo obviat causae morbi. Unde aegritudo et causa corruptionis spiritualis a templo procedit, quia si sacerdos est corruptus, de facili corrumpetur populus; ideo primo adivit templum, ut curationem adhiberet primo circa templum. Ez. IX,



6: *a sanctuario meo incipite*. Ad intellectum istorum debetis intelligere, ut legitur Ex. XXIII, 15 quod omnes filii Israel semel in anno habebant comparere coram domino, et non debebant apparere vacui, sed debebant offerre oblationes suas. Et ita erat quod illi qui de prope habitabant, adducebant secum animalia sua, ut sic lucrarentur. Item, quia aliqui non habebant pecuniam, ideo habebant nummularios qui accommodarent non habentibus, ut sic non possent se excusare ab oblatione. Sed quia prohibitum erat, quod non accommodarent ad usuram, ideo usuram non recipiebant, sed munuscula quae coliba dicuntur, scilicet uvas passas, vel huiusmodi. Item quia aliqui erant pauperes, qui non poterant habere animalia grossa, nec eis credebatur, ideo habebant ministros qui vendebant columbas et turtures, ne alicui deficeret oblatio. Unde dominus non reprehendebat oblationes, sed cupiditatem eorum. Dicit ergo *et eiiciebat ementes et vendentes*, ad litteram. Vendentes erant ministri sacerdotum. Item habebant nummularios: ideo *mensas nummulariorum evertit, et cathedras vendentium columbas*, idest sedilia in quibus sedebant. Mystice in templo, idest in Ecclesia, sunt qui lucris temporalibus inhiant, qui de Ecclesia eiiciuntur: quia *qui volunt divites fieri, incidunt in tentationem et in laqueum Diaboli*, I ad Tim. VI, 9. Nummularii possunt dici diaconi, quibus datur administratio temporalium, ut habetur Act. VI, 2. Unde cum officium dispensationis retorquent ad quaestum, debent eiici de Ecclesia. Per columbam intelligitur spiritus sanctus; unde vendentes columbas sunt praelati vendentes dona spiritualia, ut ordinem, vel huiusmodi. Act. VIII, 20: *pecunia tua tecum sit in perditionem*. Item potest exponi quod unusquisque est templum Dei. I ad Cor. III, 16: *nescitis quia templum Dei estis vos?* Unde debet unusquisque expellere a se venditionem et emptionem, ut non serviat Deo propter divitias; item avaritiam, quae per nummularios; item simoniae pravitatem, evellere etiam appetitum simoniae a corde, qui per cathedras significatur. Sed hic est quaestio litteralis, quia habetur in Io. II, 14 ss. quod ante traditionem Ioannis factum fuit istud miraculum; hic autem habetur, quod imminente passione. Dicit Augustinus quod bis factum est istud miraculum; ideo magis sunt culpabiles, cum alias reprehensi fuissent. Item cum esset homo despectibilis et humilis, quomodo hoc potuit facere contra voluntatem sacerdotum et magnorum? Hieronymus dicit quod hoc est unum maximum miraculum quod dominus fecerit, et quod virtus quaedam radiabat a vultu suo, per quam terrebat homines quando volebat. *Et dixit eis: scriptum est etc.*, hic reprehendit eos. Et primo in hoc quod pertinet ad dignitatem templi; secundo per hoc quod pertinet ad usum. *Scriptum est*, scilicet Is. LVI, 7, *domus mea domus orationis est*. Expositio huius habetur III Reg. VIII, 27, ubi dicitur, *cum caeli caelorum capere te non possunt, quanto*

*magis domus haec quam aedificavi tibi?* Unde non dicitur domus domini, quia ibi corporaliter inhabitet, sed quia locus est deputatus ad orandum Deum. Sicut aliquis dominus habet locum ubi petitiones recipit et exaudit, sic templum est locus ubi dominus vota fidelium audit. Ecclesia nostra specialiter dicitur domus, quia ibi habitat corporaliter in sacramento Christus Deus. Ps. CXLVII, 20: *non fecit taliter omni nationi*. Unde Augustinus in regula: in oratorio nihil aliud fiat, nisi ad quod deputatum est. Consequenter reprehendit eos quantum ad usum *vos autem fecistis eam speluncam latronum*: quia ea quae religionis sunt, in quaestum convertunt, et latrones in speluncis latitant, ut spolient transeuntes, et sibi acquirant quod non est suum. *Accesserunt autem ad eum caeci et claudi*. Hic ponitur quod ad gloriam Christi pertinet quantum ad infirmorum curationem. Caeci vero, qui in templo sunt, significant eos, qui excaecati sunt per ignorantiam. Is. LIX, 10: *palpavimus sicut caeci parietem*. Claudii dicuntur, qui per vias ambulant iniquorum. III Reg. XVII, 28: *ut quid claudicatis in duas partes?* Et isti accedunt ad Christum in templo, et sanat eos. Et congruit huic facto locus, per quod significatur quod morbi spirituales non curantur nisi in Ecclesia. Facto ostendit, quia pueri clamaverunt, supra, *benedictus qui venit in nomine domini*. Is. XXXV, 4: *ecce dominus veniet, et salvabit nos; tunc aperientur oculi eorum*. Sequitur indignatio sacerdotum, unde dicit *videntes autem principes sacerdotum et Scribae (...) indignati sunt*. De talibus dicitur II ad Tim. III, 13: *semper proficiunt in peius*. Et primo ponitur reprehensio; secundo inquisitio; tertio responsio. Circa primum tria. Primo ponitur causa indignationis; secundo ponitur indignatio; tertio ponitur confutatio. Unde *videntes mirabilia quae fecit*, scilicet caecos illuminari etc., et non minus fuit quod ementes et vendentes eiecit. Hoc enim videntes dicebant ad eum conversi, *mirabilia testimonia tua, ideo scrutata est ea anima mea*, Ps. CXVIII, 129. Item videntes *pueros clamantes hosanna* etc., debebant moveri ad reverentiam. Supra XI, 15: *abscondisti ea a sapientibus et prudentibus, et revelasti ea parvulis*. Mc. IV, 12: *ut videntes non videant*. Unde isti pueri laudabant, sed isti sapientes indignati sunt et dixerunt ei *audis quid isti dicunt?* Quasi dicerent, non est iustum quod homo purus sustineat laudari ut Deus. Act. XII, 22 s. quia Herodes sustinuit ut honoraretur ut Deus, ideo percussus est ab Angelo, et consumptus vermibus expiravit: in quo datur nobis exemplum quod si laudamur supra nos, quod non debemus sustinere. Sed ipse non poterat laudari supra se, quia ipse Deus erat. Sequitur reprobatio. Et primo reprobantur verbo; secundo facto. *Iesus autem dixit eis, utique*. Dominus valde sapienter respondet. Intendebant quod si reprimeret pueros, quod ipsi haberent propositum: si non, haberent accusationem erga eum. Sed dominus ita sapienter respondet, quod nec pueros reprobavit, nec ipsi

habuerunt unde calumniari possent. Unde dixit *utique* audio, sed nihil contra me dicunt. Sed David dicit *ex ore infantium et lactentium perfecisti laudem*. Non dicit dixisti sed *perfecisti*, quia quod tales pueri laudant Deum, hoc est ex divina inspiratione, *quia Dei perfecta sunt opera*, Deut. XXXII, 4. Unde non ex industria, sed a spiritu sancto. Sap. X, 21: *qui linguas infantium facit disertas*. Sed quomodo dicit infantes, quia tales non possunt loqui: ergo nec laudare? Dico quod non dicuntur infantes propter aetatem, sed propter simplicitatem, quia a malitia immunes. Apostolus I Cor. XIV, 20: *nolite pueri effici sensibus, sed malitia parvuli estote*. Item lactentes dicuntur, quia a miraculis commovebantur: in miraculis commoveri est quidem ut lac, quia lac absque difficultate bibitur, sic isti cum dulcedine per miraculum adducuntur ad fidem. Ad Hebr. V, 12: *facti estis quibus lacte opus est, non solido cibo. Et relictis illis abiit foras extra civitatem in Bethaniam*. Hic confutat facto. Et primo facto quod fit circa se; secundo facto quod fit circa ficulneam. Dicit ergo quod *relictis illis, abiit foras*. Et derelictio illa fuit signum, quod ipsi derelinquerent eum. Ier. LI, 9: *curavimus Babylonem, et non est sanata*. Et transit in Bethaniam, in domum obedientiae: ibi enim moratur Iesus, ad Rom. VI. *Et mansit ibi*, quia in obedientibus sibi manet. Act. V, 29: *obedire oportet Deo magis quam hominibus*. Et non solum in Bethaniam, sed in quemcumque obedientem. Unde Io. XIV, v. 15: *si quis diligit me, sermonem meum servabit, et sequitur, et mansionem apud eum faciemus. Mane autem revertens in civitatem esuriit*. Hic ponitur confutatio sub quodam figurali facto. Et primo ponitur factum; secundo discipulorum admiratio. Circa primum primo ponitur occasio miraculi faciendi; secundo sterilitas arboris; tertio maledictio; quarto effectus. Dicit ergo *mane revertens in civitatem esuriit*. Per hoc significatur sollicitudo, quam habebat de salute Iudaeorum. Unde mane venit sicut operarius sollicitus de diaeta sua, sicut supra XX, 1, quod *simile est regnum caelorum patrifamilias, qui exiit primo mane conducere operarios in vineam suam. Esuriit*, et corporaliter et spiritualiter, quia semper desiderat facere voluntatem patris; Io. IV, 34: *meus cibus est ut faciam voluntatem eius, qui misit me*. Item corporaliter. Sed quomodo? Cum esset Deus, omnia in potestate sua habebat, unde quando volebat, ieiunabat; unde supra IV, 2: *ieiunavit quadraginta diebus et quadraginta noctibus*; sed, quando voluit *esuriit. Et videns fici arborem*. Sed quare magis in ficu hoc miraculum fecit? Quia arbor humidissima est. Unde quod statim aruit, evidentissimum fuit miraculum. Et significat Iudaeam propter duo: tum quia ficus profert grossos, qui citius maturescunt, et isti fuerunt apostoli, qui maiores fuerunt. Item fructus iste sub una cortice multa habet grana, sicut sub una lege fuerunt multi. Et ista erat *secus viam*, idest Christum, quia in expectatione fuit, et non voluit ad viam venire: ipse enim

est via; Io. XIV, 6: *ego sum via, veritas et vita*; et Is. XXXVI, 21: *haec via, ambulate per eam. Venit ad eam*. In Marco habetur quod venit ad videndum si aliquid inveniret. Sed quid est? Tunc non erat tempus ficuum. Dicendum quod aliquando Scriptura aliquid ponit, non quod ita sit, sed propter aliquem effectum: unde non venit ut quaereret, sed venit propter suspicionem discipulorum; unde venit propter miraculum exercendum. *Venit ad eam*, quando visitavit Iudaeam. Lc. I, 78: *visitavit nos oriens ex alto*. Ista habet folia, scilicet observantias legales; sed non fructum. Sic aliqui quamdam speciem honestatis habent, licet interius mali et perversi sint. Sequitur maledictio *et ait illi: numquam ex te fructus nascatur*. Videtur quod iniuste egerit, quia non erat tempus ficuum. Item videtur quod intulerit iniuriam possessori: vide quod sicut verba domini sunt quaedam figura, sic facta. Aliquando dominus vult manifestare suam doctrinam, et tunc manifestat eam in hominibus; aliquando suam potentiam punitricem, et tunc manifestat eam in aliis. Unde exercuit ibi potestatem, ut ostenderet quod Iudaea sterilis futura esset, sicut habetur Rom. XI. Sic aliquando contingit quod aliqui mali interius, exterius autem virentes, siccantur a domino ne alios corrumpant. II ad Tim. III, 8: *homines corrupti mente, et reprobi circa fidem, sed ultra non proficient*. Lc. XIII, 7: *ecce tres anni sunt ex quo venio quaerens fructum in ficulnea hac, et non invenio. Abscinde eam*. Sequitur effectus *et arefacta est continuo ficulnea*. Ps. XXI, 16: *aruit tamquam testa virtus mea*, quia in tempore discipulorum Iudaismus aruit, et post legalia aruerunt crescente Evangelio. *Et ipsi facti sunt abominabiles, terra fructifera versa est in amaritudinem a malitia inhabitantium in ea*, Ps. CVI, 34. *Et videntes discipuli mirati sunt*. Hic primo ponitur admiratio; secundo admirationis satisfactio. Dicit *et videntes discipuli mirati sunt*. Sicut mirantur homines quando videtur animus bonus, et cito arescit, sic isti mirantur quomodo tam cito aruit. *Respondens autem Iesus et cetera*. Hic satisfacit. Et primo ostendens virtutem fidei: unde dicit *amen dico vobis*. Supra eandem sententiam posuit, sed hic exponit; unde dicit *si habueritis fidem, et non haesitaveritis*; quare fides firma debet esse sine haesitatione; Iac. I, 6: *postulet autem in fide nihil haesitans. Non solum de ficulnea facietis*: ipse enim per fidem inhabitat in homine, et operatur in homine; ideo sicut ipse facit et ille in quo habitat. *Si dixeritis monti huic, tolle et iacta te in mare, fiet*. Quidam dicunt quod numquam factum est. Dicit Hieronymus quod multa fecerunt apostoli quae scripta non sunt. Item si non legitur ab eis factum, legitur ab aliis viris apostolicis fuisse factum, ut de quodam Gregorius narrat, ut dictum est supra. Item dominus non dixit quod fieret, sed quod posset, si necessitas esset; sed necessitas non se obtulit. Spiritualiter per montem intelligimus Diabolum. Unde si Diabolo dixeritis *iacta te in mare*, idest in Infernum, *ita fiet*. Vel *in mare*, idest in

malos homines. Vel per mare superbia. Ps. LXXXIX, 2: *antequam montes fierent, aut formaretur terra et orbis, a saeculo et usque in saeculum tu es Deus. Unde si dixeritis, superbo, tolle, a iustis, et iacta te in mare*, idest in malos homines. Vel per montem Christus, unde *si dixeritis monti huic*, idest Christo, *tolle te*, scilicet a iudaeis, *et iacta te in mare*, idest in gentiles, qui sunt mare per turbulentiam. Act. XIII, 46: *quia indignos vos reputastis aeternae vitae, ecce convertimur ad gentes*. Item tangit fidei virtutem quantum ad orationem; *quia quaecumque petieritis in orationes credentes, accipietis*; supra II, 7: *petite et accipietis*.

---

**Caput 21  
Lectio 2**

**Reportatio Leodegarii Bissuntini**

**21—2  
Mt 21:23-46**

23 καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; 24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ; 25 τὸ βάπτισμα τοῦ ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; 26 ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν ἰωάννην. 27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν, οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός, οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 28 τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ εἶπεν, τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι. 29 ὁ δὲ ἀποκριθεὶς εἶπεν, οὐ θέλω, ὕστερον δὲ μεταμεληθεὶς ἀπῆλθεν. 30 προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, ἐγὼ, κύριε; καὶ οὐκ ἀπῆλθεν. 31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν, ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς, ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι

23. And when he was come into the temple, there came to him, as he was teaching, the chief priests and ancients of the people, saying: By what authority dost thou these things? And who hath given thee this authority? 24. Jesus answering, said to them: I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things. 25. The baptism of John, whence was it? From heaven or from men? But they thought within themselves, saying: 26. If we shall say, from heaven, he will say to us: Why then did you not believe him? But if we shall say, from men, we are afraid of the multitude: for all held John as a prophet. 27. And answering Jesus, they said: We know not. He also said to them: Neither do I tell you by what authority I do these things. 28. But what think you? A certain man had two sons: and coming to the first, he said: Son, go work to day in my vineyard. 29. And he answering, said: I will not. But afterwards, being moved with repentance, he went. 30. And coming to the other, he said in like manner. And he answering said: I go,

προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ  
θεοῦ. 32 ἦλθεν γὰρ ἰωάννης πρὸς ὑμᾶς ἐν  
ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε  
αὐτῷ: οἱ δὲ τελῶναι καὶ αἱ πόρναι  
ἐπίστευσαν αὐτῷ: ὑμεῖς δὲ ἰδόντες οὐδὲ  
μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.  
33 ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπος  
ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν  
ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν  
καὶ ὥρυξεν ἐν αὐτῷ ληνὸν καὶ ἑκοδόμησεν  
πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ  
ἀπεδήμησεν. 34 ὅτε δὲ ἤγγισεν ὁ καιρὸς  
τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους  
αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς  
καρπούς αὐτοῦ. 35 καὶ λαβόντες οἱ γεωργοὶ  
τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ  
ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. 36 πάλιν  
ἀπέστειλεν ἄλλους δούλους πλείονας τῶν  
πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. 37  
ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν  
υἱὸν αὐτοῦ λέγων, ἐντραπήσονται τὸν υἱόν  
μου. 38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον  
ἐν ἑαυτοῖς, οὗτός ἐστιν ὁ κληρονόμος:  
δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν  
κληρονομίαν αὐτοῦ. 39 καὶ λαβόντες αὐτὸν  
ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ  
ἀπέκτειναν. 40 ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ  
ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς  
ἐκείνοις; 41 λέγουσιν αὐτῷ, κακοὺς κακῶς  
ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα  
ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες  
ἀποδώσουσιν αὐτῷ τοὺς καρπούς ἐν τοῖς  
καιροῖς αὐτῶν. 42 λέγει αὐτοῖς ὁ Ἰησοῦς,  
οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, λίθον  
ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος  
ἐγενήθη εἰς κεφαλὴν γωνίας: παρὰ κυρίου  
ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν  
ὀφθαλμοῖς ἡμῶν; 43 διὰ τοῦτο λέγω ὑμῖν  
ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ  
θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς  
καρπούς αὐτῆς. 44 [καὶ ὁ πεσὼν ἐπὶ τὸν  
λίθον τοῦτον συνθλασθήσεται: ἐφ' ὃν δ' ἂν  
πέσῃ λικμήσει αὐτόν.] 45 καὶ ἀκούσαντες  
οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι τὰς  
παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν

Sir. And he went not. 31. Which of the  
two did the father's will? They say to  
him: The first. Jesus saith to them: Amen  
I say to you that the publicans and the  
harlots shall go into the kingdom of God  
before you. 32. For John came to you in  
the way of justice: and you did not  
believe him. But the publicans and the  
harlots believed him: but you, seeing it,  
did not even afterwards repent, that you  
might believe him. 33. Hear ye another  
parable. There was a man, an  
householder, who planted a vineyard  
and made a hedge round about it and dug  
in it a press and built a tower and let it  
out to husbandmen and went into a  
strange country. 34. And when the time  
of the fruits drew nigh, he sent his  
servants to the husbandmen that they  
might receive the fruits thereof. 35. And  
the husbandmen laying hands on his  
servants, beat one and killed another and  
stoned another. 36. Again he sent other  
servants, more than the former; and they  
did to them in like manner. 37. And last  
of all he sent to them his son, saying:  
They will reverence my son. 38. But the  
husbandmen seeing the son, said among  
themselves: This is the heir: come, let us  
kill him, and we shall have his  
inheritance. 39. And taking him, they  
cast him forth out of the vineyard and  
killed him. 40. When therefore the lord  
of the vineyard shall come, what will he  
do to those husbandmen? 41. They say  
to him: He will bring those evil men to  
an evil end and let out his vineyard to  
other husbandmen that shall render him  
the fruit in due season. 42. Jesus saith to  
them: Have you never read in the  
Scriptures: The stone which the builders  
rejected, the same is become the head of  
the corner? By the Lord this has been  
done; and it is wonderful in our eyes. 43.  
Therefore I say to you that the kingdom

λέγει: 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι  
ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς  
προφήτην αὐτὸν εἶχον.

of God shall be taken from you and shall  
be given to a nation yielding the fruits  
thereof. 44. And whosoever shall fall on  
this stone shall be broken: but on  
whomsoever it shall fall, it shall grind  
him to powder. 45. And when the chief  
priests and Pharisees had heard his  
parables, they knew that he spoke of  
them. 46. And seeking to lay hands on  
him, they feared the multitudes, because  
they held him as a prophet.

*Et cum venisset.* Hic reprehendunt inquirendo. Et primo ponitur inquisitio; secundo confutatio, ibi *respondens Iesus dixit eis*. Circa primum duo. Et primo ponuntur interrogationes; secundo Christi responsiones. Et primo ponitur interrogatio Iudaeorum; secundo Christi, ibi *respondens autem Iesus dixit eis: interrogabo vos et cetera*. Dicunt ergo *in qua potestate haec facis?* Ipse eiecerat ementes et vendentes de templo, item fecit miracula: ideo petunt in qua potestate haec faciat. Chrysostomus dicit quod in mundo erat duplex potestas, scilicet regia et sacerdotalis: unde quantum ad primum petunt: unde profiteris hanc potestatem habere? Item quantum ad secundum: quis dedit tibi hanc potestatem? Habes ne a sacerdote vel a Deo? Sic enim erat quod filii succedebant sacerdotibus in potestate. Quis dedit tibi? Non habes hoc a Caesare, non a sacerdote. Unde Chrysostomus: omnis homo, qualis est opinio de aliquo apud eum, talem eum existimat. Ideo quia ipsi non habebant opinionem bonam de Christo, ideo et cetera. Vel ad factum miraculorum potest retorqueri. Est potestas Dei et potestas Diaboli. Iob XLI, v. 24: *non est potestas in terris, qua huic valeat comparari*. Unde *in qua potestate hoc facis?* Dei, an Diaboli? Sed Origenes obiicit quod si in potestate Diaboli faceret, non diceret. Ideo aliter exponit, quia dicit quod potestas Dei multiplex est, quaedam in generali, multae in speciali, ut quaedam ad hoc, quaedam ad illud. Unde petunt in qua potestate, idest in quo gradu potestatis, ut de prophetis. Quidam enim habuerunt unam potestatem, quidam aliam. Secundum Chrysostomum quando aliquis interrogat ut discat, tunc ei respondenda est veritas; sed quando ut tentet, tunc reprehendendus est et confutandus. Sic dominus, quia sciebat quod tentabant, dixit *interrogabo vos et ego unum sermonem*. *Baptismus Ioannis unde erat: e caelo, an ex hominibus?* Baptizavit Petrus, nec dicitur Baptismus Petri, et baptizavit Ioannes, et dicitur Baptismus Ioannis, quia in Baptismo Ioannis totum factum erat hominis; sed in Baptismo Petri remittebantur peccata, quod per hominem fieri non poterat.

Io. I, 33: *ille super quem videris spiritum descendantem, et manentem super eum, ille est qui baptizat in spiritu sancto*. Licet enim Ioannes baptizaret, non tamen a se; unde Io. I, 33: *ipse qui me misit baptizare in aqua, dixit mihi* et cetera. Consequenter agitur de responsionibus. Et primo de responsione Iudaeorum; secundo Christi. Verum est quod minores crediderunt, sed Pharisei indignati sunt; ideo si dicerent quod ex hominibus, sequeretur eorum confusio. Item omnes habebant Ioannem sicut prophetam; supra XI, 7: *quid existis in desertum videre?* et cetera. *Et respondens dixerunt: nescimus*. Mentiuntur. Ps. XXVI, 12: *mentita est iniquitas sibi*. Consequenter ponitur responsio Christi *nec ego dico vobis*. In quo habetur exemplum, quod qui non vult dicere quod scit, quod dominus abscondit alia ab eo; unde Sap. VII, v. 13: *sine fictione didici, et sine invidia communico*. *Quid autem vobis videtur? Homo quidam habebat duos filios* et cetera. Supra dominus inquisitionem repressit sua interrogatione, hic inquirentes redarguit. Et primo de inobedientia; secundo de malitia, et hoc secundum duas parabolas, quarum secunda aliam exponit et declarat. Circa primum duo. Primo ponit parabolam; secundo expositionem, ibi *dicit illis Iesus* et cetera. Circa primum tria. Primo committit audientibus iudicium; secundo narrat factum; tertio requirit sententiam. Dicit *quid vobis videtur?* Magnum est testimonium pro eo quod iudicium adversariis committit. Iob VI, 29: *respondete, obsecro absque contentione, et quod iustum est, iudicate*. Deinde proponit factum *homo quidam habebat duos filios*. Iste homo Deus est; duo filii sunt duo populi. Eccli. XXXIII, v. 15: *intuere in omnia opera altissimi, duo contra duo, unum contra unum*. Vel duo genera hominum, iusti et peccatores. Non dicuntur iusti quicumque, sed qui profitentur se iustos; et peccatores non quicumque, sed qui poenitentiam agunt. Vel isti duo filii sunt clerici et laici. Agitur ergo de obedientia. Et primo ponitur mandatum; secundo recusatio; tertio impletio. *Et accedens ad primum*. Primus est populus gentilium qui incepit a Noe, sicut populus Iudaeorum ab Abraham. Item primus dicitur gens laicorum, quia clerici sunt propter laicos ad informandum eos. Unde accessit ad primum, idest ad populum gentilem per internam inspirationem, vel per manifestationem Angelorum. *Dixit filii, vade operare hodie in vineam*. Vineam Dei iustitia est. Operare ergo in vinea, idest opera fac iustitiae. Et dicit *hodie*, quasi per totum tempus vitae tuae. Et quando dixit? Quando interius inspiravit dando lumen rationis. Ps. IV, 6: *multi dicunt: quis ostendit nobis bona? Signatum est super nos lumen vultus tui, domine*. Consequenter ponitur recusatio. *Ille autem respondens ait, nolo*. Hoc nihil aliud est quam contemnere mandata Dei. Iob XXI, 14: *scientiam viarum tuarum nolumus*. Post sequitur adimpletio: *postea autem poenitentia motus, abiit*. Ier. XXXI, 19: *postquam convertisti me, egi poenitentiam*.



Sequitur inobedientia secundi: et primo ponitur mandatum secundo transgressio. Dicit *accedens ad alterum* hoc est Iudaicum populum, vel ad clericum, vel qui iustos se dicunt, *dixit similiter. At ille respondens ait: eo, domine.* Profitetur iustitiam se servaturum; unde dicit populus Iudaicus: *omnia quaecumque praeceperit dominus, faciemus.* Sic etiam dicunt clerici et quicumque religiosi. Unde promisit ire. *Et non ivit.* Mal. II, 8: *vos autem recessistis de via, et scandalizastis plurimos, irritum fecistis pactum, dicit dominus exercituum.* Tunc expedit sententiam: *quis ex duobus voluntatem fecit patris?* Primus non promisit, sed fecit; secundus promisit, sed non fecit. *Quis ex istis fecit voluntatem patris?* Respondent et dicunt ei: *primus, quia melius est non vovere, quam post votum promissa non reddere,* Eccl. V, 4. Et II Petr. II, 21: *melius est viam veritatis non agnoscere, quam post agnitionem retrorsum abire;* est enim ibi duplex peccatum: peccatum inobedientiae et transgressio voti. Consequenter adaptat parabolam. Et primo ponit praeeminentiam gentilium ad Iudaeos, vel laicorum ad clericos; secundo rationem assignat. Dicit illis *amen dico vobis, quod publicani et meretrices praecedent vos in regno Dei.* Simile dictum est supra XX, 16: *et erunt novissimi primi.* Chrysostomus quaerit, quare magis ponit publicanos et meretrices quam alios. Respondet quod per publicanos intelligit peccatores. Peccatum publicanorum est avaritia, quia cum tributa recipiunt, multa sibi acquirunt, et ultra quam commissum sit sibi, rapiunt. Sed peccatum hominum est avaritia, peccatum mulierum est luxuria, cum sint otiosae, et multa mala docuit otiositas. Ez. XVI, 49: *haec fuit iniquitas Sodomae, abundantia panis et otium. Praecedent vos in regno Dei,* id est magis appropinquant ad regnum; supra c. XII, 41: *viri Ninivitae praecedent vos et cetera.* Sequitur ratio. Et primo dicit quod Iudaei inobedientes fuerunt; secundo quod publicani obedierunt; tertio quod non secuti sunt eum. Dicit *venit Ioannes ad vos in via iustitiae,* quia in iustitiae viam duxit. Vel *in via iustitiae,* quia viam iustitiae observavit, scilicet viam poenitentiae, *et non credidistis.* Dicebant enim ei: *Elias es tu?* Et cum dixisset non dixerunt: *quid ergo baptizas? Publicani autem et meretrices crediderunt ei.* Et hoc habetur supra cap. III, quod venerunt ad Ioannem ut baptizarentur. *Vos autem videntes, alios scilicet converti et implere quod mandaverat, nec poenitentiam habuistis, ut postea crederetis ei.* Ille enim est pessimus, qui de facto suo non poenitet. Ier. VIII, 6: *nullus est qui agat poenitentiam de peccato suo dicens: quid feci? Aliam parabolam audite.* Dominus interrogaverat de Baptismo, et noluerunt respondere, modo autem occulte interrogat, ut non percipiant; ideo disserit parabolam, et facit duo. Primo ponit parabolam; secundo exquirat eorum sententiam, ibi *cum ergo venerit dominus vineae, quid faciet agricolis illis?* Circa primum tria. Primo ponitur beneficium exhibitum; secundo

ponitur requisitio recompensationis, ibi *cum autem tempus fructuum appropinquasset* etc.; tertio ponit ingratitudinem, ibi *et agricolae, apprehensis servis eius* et cetera. Circa primum tria. Primo ponitur plantatio vineae; secundo eius ornatio; tertio eius locatio. Dicit ergo *homo erat paterfamilias qui plantavit vineam* et cetera. Simile ponitur Is. V, 1, ubi dicitur: *vinea facta est dilecto meo in cornu filio olei*. Hic autem dicit quod paterfamilias plantat vineam. Dicunt aliqui quod ibi invehitur contra vineam; unde dicit: *quid ultra debui facere vineae meae?* Hic autem contra agricolas. Ideo dupliciter exponitur secundum Hieronymum et Chrysostomum. Vineam dicitur populus Iudaicus; Is. V, 7: *vineam domini domus Israel est*. Quod contra agricolas, quia quantum ad praesens huius malitia non processit ex populo, sed ex principibus; Io. VII, 48: *numquid aliqui ex principibus crediderunt in eum?* Ideo non contra vineam. Haec vinea non est domus Israel, sed iustitia Dei, quae occulte tradita est in sacra Scriptura; unde dicit *homo erat paterfamilias qui plantavit vineam*, idest populum Iudaicum; Ps. LXXIX, 9: *vineam de Aegypto transtulisti*. Vel iustitiam posuit in doctrina legis. *Et sepe circumdedit ei*, ad protectionem vineae, unde quae ponuntur ad custodiam, sive sint orationes sanctorum, vel custodia Angelorum dicuntur sepes; unde Osee c. II, 6: *sepem viam tuam spinis*. Si autem vinea dicatur iustitia, sepe dicit occulta verba Scripturae. Secundum enim mysticum intellectum occulta Scripturae non sunt pandenda cuilibet, quia non est sanctum dandum canibus, supra VII, 6. *Et fodit in ea torcular*. Torcular ponitur, ut exprimatur vinum caritatis. Si intelligatur per vineam Iudaicus populus, intelligitur per torcular altare holocaustorum. Item intelliguntur martyres, qui pro fide sanguinem fuderunt, Is. LXIII, 3: *torcular calcavi solus*. Vel potest etiam intelligi ordo prophetarum, in quibus vinum sapientiae est expressum. Vel potest dici profunditas sacrae Scripturae. Item totus fructus vineae congregatur in torculari: sic quicquid potest animus, totum debet congregare ad laudem Dei. *Et aedificavit turrim*. Per turrim templum intelligitur. Michaeae IV, 8: *et tu turris nebulosa gregis, usque ad te veniet potestas prima*. Vel cognitio Dei, Prov. XVIII, 10: *turris fortissima nomen domini*. Consequenter de locatione *et locavit eam agricolis*, idest super certa mercede constituit. Agricolae sunt Moyses et Aaron, qui gubernaculum habuerunt. Iob XXXI, 39: *si afflxi animam agricolarum eius*. Gregorius: qui praeponuntur populo. *Profectus est peregre*, dominus, non mutando locum, sed hominem in suo arbitrio relinquendo. Eccli. c. XV, 14: *Deus ab initio creavit hominem, et reliquit eum in manu consilii sui*, idest suo arbitrio dimisit. Unde dicitur peregre proficisci, quando non ad quamcumque culpam poenam infligit. Vel non ita manifeste apparuit sicut prius, scilicet cum apparuit in rubo, Ex. c. III, 2. *Cum autem tempus fructuum*

*appropinquasset.* Quicumque facit aliquem fructum, expectat beneficium: et sic dominus expectat ut reddatur ei beneficium ad suam gloriam. Quantum ad unum hominem fructus non est in pueritia, sed in plena aetate, unde cum venit ad adolescentiam, tunc petit fructus: sic cum populus fuit plantatus, et lex data, petiit fructum, et non cognoverunt eum. Ier. VIII, 7: *milvus in caelo cognovit tempus suum; populus autem meus non cognovit iudicium domini.* Misit servos suos, idest prophetas, ad agricolas, idest ad Iudaeos, *ut acciperent fructus eius*, idest ut inducerent homines ad bene agendum. Infra c. XXVIII, 34: *misi ad vos prophetas, sapientes et Scribas, et ex illis occidetis* et cetera. Post hoc agitur de malitia. Et primo quantum ad primos; secundo quantum ad secundos; tertio quantum ad tertios. *Et agricolae, acceptis servis eius, alium ceciderunt*, ut Michaeam, *alium occiderunt*, ut Isaiam, *alium lapidaverunt*, ut Naboth. Hebr. XI, 37: *lapidati sunt, secti sunt, in occisione gladii mortui sunt.* Iterum *misit alios*. Item singulariter misit prophetas, ut Moysen, et Aaron, et alios; sed post tempore David misit multos cuneos prophetarum. Vult enim dominus pugnare misericordiam suam contra malitiam eorum. Unde *et fecerunt eis similiter.* Deut. c. XXXI, 27: *vos semper contentiose contra dominum egistis.* Sequitur tertio *novissime autem misit ad eos filium suum* etc., quod fuit malitiae consummatae. Et tria facit. Primo ponitur misericordia domini; secundo malitia eorum; tertio executio pravi propositi. *Novissime autem misit ad eos filium suum.* Ad Hebr. I, 1: *multifarie multisque modis olim Deus loquens patribus in prophetis, novissime locutus est nobis in filio.* Misit ad eos filium suum dicens: *forte verebuntur filium meum.* Sed quid est quod dicit *forte*? Numquid ignorabat ipse? Hieronymus dicit quod iste modus loquendi dubius significat libertatem arbitrii, ut ostenderet quid futuri essent, quia qui non honorificat filium, non honorificat patrem. Vel dicit sic, quia aliqui reveriti sunt eum. Consequenter ponitur propositum malitiae. Et primo ponitur requisitio; secundo propositum; tertio malitia. *Agricolae autem videntes filium dixerunt intra se: hic est haeres; venite, occidamus eum, et habebimus haereditatem eius;* ipse enim filius vere haeres est patris, quia quod petit obtinet. Ps. II, 8: *postula a me, et dabo tibi gentes haereditatem tuam.* Item est haeres, quia quaecumque habet pater, habet et ipse: non enim dicitur haeres sicut aliquis alius qui decedente patre habet haereditatem, sed quia semper quod est patris, ipsius etiam est. Sed contra: *si cognovissent, numquam dominum gloriae crucifixissent* I Cor. II, 8. Verum est si cognovissent vere, sed cognoverunt per coniecturam. Sequitur propositum *venite, occidamus eum.* Sap. II, 20: *morte turpissima condemnemus eum.* Et quod est propositum? *Habebimus haereditatem eius.* Sciebant enim ex lege quod debebat dominari super Iudaicum

populum. Unde timebant ne imponeret super eos iugum legis, et traditiones eorum destrueret. Ideo noluerunt pati iugum Christi, unde passi sunt iugum Romanorum. Unde Io. XI, 48: *ne forte veniant Romani, et tollant locum nostrum et gentem*. Consequenter ponitur executio *et apprehensum eum eiecerunt extra vineam, et occiderunt*, quia extra portam civitatis crucifixerunt eum, et sic quasi alienum a vinea occiderunt. Is. LIII, 7: *quasi ovis ad occisionem ductus est* et cetera. Quod eum extra vineam eiecerunt habetur in Io., quod quicumque confiteretur nomen Christi, neret extra synagogam. Consequenter requirit eorum sententiam *cum ergo venerit dominus vineae, quid faciet agricolis illis?* Ita subtiliter petit dominus ut iudicent contra se, sicut Nathan fecit David, quando peccavit cum Bersabee. Ponitur sententia *malos male perdet*, idest perditione in praesenti et futuro. Et dicunt *male*, idest acerbe. Supra VII, 2: *in ea mensura qua mensi fueritis, remetietur vobis*. Sap. VI, 7: *potentes potenter tormenta patientur*. *Malos male perdet, et vineam suam*, idest populum suum, *locabit aliis agricolis*, idest apostolis, *qui reddant ei fructum temporibus suis*. Ps. I, 3: *et erit tamquam lignum, quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo*. Iob XXXIV, 24: *conteret multos et innumerabiles, et stare faciet alios pro eis*. Et hic est quaestio, quare in Marco dominus respondit hic Iudaei. Solutio. Dico quod primo dixit dominus, postea ipsi dixerunt. Item Lc. habetur, quod cum dominus hoc diceret, ipsi dixerunt, absit. Responsio vera est, quia primo ipsi dixerunt, post intelligentes quod contra eos esset, dixerunt absit. Item verum est quod principes dixerunt. Et quamvis perciperent quod contra eos esset, non contradicebant, sed populus dixit absit. *Dicit illi Iesus*. Hic ponitur confirmatio. Et primo ponitur auctoritas; secundo expositio. Dicit *numquam legistis in Scripturis* (istud legitur in Ps. CXVII, 22): *lapidem, quem reprobaverunt aedificantes, hic factus est in caput anguli?* Et ponit quatuor. Primo ponit reprobationem; secundo dignitatem; tertio causam; quarto admirationem. Dicit *lapidem* et cetera. Lapis Christus est, qui dicitur lapis ex multis similitudinibus. Is. c. XXVIII, 16: *ecce ego ponam in fundamentis Sion lapidem angularem* et cetera. Aedificantes sunt apostoli. Unusquisque videat quomodo aedificet. Unde ille lapis *quem reprobaverunt*, idest eiecerunt, *hic factus est*, idest constitutus, *in caput anguli*, idest in caput Iudaeorum et gentilium. Unde ipse factus est caput Ecclesiae. Sed possent dicere: ipse fecit se caput; ideo dicit *a domino factum est istud*. Ps. CXVII, 16: *dextera domini fecit virtutem* et cetera. Et qualis est ista exaltatio? *Et est mirabile in oculis nostris*; Habac. I, 5: *aspicite in gentibus, et videte, et admiramini, et obstupescite: quia opus factum est in diebus vestris, quod nemo credet cum narrabitur*. Tanta enim fuit dignitas, quod non factum fuisset, nisi gratia Dei hoc fecisset. Ad Eph.

II, 8: *gratia estis salvati a Christo*. Consequenter exponit; et ponit duas conclusiones. Primo quod dictum est de parabola; secundo sumitur de hoc quod dictum est in auctoritate. Dicitur ergo *ideo dico vobis quod auferetur a vobis regnum*, idest sacra Scriptura, quia amittetis intellectum sacrae Scripturae. Io. XII, 40: *excaecavit oculos eorum, et induravit cor eorum, ut non videant oculis, et non intelligant corde, et convertantur, et sanem eos*. Vel praelationem super Ecclesiam fidelium, quia translata est gloria eorum. *Et dabitur genti facienti fructum eius*. Is. LV, v. 4: *ecce testem populis dedi eum, ducem ac praeceptorem gentibus. Ecce gentem quam nesciebas, vocabis, et gentes quae te non cognoverunt, ad te current*. Sed quomodo datus est eis? Superius dictum est quod locavit, hic autem quod datur. Quia cum non facit fructum, dicitur conductus, sive mercenarius; sed cum datur, tunc fructum facit. Ponit duplicem poenam *et qui ceciderit super lapidem istum, confringetur*. Exponitur secundum Hieronymum, sic: ille cadit super lapidem Christum, qui fidem tenet de eo, idest de Christo, sed cadit per peccatum quod contra eum facit. Ideo peccatores cadunt, quia non habent caritatem. *Super quem vero ceciderit, conteret eum*. Cadit autem Christus super infidelibus. Haec est differentia, quia quando vas cadit super lapidem, non confringitur vas propter lapidem, sed propter modum casus, secundum quod magis cadit ab alto; sed quando lapis cadit supra vas, confringit illud secundum magnitudinem lapidis. Sic homo cum cadit super lapidem Christum, tunc confringitur secundum magnitudinem peccati; quando vero fit infidelis, totaliter conteritur. Vel aliquis cadit super lapidem, quando proprio arbitrio peccat; sed tunc scilicet lapis super eum cadit, quando Christus punit eum, et tunc totus comminuitur. Ps. XVII, 43: *comminuam eos sicut pulverem ante faciem venti*. Sequitur tempus malitiae *et cum audissent, cognoverunt quod de ipsis diceret*. Et sequitur malitia *et volentes eum tenere, timuerunt turbas, quia sicut prophetam eum habebant*. Et planum est.

---

**Caput 22**  
**Lectio 1**

**Reportatio Leodegarii Bissuntini**

**22—1**  
**Mt 22:1-14**

1 καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων, 2 ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ. 3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς

1. And Jesus answering, spoke again in parables to them, saying: 2. The kingdom of heaven is likened to a king who made a marriage for his son. 3. And he sent his servants to call them that were invited to the marriage: and they would not come. 4.

τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. 4  
πάλιν ἀπέστειλεν ἄλλους δούλους  
λέγων, εἵπατε τοῖς κεκλημένοις, ἰδοὺ τὸ  
ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ  
τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα:  
δεῦτε εἰς τοὺς γάμους. 5 οἱ δὲ  
ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν  
ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν  
αὐτοῦ: 6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς  
δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.  
7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ  
στρατεύματα αὐτοῦ ἀπόλεσεν τοὺς  
φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν  
ἐνέπρησεν. 8 τότε λέγει τοῖς δούλοις  
αὐτοῦ, ὁ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ  
κεκλημένοι οὐκ ἦσαν ἄξιοι: 9 πορεύεσθε  
οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ  
ὅσους ἐὰν εὑρήτε καλέσατε εἰς τοὺς  
γάμους. 10 καὶ ἐξελθόντες οἱ δοῦλοι  
ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας  
οὓς εὔρον, πονηροὺς τε καὶ ἀγαθοὺς: καὶ  
ἐπλήσθη ὁ γάμος ἀνακειμένων. 11  
εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς  
ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ  
ἐνδεδυμένον ἐνδυμα γάμου: 12 καὶ λέγει  
αὐτῷ, ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων  
ἐνδυμα γάμου; ὁ δὲ ἐφωμώθη. 13 τότε ὁ  
βασιλεὺς εἶπεν τοῖς διακόνοις, δῆσαντες  
αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν  
εἰς τὸ σκότος τὸ ἐξώτερον: ἐκεῖ ἔσται ὁ  
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.  
14 πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ  
ἐκλεκτοί.

Again he sent other servants, saying: Tell  
them that were invited, Behold, I have  
prepared my dinner: my beeves and  
fatlings are killed, and all things are ready.  
Come ye to the marriage. 5. But they  
neglected and went their ways, one to his  
farm and another to his merchandise. 6.  
And the rest laid hands on his servants and,  
having treated them contumeliously, put  
them to death. 7. But when the king had  
heard of it, he was angry: and sending his  
armies, he destroyed those murderers and  
burnt their city. 8. Then he saith to his  
servants: The marriage indeed is ready; but  
they that were invited were not worthy. 9.  
Go ye therefore into the highways; and as  
many as you shall find, call to the marriage.  
10. And his servants going forth into the  
ways, gathered together all that they found,  
both bad and good: and the marriage was  
filled with guests. 11. And the king went in  
to see the guests: and he saw there a man  
who had not on a wedding garment. 12.  
And he saith to him: Friend, how camest  
thou in hither not having on a wedding  
garment? But he was silent. 13. Then the  
king said to the waiters: Bind his hands and  
feet, and cast him into the exterior  
darkness. There shall be weeping and  
gnashing of teeth. 14. For many are called,  
but few are chosen.

Dictum est supra quod Christi persecutores provocati sunt ad occidendum eum tribus de causis: ex eius gloria, ex eius sapientia qua confutabat eos, ex eius iustitia qua arguebat eos. Qualiter autem provocati sunt ex gloria Christi, dictum est; nunc autem dicendum qualiter ex sapientia. Et primo inquantum eorum damnationem praemonstrat; secundo inquantum disputando confutat, ibi *tunc abeuntes Pharisei consilium inierunt ut caperent eum in sermone*. In ista parabola, in qua determinatur de reprobatione iudaeorum et vocatione gentium, primo ponitur instructio nuptiarum; secundo de vocatione iudaeorum et recusatione; tertio de vocatione gentium. Secunda ibi *et misit servos suos vocare invitatos*; tertia

ibi *tunc ait servis suis* et cetera. Dicit ergo *et respondens Iesus dixit*. Cui respondit? Non est dictum quod alicui loqueretur. Sed eum tenere volebant, ideo non verbis, sed malitiae eorum respondit, ideo *in parabolis dicit eis: simile est regnum caelorum homini regi qui fecit nuptias filio suo*. Hic ponitur parabola de nuptiis, et similis parabola ponitur Lc. XIV, 16. Et non videtur eadem secundum Gregorium, quia ibi fit mentio de coena, hic de nuptiis. Item nullus exclusus est ab illa coena, hic autem est aliquis exclusus. Unde alia est parabola. Per illam convivium caeleste intelligitur, per istam convivium quod fit in terra. Et ideo illud dicitur coena, quia ab eo nullus excluditur, ab isto aliquis excluditur. Potest dici, secundum aliquos, quod eadem est parabola, quia antiquitus prandium et coena idem appellabatur, quia non solebant comedere homines nisi usque ad nonam. Vel potest dici quod Lucas dicit quod Matthaeus tacuit. Sed credo quod alia est. Circa istam videamus quis est iste homo rex. Et dicitur quod iste est Deus, et intelligitur persona patris, quia dicit *filio suo*. Sed quare dicit *homini regi*? Ratio est, ut dicit Origenes, quia rex dicitur a regendo. Nos autem non possumus, nec sumus capaces regni eius secundum quod est, sed regit nos secundum modum nostrum. Deut. XXXII, 11: *sicut aquila provocans pullos ad volandum*. Et ideo dicitur *homini regi*, quia regit nos humano modo. Sed cum videbitur sicuti est, tunc erit rex, quia tunc secundum se reget. Unde apostolus I Cor. XIII, 12: *videmus nunc per speculum in aenigmate, tunc autem facie ad faciem*. Dicit *simile est regnum caelorum homini regi*. Sicut enim in regno sunt multa est enim rex, regnum, et qui serviunt sic in illo regno; ideo *simile est homini regi qui fecit nuptias filio suo*. Filius est Christus, de quo dicitur I Io. ult., 20: *ut simus in vero filio eius*. Hic est verus Deus, et vita aeterna. Quae sint istae nuptiae, quadrupliciter potest exponi. Primo per unitatem naturae humanae ad divinam, ut humana natura sit sponsa, thalamus fuit uterus virginis. Ps. XVIII, 6: *ipse enim tamquam sponsus procedens de thalamo suo*. Et haec expositio habet aliquid dubietatis, quia posset credi quod non alia esset persona patris, alia filii. Unde potest dici quod iste sponsus est verbum incarnatum; sponsa Ecclesia; unde apostolus Eph. V, 32: *sacramentum hoc magnum est: ego autem dico in Christo et Ecclesia*. Item ipsius verbi ad animam nostram. Fit enim anima particeps gloriae Dei per fidem, et sic fiunt nuptiae nostrae. Osee II, 20: *sponsabo te in fide*. Item nuptiae erunt in communi resurrectione. Huius autem resurrectionis Christus est via; Io. XIV, 6: *ego sum via*. Tunc erunt nuptiae, quando mortale nostrum absorbebitur a vita, ut habetur II Cor. V, 4. Sed si loquamur secundum Gregorium, oportet exponere de praesentibus, secundum quod Ecclesia Christo, et anima nostra Deo per fidem desponsatur. Sequitur de vocatione Iudaeorum. Et primo ponitur duplex vocatio; secundo excusatio, ibi *illi*

*autem neglexerunt et cetera.* Circa primum duo facit secundum duas vocationes. Unde dicit *et misit servos suos, vocare invitatos.* Et secundum quod dicit ibi Origenes, duplex est ibi littera, quia quaedam littera habet *misit servum suum*, quaedam *servos suos*. Si sit littera *servum*, sic tria sunt considerata. Primo invitatio; secundo vocatio; et tertio alia invitatio. Fuerunt ergo Iudaei invitati in patriarchis; unde dictum est Abrahae: *in semine tuo benedicentur omnes gentes.* Ad Gal. III, 16: *Abrahae dictae sunt promissiones et semini eius* et cetera. Primum fuit missus Moyses. Num. c. XII, 7: *non talis servus meus Moyses, qui in omni domo mea fidelissimus est.* Et sequitur, *quare non timuistis eum? Et nolebant venire.* Deut. XXXI, 27: *adhuc vivente me, et egrediente vobiscum, semper contentiose egistis erga dominum.* Secunda vocatio est per prophetas, de quibus Amos III, 7: *non faciet dominus verbum, nisi revelaverit secretum suum ad servos suos prophetas.* Vel potest esse littera *servos*; et tunc per primos significantur prophetae, quibus semper Iudaei rebelles fuerunt; Act. VII, 51: *vos semper spiritui sancto restitistis.* Per secundos apostoli, quibus dictum est supra X, 5: *in viam gentium ne abieritis.* Vel per primos prophetas, primos apostolos; per secundos, successores apostolorum. *Iterum misit alios servos.* Hic ponitur alia invitatio. Et ponitur augmentum benignitatis ex parte invitantis, et augmentum malitiae ex parte excusantis. In prima vocatione nihil promisit; in ista vero promittit, quia dicit *dicite invitatis: ecce prandium meum paravi.* Istud prandium est spiritualis refectio; Prov. c. IX, 2: *sapientia immolavit victimas, miscuit vinum, et posuit mensam suam, misit ancillas ut vocarent ad arcem. Tauri mei et altilia mea occisa sunt.* Et hoc dictum potest exponi secundum Origenem, quod est dispositio sapientiae Dei. Tauri dicuntur rationes fortes; Is. VIII, 11: *in forti manu sua erudivit me.* Altilia dicuntur quasi alita bene. Altilia dicuntur proprie aves saginatae, quae nutriuntur et impinguantur, et significant subtiles sensus, et fiunt saginatae quando sacris sensibus multiplicantur, quibus anima saginatur; Ps. LXII, 6: *sicut ex adipe et pinguedine repleatur anima mea.* Quicquid enim necessarium est, invenitur in sacra Scriptura. Ideo *omnia sunt parata.* Ps. XVIII, 8: *lex domini immaculata convertens animas.* Haec est invitatio sapientiae, Prov. IX, 5: *venite, comedite panem meum et bibite vinum quod miscui vobis.* Vel, significat refectionem spiritualem, per tauros significantur exempla sanctorum, quae dominus praeparavit in exemplum; Iac. V, 10: *accipite in exemplum exitus mali, et longanimitatis, et laboris, et patientiae, prophetas.* Unde tribulationes sanctorum ponit in exemplum. Secundum Gregorium, per tauros significantur patres veteris testamenti, quia taurus ferit cornibus, et in tempore patrum semper quaerebatur vindicta, et praecipiebatur oculum dari pro oculo. Per altilia patres novi testamenti, qui omnia



dimiserunt pro Christo, et impinguntur sapientia Dei, occisi propter Deum, et utrique occisi sunt. *Omnia parata sunt, venite ad nuptias*. Passus est Christus, aperuit caelos, misit apostolos. Vel per tauros intelliguntur sacerdotes veteris testamenti, quia taurus est animal immolatum; per altilia prophetae qui impinguati sunt sapientia Dei. *Sed illi*, scilicet indurati in malitia, *neglexerunt*. Quidam dimittunt ex negligentia, quidam autem ex malitia, qui persequuntur praedicatores; unde dicit *illi autem neglexerunt*. Et quae fuit causa? Quia *abierunt unus in vineam suam, alius ad negotiationem suam*. Videbantur habere iustam causam exterius, sed dominus non recipit, quia nulla temporalia debent detinere de veniendo ad Deum. Secundum Hilarium, per hoc quod dicit, *in vineam suam*, significat appetitum humanae gloriae; Io. XII, 43: *dilexerunt magis gloriam hominum quam gloriam Dei*; Ier. c. V, 4: *ego autem dixi: forsitan pauperes sunt et stulti, ignorantes viam domini et iudicium Dei sui*. Per hoc quod dicit *alius in negotiationem suam*, signatur appetitus avaritiae; Ier. VI, 13: *a maiori usque ad minorem omnes avaritiae student*. Secundum Chrysostomum quidam habent occupationem laborando propriis manibus, alii in negotiationem, idest in proprium officium suum. Sequitur *reliqui vero tenuerunt servos suos*, idest apostolos, *et contumeliis affectos occiderunt*, quia multos occiderunt ex veteri et novo testamento. Unde infra XXIII, v. 34: *mitto ad vos sapientes et Scribas, et ex illis occidetis et cetera*. Et non facit hic mentionem de morte sua, sed solum discipulorum quia satis superius fecerat mentionem. Tunc sequitur punitio eorum *rex vero cum audisset, iratus est et cetera*. Supra posuit poenam spiritualem, hic autem ponit temporalem; unde supra dicebatur *homini regi*, hic autem dicitur *rex*, quia nomen hominis ad pietatem pertinere videtur, regis vero ad punitionem; ideo hic solum dicitur *rex*; Sap. XIV, 17: *hos quos in palam homines honorare non poterant propter hoc quod longe essent, a longinquo figura eorum allata, evidentem imaginem regis, quem honorare volebant, fecerunt: ut illum qui aberat tamquam praesentem colerent sua sollicitudine. Rex autem iratus*. Notandum quod quando ira attribuitur Deo, non commotionem significat, sed vindictam: quia irati punire solent, unde ira punitio vocatur. Quod est notandum contra haereticos, quia solent obiicere Deum veteris testamenti non esse bonum, quia praecepit punitiones et cetera. Unde *missis exercitibus suis perdidit homicidas illos*. Exercitus sunt spiritus angelici, vel cives Romani qui sub Tito et Vespasiano occiderunt multos; Ps. XXIII, 1: *domini est terra, et plenitudo eius. Et civitates illorum succendit*, quia combustae sunt; Is. I, 7: *civitates vestras ignis comburet*. Vel potest mystice intelligi, scilicet corpora eorum, vel congregationes haereticorum. Sequitur vocatio gentium, et ponitur examinatio. Et tria facit. Primo ponitur mandatum; secundo executio; tertio

effectus. Secunda ibi *et egressi servi eius* etc.; tertia ibi *et impletae sunt nuptiae discumbentium*. Circa primum duo facit. Primo assignat rationem praecepti; secundo ponit praeceptum. Dicit ergo *tunc ait servis suis: nuptiae quidem paratae sunt, sed qui invitati erant non fuerunt digni. Nuptiae quidem praeparatae sunt*, idest filius incarnatus est, secundum illud Is. V, v. 4: *quid ultra potui facere tibi, vinea mea? Sed qui fuerant invitati, indigni fuerunt*, idest, indignos se reddiderunt. Et quomodo? Sicut dicitur ad Rom. X, 3: *ignorantes Dei iustitiam, et suam volentes statuere, iustitiae Dei non sunt subiecti*; et Act. c. XIII, 46: *sed quoniam repellitis illud, et indignos vos iudicastis vitae aeternae, ideo convertimur ad gentes*. Unde per delictum Iudaeorum salus facta est gentibus; Apoc. III, v. 11: *tene quod habes, ne alter accipiat coronam tuam*. Sequitur mandatum *ite ergo ad exitus viarum* et cetera. Per vias intelliguntur diversa dogmata, quia ista sunt viae quaedam, quae ducunt nos ad veritatem. Gentiles sunt in exitibus dogmatum. Unde *ite ad exitus viarum*, idest ad illos qui haerent erroneis dogmatibus. Vel aliter. Is. IX, 2: *populus qui ambulabat in tenebris, vidit lucem*. Unde per vias intelliguntur actiones bonae, de quibus Prov. c. IV, 27: *vias quae a dextris sunt, novit dominus*; per exitus, quaecumque possunt concurrere ad actiones. *Et quoscumque inveneritis, vocate ad nuptias*. Unde infra ult., 19: *ite, docete omnes gentes* et cetera. Sequitur executio *et egressi servi eius in vias, congregaverunt omnes*; Marci ult., 20: *illi autem profecti praedicaverunt ubique, domino cooperante*. Sed quid est quod dicit *bonos et malos*? Potest dici quod illos, qui primo mali, et post boni. Vel potest dici, cum dicit *bonos et malos*, quod loquitur comparative, quod inter illos aliqui sunt boni secundum virtutes civiles. Vel *bonos et malos*, quia postquam congregati fuerint, commiscentur boni et mali. *Et impletae sunt nuptiae discumbentium*, idest fidelibus. Supra XIII, 48 simile ponitur, *quam cum impleta esset, educentes, et secus littus sedentes, elegerunt bonos in vasa sua, malos autem foras miserunt. Intravit autem rex* et cetera. Hic ponitur examinatio congregatorum. Et primo ponitur examinans; secundo examinatio; tertio condemnatio. Examinans intravit. Intrat enim quando exercet iudicium super eos; Gen. c. XVIII, 21: *intrabo, et videbo*: et hoc in finali iudicio; item in morte; item quando imminet tribulationes Ecclesiae. Sed quis est examinatus? *Vidit hominem non habentem vestem nuptialem*. Quae est ista vestis? Christus. Qui sumus Christi, Christum induamus. Apostolus Rom. XIII, 14: *induimini dominum Iesum Christum*. Quidam enim induunt Christum per sacramentum; Gal. III, 27: *quicumque in Christo baptizati estis, Christum induistis*. Quidam sunt in Christo per caritatem et amorem; Col. III, 15: *super omnia autem caritatem habete, quod est vinculum perfectionis. Et pax Christi exultet in cordibus vestris, in qua et vocati estis in uno corpore*. Item per mortis

rememorationem. Item per operum conformitatem; ad Rom. XIII, 14: *induimini dominum Iesum Christum*. Habere ergo vestem nuptialem est induere Christum per operationem bonam, per conversationem sanctam, per caritatem veram; et si unum deficiat, malum. Tunc sequitur examinatio. Deinde dicit qualiter defecit. Dicit ergo *amice*. Amicum vocat per fidem, vel quia ipse amavit eum. Vel potest dici quod ubicumque vocat aliquem amicum, impropere dicit: unde impropere amatorem quo amavit eum. *Quomodo huc intrasti non habens vestem nuptialem?* Sed posset dicere aliquis: qua occasione punivit illum, quia vocavit bonos et malos? Sed noluit quod mali venirent, nisi pararent se et disponent se, ut essent boni. Deinde sequitur qualiter defecit. Unde sequitur *at ille obmutuit*, quia non potest habere sufficientem rationem peccator, quare vestem nuptialem contempsit; Iob IX, v. 3: *si voluerit contendere eum eo, non poterit respondere ei*. Et concludit sententia parabolae. Ponitur poena duplex, poena damni et poena sensus. Nam in mundo tripliciter perficitur: per intellectum cogitando, per affectum tendendo in summum bonum, item per actum; ideo tripliciter punitur. Unde *dixit rex ministris: ligatis manibus et pedibus eius, mittite eum in tenebras exteriores*. Per pedes intelliguntur affectus. Mali in mundo isto pedes habent, sed non ligatos, quia possunt fieri boni; sed post ligabuntur, quia post redire non poterunt; Eccl. IX, 10: *quodcumque potest facere manus tua, instanter operare, quia nec opus, nec ratio, nec scientia erunt apud Inferos quo tu properas*. Item modo potest homo proficere in cogitando veritates, sed tunc non; ideo dicitur *mittite eum in tenebras exteriores*. Modo enim aliqui peccatores non sunt tenebrosi quantum ad cognitionem exteriorem, licet quoad cognitionem interiorem; sed tunc habebunt tenebras exteriores. Vel, ad litteram, quia non solum quoad animam, sed quoad corpus, quia separabuntur a societate sanctorum. Tunc sequitur poena sensus *ibi erit fletus et stridor dentium*. Fletus procedit ex tristitia, stridor ex ira. In Act. VII, v. 54: *stridebant dentibus in eum*. Aliqui flent pro peccatis, et humiliantur, et mundantur. Ibi erit tristitia, sed non ad humilitatem, sed vertetur in iram. Item stridor propter impatientiam, quia *superbia eorum qui te oderunt, ascendit semper*, Ps. LXXIII, 23. Vel potest dici in resurrectione, quia non solum in anima, sed etiam in corpore punientur; vel quia calorem et frigora patientur; Iob XXIV, 19: *transibunt ab aquis nivium ad calorem nimium*. Deinde concludit *multi sunt vocati, pauci vero electi*, quia quidam nolunt venire, quidam non habent vestem nuptialem. Unde supra VII, 14: *arcta est via quae ducit ad vitam, et pauci sunt qui inveniunt eam*.

---

**Caput 22**  
**Lectio 2**  
**Reportatio Leodegarii Bissuntini**

22—2  
Mt 22:15-22

15 τότε πορευθέντες οἱ φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν ἡρωδιανῶν λέγοντες, διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. 17 εἶπε οὖν ἡμῖν τί σοι δοκεῖ: ἔξεστιν δοῦναι κῆνσον καίσαρι ἢ οὐ; 18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, τί με πειράζετε, ὑποκριταί; 19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. 20 καὶ λέγει αὐτοῖς, τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; 21 λέγουσιν αὐτῷ, καίσαρος. τότε λέγει αὐτοῖς, ἀπόδοτε οὖν τὰ καίσαρος καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 22 καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

15. Then the Pharisees going, consulted among themselves how to insnare him in his speech. 16. And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker and teachest the way of God in truth. Neither carest thou for any man: for thou dost not regard the person of men. 17. Tell us therefore what dost thou think? Is it lawful to give tribute to Caesar, or not? 18. But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites? 19. Shew me the coin of the tribute. And they offered him a penny. 20. And Jesus saith to them: Whose image and inscription is this? 21. They say to him: Caesar's. Then he saith to them: Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's. 22. And hearing this, they wondered and, leaving him, went their ways.

Supra dominus confutavit Pharisaeos per parabolam; secundo hic manifestat disputando. Et primo respondendo; secundo obiiciendo, ibi *congregatis autem Pharisaeis, interrogavit* et cetera. Et respondet dominus triplici quaestioni. Primo de solutione tributi; secundo de resurrectione; tertio de lege. Secunda ibi *in illo die accesserunt ad eum Sadducaei*; tertia ibi *Pharisaei autem audientes* et cetera. Circa primum tria facit. Primo ponitur interrogatio; secundo responsio; tertio effectus. Secunda ibi *cognita autem Iesus nequitia eorum*; tertia ibi *et audientes mirati sunt*. In ista interrogatione tria sunt considerata. Primo interrogantium intentio; secundo ministri interrogantes; tertio interrogatio; intentio interrogantium aperitur cum dicitur *abeuntes inierunt*, idest inter se, *consilium*, scilicet stultum fecerunt, *ut Iesum caperent in sermone*. Et hoc erat stultum, quia ipse erat verbum Dei, et verbum Dei non est comprehensibile; Eccli. XLIII, 29: *multa loquimur, et deficimus in verbis*. Fuit autem consilium impium; Ps. I, 1: *beatus vir qui non abiit in consilio*

*impiorum, et in via peccatorum non stetit.* Et Genes, penult., 6: *in consilium eorum non veniat anima mea.* Ministri describuntur cum dicit *et mittunt discipulos suos cum Herodianis.* Sed quare non iverunt? Ratio est, quia dolose interrogare voluerunt: unde si ivissent, non haberet locum dolus; sed ipsi etiam discipuli erant; Eccli. X, 2: *secundum iudicem populi, sic et ministri eius. Cum Herodianis.* Qui sunt isti Herodiani? Secundum quod in Luca tangitur, sub Herode facta est Iudaea tributaria Romanis. Iste filius Antipatris alienigenae constitutus est rex a Romanis; ideo voluit compellere Iudaeos reddere censum Romanis. Unde Herodiani, idest famuli deputati ad colligendum institutionem Herodis. Sed iste iam mortuus erat, et dimisit tres filios. Unus Herodes, et iste erat tunc praesens, sicut dicitur in Lc. c. XXII, quod fuit etiam in morte domini: ideo facile fuit quod famuli sui irent cum aliis. Sed quare iverunt cum Herodianis? Una ratio, quia Herodiani zelabant pro imperatore. Ideo discipuli Pharisaeorum secum duxerunt eos, ut si diceret quod esset solvendum tributum, accusarent eum ad Phariseos: si diceret quod non, tunc Herodiani caperent eum. Item isti non cognoscebantur, ideo credebant quod non perciperet; unde faciebant contra illud Ps. XXV, 4: *non sedi in consilio vanitatis et cum iniqua agentibus non introibo.* Vel aliter, quia cum Iudaea facta esset tributaria Romanis, divisi sunt, quia quidam dicebant quod plebs Deo dedicata non debebat esse homini tributaria; alii vero dicebant, quod quia pro pace militabat omnium, quod omnes debebant Caesari dare tributum. Ideo illi qui dicebant solvi tributa Caesari, dicebantur Herodiani. Positis ministris, ponitur interrogatio. Et primo ponitur adulatio; secundo interrogatio, ibi *dic quid tibi videtur.* Homines mali ab adulatione incipiunt. *Loquuntur bona, mala autem in cordibus suis,* Ps. XXIII, 3. Et primo commendant personam; secundo doctrinam; tertio constantiam. Personam commendant ex auctoritate et virtute. Ex auctoritate cum dicunt *magister.* Et licet mentirentur secundum cor suum, quia non eum magistrum putabant, sed seductorem, ut habetur infra XXVII, 63: *recordati sumus quod seductor ille dixit, quia die tertia resurgam* etc. tamen in veritate erat magister, ut infra: *unus est magister vester* et cetera. Item, *scimus quia verax es.* Verax est qui veritatem loquitur; et hoc est proprium Dei, et eius qui Deo coniunctus est; Ps. CXV, 11: *ego dixi in excessu meo: omnis homo mendax;* Rom. III, 4: *est autem Deus verax, omnis autem homo mendax.* Christus autem est Deo coniunctus per unionem, et ideo verax est. Et sic commendatur ab auctoritate. Deinde a virtute *et viam Dei in veritate doces.* Primo oportet quod sciat quae doceat; Sap. VII, 13: *quam sine fictione didici, et sine invidia communico.* Item aliqui docent, sed non utilia; sed iste docet utilia, scilicet viam Dei; Is. XLVIII, 17: *ego sum Deus tuus docens te utilia.* Item aliqui docent quae Dei sunt, sed non in veritate, ut haeretici; iste

autem docet in veritate. De isto in Ps. XXIV, 4: *vias tuas, domine, demonstra mihi, et semitas tuas edoce me. Dirige me in veritate tua* et cetera. Item commendant de constantia; unde dicunt *non est tibi cura de aliquo*, non praetermittis timore alicuius quod debes dicere vel facere; Is. LI, 12: *quis tu ut timeas ab homine mortali?* Et quare? *Non enim respicis personam hominum*, scilicet contra Deum. Ille enim accipit personam qui, ratione hominis, dimittit dicere veritatem quam debet dicere; Deut. I, 17: *non accipietis personam cuiusquam*. Et videte qualiter malitiosi erant. Quaestio habebat duo membra, scilicet quod non solverent, ad honorem Dei pertinebat; quod solverent, ad favorem hominum. Unde voluerunt quod favorem Dei quaereret, et viam Dei doceret: et sic si diceret quod non, quod magis volebant, statim caperetur ab Herodianis. Sequitur interrogatio *dic ergo nobis (...) licet ne census dare Caesari, aut non?* Census erat tributum quod pro capite dabatur. Sequitur responsio *cognita autem Iesus malitia eorum ait*. Et primo respondet ad mentem eorum; secundo ad verba, ibi *reddite*. Quia hominis est respondere ad verba, Dei autem respondere ad mentem, ideo quia Christus erat Deus et homo, ideo ad utrumque respondet. *Scrutans corda et renes Deus*, Ps. VII, 10. *Hypocritae*. Et bene dicit hypocritas, quia hypocritae sunt proprie qui aliud in ore habent, aliud in corde. *Quid me tentatis?* Hoc enim erat prohibitum Deut. VI, 16: *non tentabis dominum Deum tuum*. Item isti blande allocuti sunt Christum; Christus autem aspere respondit, quia respondit ad cor eorum, non ad verba. Item datur nobis exemplum, quod non debemus adulatoribus credere; Prov. XXIX, 12: *princeps qui libenter audit verba mendacii, omnes ministros suos habet impios*. Item quando vult, aliquid respondere, non potest melius confutare opponentem, quam secundum verba sua. Unde primo ponit quaestionem; secundo ex responsione elicit veritatem. Et primo quaerit de numismate; secundo de forma: sensibiliter enim volebat ostendere intentum; Prov. XIV, 6: *doctrina prudentum facilis*. Dicit *ostendite mihi numisma census*, idest denarium qui pro censu datur. Iste denarius valet decem usuales, et quilibet solvit unum denarium. Deinde quaerit de forma *cuius est imago haec et superscriptio?* In qualibet enim denarii publici forma ponitur inscriptio, sic erat in isto. Dicunt, *Caesaris*: intelligatis non Caesaris Augusti, sed Tiberii Caesaris. Et debetis intelligere, quod dominus interrogabat non erat ex ignorantia, sed potius ex dispensatione. Bene erat tantae aetatis, et tantum inter homines conversatus fuerat, quod bene noverat formam denarii, sed petiit ad significationem. Consequenter concludit veritatem *reddite ergo quae sunt Caesaris Caesari, et quae sunt Dei Deo*; quasi dicat: vos estis Dei et Caesaris, et habetis in usu vestro et quae Dei sunt et quae Caesaris. Habetis divitias naturales a Deo, scilicet panem et vinum, et de his date

Deo: habetis ista artificialia, ut denarios, a Caesare, et haec Caesari reddite. Mystice sic: nos habemus animam quae est ad imaginem Dei, ideo eam Deo reddere debemus; secundum ea quae a mundo habemus, pacem cum mundo habere debemus. Etiam sancti viri hic elevati a mundo, quia tamen in mundo cum aliis conversantur, debent pacem requirere Babylonis, ut habetur Baruch I, 10 ss. Et hoc est quod omnia quae sunt carnis, quae sunt mundi, vel hominum cum quibus conversantur, reddant Deo. Sequitur effectus *et audientes mirati sunt, et relicto eo abierunt*. Mirum fuit, quia statim, sapientia sua visa, debuissent esse conversi; sed non potuerunt capere, et recesserunt; Ps. CXXXVIII, 6: *mirabilis facta est scientia tua ex me, confortata est, et non potero ad eam*.

---

**Caput 22**

**Lectio 3**

**Reportatio Leodegarii Bissuntini**

**22—3**

**Mt 22:23-33**

23 ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν 24 λέγοντες, διδάσκαλε, μωϋσῆς εἶπεν, ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί: καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ: 26 ὁμοίως καὶ ὁ δεῦτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. 27 ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή. 28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. 29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ: 30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν. 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος, 32 ἐγὼ εἰμι ὁ θεὸς ἀβραάμ καὶ ὁ θεὸς ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων. 33 καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

23. That day there came to him the Sadducees, who say there is no resurrection; and asked him, 24. Saying: Master, Moses said: If a man die having no son, his brother shall marry his wife and raise up issue to his brother. 25. Now there were with us seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother. 26. In like manner the second and the third and so on, to the seventh. 27. And last of all the woman died also. 28. At the resurrection therefore, whose wife of the seven shall she be? For they all had her. 29. And Jesus answering, said to them: You err, not knowing the Scriptures nor the power of God. 30. For in the resurrection they shall neither marry nor be married, but shall be as the angels of God in heaven. 31. And concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you: 32. I am the God of Abraham and the God of Isaac and the God of Jacob? He is not the God of the dead but of the living. 33. And the

multitudes hearing it were in admiration  
at his doctrine.

In illo die. Hic ponitur secunda interrogatio, et tria facit. Primo ponitur interrogatio; secundo responsio; tertio effectus. Secunda ibi *respondens autem Iesus* etc.; tertia ibi *et audientes turbae mirabantur*. Circa primum primo ponitur dispositio et conditio interrogantis; secundo interrogatio. Dicit ergo *in die illo*. Et quare in die illo? Non sine ratione, quia cum viderunt illos confusos, non sine praesumptione quaesierunt eum. Sed, secundum Chrysostomum, concordati erant ad invicem quod caperent eum in sermone, et quilibet volebat honorem victoriae: ideo illis confusis isti accedere voluerunt; Iob XIX, 12: *venerunt latrones eius, et fecerunt sibi viam per me*. Duae enim erant sectae: Pharisei, idest divisi, et Sadducaei, idest iusti. Et hi errabant in dogmatibus, quia non recipiebant prophetias, nec credebant resurrectionem. Item credebant quod mortuo corpore totus homo moreretur: et hoc est quod dicit *qui dicunt non esse resurrectionem*. Sequitur interrogatio. Et primo ponit legem; secundo casum; tertio interrogationem. Dicunt ergo *et interrogaverunt eum dicentes: magister, Moyses dicit: si quis mortuus fuerit non habens filium* et cetera. Deut. XXV, 5 s. Quae fuit causa legis? Populus carnalis fuit. Unde nil nisi temporalia quaerebat. Lex ergo illa promisit. Manifestum enim est, quod homo non potest durare in se, ideo consolatio est ei quod maneat in suo simili, scilicet in filio; et hoc natura desiderat, ut quod non potest in se salvare, salvetur in suo simili. Unde contingebat quod aliquis sine filio moreretur, ideo subvenit huic casui Moyses secundum hanc legem, ut frater suus haberet uxorem suam. Nec ponebatur extraneus, qui nihil pertineret ad eum; item non haberet tantam curam de domo et familia sicut frater: et hoc est quod dicit *et suscigaret semen fratri suo*, idest generet filium qui habeat haereditatem illius. Posita lege, ponunt casum *erant apud nos septem fratres, et primus, uxore ducta, defunctus est, et non habens semen reliquit uxorem suam fratri suo* et cetera. Potest esse quod talis casus accidit, vel quod ipsi confinxerunt. Tamen secundum Augustinum per septem fratres homines mali signantur, qui in septem aetatibus moriuntur sine fructu. Apost. Rom. VI, 21: *quem fructum habetis (vel habuistis) in his, in quibus nunc erubescitis?* Ista mulier est mundana conversatio; Ps. ci, 27: *ipsi peribunt, tu autem permanebis, et omnes sicut vestimentum veterascent*. Unde quaerunt: omnes mortui sunt, *et omnes eam habuerunt: cuius uxor erit in resurrectione*, quia omnium esse non poterit? Ista opinio non est bona, et est contra Phariseos, quia credebant quod resurrectio debet esse quantum ad hanc vitam, quod quisque rehabeat uxorem suam et



possessionem suam et cetera. Unde dicunt *cuius erit uxor?* Quia non potest esse uxor omnium. Ista opinio reprobatur in Iob VII, 10: *non revertetur in domum suam*. Unde non resurget ad eundem modum vivendi. Sequitur responsio. Et primo ostendit errorem et causam; secundo insinuat veritatem. Unde dicit *respondens Iesus ait: erratis*, idest erroneam opinionem habetis; Sap. II, 21: *cogitaverunt, et erraverunt; excaecavit enim eos malitia eorum*. Et quae est causa erroris? *Nescientes Scripturas*. Unde non meditabantur in mandatis Dei; Ps. CXVIII, 100: *super senes intellexi, quia mandata tua quaesivi*. Unde qui meditatur in mandatis Dei, potest vitare errores; unde Io. V, 39: *scrutamini Scripturas*. Isti autem non scrutabantur, ideo errabant, sicut faciunt aliqui qui male intelligunt. Item aliqui nescientes virtutem Dei, volentes virtutem Dei metiri secundum inferiora; ad Rom. I, 20: *invisibilia Dei a creatura mundi per ea quae facta sunt intellecta conspiciuntur. In resurrectione neque nubent, neque nubentur*. Manifestat propositum. Et quia duo dixerat, scilicet quod nesciebant Scripturas, nec virtutem Dei, ideo primo declarat quod virtutem Dei ignorabant; secundo quod Scripturas. Et cum primo dixerit de Scripturis, quare hoc secundo declaratur? Chrysostomus respondet, quia cum aliquis disputat cum aliquo qui errat ex malitia, primo debet allegare auctoritatem; quando cum eo qui ex ignorantia, primo debet proponere rationem, et post auctoritatem. Sic facit dominus. Primo rationem proponit; unde dicit *in resurrectione neque nubent, neque nubentur*. Primum, secundum litteram, verum est. *Neque nubent* etc., quia tunc non erit necessarium sicut nunc est. Hieronymus: aliter accipitur nubere secundum Latinum, aliter secundum Graecum, quia proprie nubere secundum Latinum mulierum est: unde dicitur esse neutrum passivum; sed secundum Graecum viri nubent, idest ducunt uxores, mulieres nubentur, non nubent. Ideo dicit, *non nubent*, viri; *nec nubentur*, mulieres. Cum enim nuptiae sint ad prolis procreationem, ut conservetur homo in esse in suo simili, qui non potest in seipso conservari, ideo cum resurrectio fiat ad immortalitatem, tunc non erunt necessariae nuptiae. Ideo isti errabant, et virtutem Dei ignorabant. *Sed sunt sicut Angeli in caelo*. Ille status est status praemii, et finis istius vitae. Iob XIV, 14: *putas ne homo mortuus rursus vivat? Cunctis diebus quibus nunc milito, expecto donec veniat immutatio mea*; et illa immutatio erat praemium. Vita illa erit refulgentium intellectu. Sed quare erunt similes Angelis? Quia erunt immunes a passionibus; quia nunc homo habet intellectum adnexum sensibus, et in hoc excedunt Angeli, sed tunc depurabitur, ideo similes erunt Angelis: II Reg. XIV, 17: *sicut enim Angelus domini, sic et dominus meus rex, ut nec benedictione, nec maledictione moveatur*. Unde qui habent animum a passionibus elevatum, similes sunt Angelis. Passiones autem quae magis faciunt homines bestiales, sunt

passiones venereorum, quae exercentur per coniugium; ideo tunc nec nubent, nec nubentur. Item quidam dixerunt quod non omnes resurgent, sed solum homines. Sed hoc Augustinus destruit dicens quod sexus resurget; sexus autem non salvatur in homine solum. Hanc opinionem tollit, cum dicit *nec nubent, nec nubentur*. Ex quo datur intelligi quod uterque sexus, sed *nec nubent, nec nubentur*. *De resurrectione autem mortuorum* et cetera. Postquam ostendit quod ignorabant virtutem Dei, hic ostendit quod ignorabant Scripturas. Unde *non legistis quod dictum est a domino dicente vobis: ego sum Deus Abraham, Isaac et Iacob*? Hoc scribitur Ex. III, 6. Sed quaerit Hieronymus, cum aliae auctoritates sint magis expressae de resurrectione, ut habetur Is. VI et Ez. XXXIII et Dan. XII, quare istam quae ambigua est posuit? Respondet quod non recipiebant prophetas, sed quinque libros Moysi. Et quomodo facit ad propositum? Dicit *ego sum Deus Abraham, Deus Isaac et Deus Iacob*. Deus dicitur aliquorum in colendo eum. Isti ergo colunt eum. Sed colere Deum non est mortuorum, sed viventium. Ergo Abraham, Isaac et Iacob vivunt; sed non secundum corpus: ergo secundum animam. Sed quid valet hoc ad resurrectionem? Valet, quia isti dicebant animam non esse; ipse autem ostendit animam remanere: et si anima remanet, ergo et resurrectio, quia naturaliter anima inclinatur ad corpus. Sed quid est quod dicit, quod *non est Deus mortuorum*? Verum est secundum corpus. Est tamen etiam Deus mortuorum, quia vivunt secundum spiritum; Rom. c. XIV, 8: *sive vivimus, sive morimur, domini sumus*. Item est contra haereticos qui damnant patres veteris testamenti, quia hic dicit quod vivunt secundum animam. Item dicit singulariter, quia in aliis gentibus quilibet Deum suum habebat. *Audi, Israel: dominus Deus tuus unus est*, Deut. VI, 4. Sequitur effectus, quia mirabantur *et audientes turbae mirabantur in doctrina eius*. Ps. CXVIII, 129: *mirabilia testimonia tua, domine* et cetera.

---

**Caput 22**  
**Lectio 4**  
**Reportatio Leodegarii Bissuntini**

**22—4**  
**Mt 22:34-46**

34 οἱ δὲ φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό. 35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν [νομικὸς] πειράζων αὐτόν, 36 διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 37 ὁ δὲ ἔφη αὐτῷ, ἀγαπήσεις κύριον τὸν θεόν σου ἐν

34. But the Pharisees, hearing that he had silenced the Sadducees, came together. 35. And one of them, a doctor of the law, asked him, tempting him: 36. Master, which is the great commandment in the law? 37. Jesus said to him: Thou shalt love the Lord thy God with thy whole heart and with thy

ὅλη τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου: 38 αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. 39 δευτέρα δὲ ὁμοία αὐτῇ, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφηταί. 41 συνηγμένων δὲ τῶν φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς 42 λέγων, τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν αὐτῷ, τοῦ δαυίδ. 43 λέγει αὐτοῖς, πῶς οὖν δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων, 44 εἶπεν κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου; 45 εἰ οὖν δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱός αὐτοῦ ἐστιν; 46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

whole soul and with thy whole mind. 38. This is the greatest and the first commandment. 39. And the second is like to this: Thou shalt love thy neighbour as thyself. 40. On these two commandments dependeth the whole law and the prophets. 41. And the Pharisees being gathered together, Jesus asked them, 42. Saying: What think you of Christ? Whose son is he? They say to him: David's. 43. He saith to them: How then doth David in spirit call him Lord, saying: 44. The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy footstool? 45. If David then call him Lord, how is he his son? 46. And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

Supra dominus respondit quaestioni factae de solutione tributi, quaestioni etiam de resurrectione; hic autem respondet quaestioni de comparatione mandatorum divinorum: et duo facit. Quia primo ponitur interrogatio; secundo responsio, ibi *ait illis Iesus* et cetera. Circa primum duo facit. Primo describit nequitiam interrogantium; secundo interrogationem, ibi *magister, quod est mandatum magnum in lege?* Nequitiam describit quantum ad tria. Primo quantum ad impudentiam; secundo quantum ad excogitatam malitiam; tertio quantum ad fraudulentiam. Quantum ad impudentiam, cum dicitur *audientes quod silentium imposuisset*. Iam confutaverat Phariseorum discipulos et Sadducaeos, unde ex hoc satis poterant ei credere et erubescere. Unde Chrysostomus: livor et ira impudentiam nutriunt et causant. Sed isti non propter hoc dimiserunt, quin adhuc interrogaverunt eum; Is. LVI, 11: *canes impudentissimi nescierunt saturitatem*. Et significatur quod quamvis hoc audirent, non tamen siluerunt. Aliquis servat silentium sponte, et hoc est prudentis. Item aliquis servat, quia imponitur ei silentium, et hoc est imprudentis; Eccli. XX, 6: *est tacens, non habens sensum loquelae; et est tacens, sciens tempus aptum*; Eccl. III, 7: *est tempus tacendi, est tempus loquendi*. Item tangitur excogitata malitia, quia, ut melius convincant eum, simul congregantur; Ps. II, 2: *principes convenerunt in unum adversus dominum. Convenerunt in unum*. Potest dici quod Pharisei et Sadducaei convenerunt, quamvis in

sectis differrent, tamen in unum ad tentandum dominum. Vel Pharisei convenerunt in unum adversus dominum. Item fraudulentia significatur, quia cum in multitudine essent congregati, noluerunt quod omnes interrogarent, sed unus; ut si ille vinceretur, alii non confutarentur, et si iste vinceret, omnes in eo gloriarentur. *Et interrogavit eum unus ex eis legis doctor tentans eum*, quia non animo addiscendi; Iob c. XVI, 11: *aperuerunt in me ora sua, et exprobrantes percusserunt maxillam meam*. Hic potest esse obiectio litteralis, quia Marcus dicit quod *dominus intuitus eum dixit: non longe es a regno Dei*. Et quomodo hic dicitur quod tentat eum? Solvit Augustinus, quia primo venit causa tentandi, sed cum Christus satisfaceret ei, consensit ei. Et ideo quod tentavit eum, debet referri ad principium; quod non longe est a regno Dei, debet retorqueri ad finem. Et sic non fuit mirum si verba domini animum eius mutaverunt. Sciendum autem quod aliqui tentant eo quod non sunt certi, quia, secundum quod dicit sapiens Eccli. XIX, 4, *qui cito credit, levis est corde*. Iste cum multa audisset de Christo, voluit experiri si talis esset: et haec tentatio non esset mala. Unde dicit *magister, quod est mandatum magnum in lege?* Haec tamen quaestio videbatur calumniosa et praesumptuosa: calumniosa, quia omnia mandata Dei sunt magna; Prov. VI, 23: *mandata lucerna, et lex lux*. Item indeterminate quaesivit, quia omnia sunt magna, ut si responderet de uno, obiiceret de alio. Item fuit praesumptuosa, quia non deberet de magno quaerere qui minimum non implevit; Iob XV, 12: *quid te elevat cor tuum, et quasi magna cogitans, attonitos habes oculos?* Et poterat esse quod esset controversia super hac quaestione inter eos, quia aliqui dicebant salutem esse in aliquibus exterioribus; unde Is. XXIX, 13: *populus hic labiis me honorat, cor autem eorum longe est a me*. Sed respondet dominus, quod solum est in interioribus. Unde sequitur responsio *ait Iesus ei: diliges dominum tuum* et cetera. Et non solum respondet ad quaestionem propositam, sed veritatem docet. Et primo docet quod sit primum; secundo quod ei est simile; tertio rationem assignat. Secunda ibi *secundum autem simile est huic* et cetera. Tertia ibi *in his duobus mandatis universa lex pendet et prophetae*. Dicit ergo *diliges dominum Deum tuum* et cetera. Istud scribitur Deut. VI, 5. Item dominus per Moysen dicit Deut. X, 14: *numquid dominus petit a te, nisi ut timeas et diligas eum?* Ergo duo praecipit, timorem scilicet et dilectionem. Et quare non respondet dominus de timore, sicut de dilectione? Dicendum quod quidam timent Deum, qui timent pati ab eo, ut qui timent poenam Gehennae, vel qui timent amittere aliquid quod habent a Deo; et hic est timor servilis, quia illud diligit in quo timet puniri. Alius est, qui ipsum Deum timet propter se, qui timet eum offendere; et talis timor est ex amore, et ex hoc timet, quod amat; ergo principium est amor; I Io. c. IV, 16: *Deus caritas est, et qui manet in caritate,*

*in Deo manet, et Deus in eo.* Et ideo dicit *diliges dominum*; non timeas, quia Deus diligendus est sicut primum diligibile, quia ipse finis primus est, sed quaecumque alia diliguntur propter finem. Qui ergo diligit Deum ut finem, diligit in toto corde; Ioel II, 12: *convertimini ad me in toto corde vestro*. Et quantumcumque nitamini, non poteritis eum comprehendere, quia Deus maior est toto corde. Sed quid est quod dicit *ex toto corde tuo, et ex tota anima tua, et in tota mente tua*? Chrysostomus exponit sic: quia in dilectione sunt duo: unum quod est principium; secundum quod est dilectionis effectus et sequela dilectionis. Principium dilectionis est duplex. Dilectio enim potest fieri ex passione, et ex iudicio rationis: ex passione, cum nescit homo vivere sine eo quod diligit; ex ratione, secundum quod diligit ut ratio dictat. Dicit ergo quod ille ex toto corde diligit, qui diligit carnaliter; ille ex anima, qui ex iudicio rationis. Et nos Deum utroque modo debemus diligere: carnaliter, ut cor carnaliter afficiatur circa Deum; unde in Ps. LXXXIII, 3: *cor meum et caro mea exultaverunt in Deum vivum*. Tertium est sequela dilectionis, quia illud quod diligo, libenter video, libenter de eo cogito, libenter facio quod ei placet; Io. XIV, 23: *qui diligit me, sermones meos servabit*, et totum refero in ipsum; Ps. LXXXIII, 2: *quam dilecta tabernacula tua, domine virtutum. Concupiscit et deficit anima mea in atria domini*. Et possumus addere illud quod Marcus addit, *et in omni fortitudine tua*, quia qui Deum diligit, totum se transfert in illum, et fortitudinem expendit in ipsum. Augustinus sic distinguit inter cor et animam et mentem, secundum tria quae procedunt ex ipsis. *De corde exeunt cogitationes*, ut habetur supra XV, 19, ex anima vita procedit, ex mente scientia et intelligentia. Unde quod dicit *ex toto corde*, intelligendum est ut omnes cogitationes in ipsum referamus; quod *ex tota anima*, quod tota vita; quod *ex tota mente*, ut tota scientia referatur in eum, idest ut scientiam captives in obsequium eius; II Cor. X, 5: *in captivitatem redigentes omnem intellectum in obsequium Christi*. Magistralis quaedam Glossa exponit quod anima est imago Dei secundum suas potentias, secundum memoriam, intelligentiam et voluntatem, ita quod illud quod dicitur *ex corde*, ad intelligentiam referatur; quod dicitur *ex anima*, ad voluntatem; quod *ex mente*, ad memoriam, ita ut perfecte Deo vivatur. Origenes sic exponit: *diliges Deum ex tota anima*, ita ut sis paratus animam tuam ponere pro eo si necesse est; Io. XIII, 37: *animam meam ponam pro te*. Sed differentia est inter mentem et cor. Mens enim dicitur a metiendo; cor sumitur pro simplicitate intellectus; mens vero quoad prolationem, quia per sermonem metitur intellectus, sive cogitatio: unde vult dicere quod in locutionibus et in meditationibus Deum totaliter diligamus. Hoc posito, subdit *hoc est primum et maximum mandatum*. Maximum capacitate: istud enim est, in quo omnia continentur, quia in isto dilectio proximi continetur,

secundum quod I Io. IV, 21 dicitur: *qui diligit Deum, diligit et fratrem suum*; et ideo maximum. Item primum origine, maximum dignitate et capacitate. Non primum in Scriptura, quia in Scriptura primum mandatum fuit, *dominus Deus tuus Deus unus est*, Deut. VI, 4. Et quare? Quia omnis inclinatio appetitivae virtutis est in amore: ideo habemus mandatum quod colamus Deum in dilectione; ad Rom. XIII, 10: *plenitudo legis dilectio est*; ad Eph. III, 17: *in caritate radicati et fundati*. Secundo, ponit secundum mandatum *secundum autem simile huic est: diliges proximum tuum sicut teipsum*. Voluit significare quod in mandatis est ordo. Et quae est causa? Constat quod mandata sunt de actibus virtutum; virtutes autem habent ordinem, quia una dependet ab alia, et sicut virtutes, sic et mandata. Sed quare dicit quod est simile primo? Quia quando diligitur homo, cum homo sit ad similitudinem Dei, diligitur Deus in illo; ideo simile est primo mandato, quod est de dilectione Dei. Sed quid intelligit nomine proximi, cum dicit *diliges proximum*? Istud satis signatur in parabola Lc. X, 36, ubi quaeritur, *quis tibi videtur, quod fuerit eius proximus*? Et respondetur, *qui fecit misericordiam in eum*. Unde qui debet facere misericordiam nobis, vel nos ipsi, sub nomine proximi continetur. Sed non est aliqua rationalis creatura, cui non debeamus misereri, et e converso: et ideo sub nomine proximi continetur homo et Angelus. Et quod dicit *sicut teipsum*, non intelligitur quantum teipsum, quia hoc esset contra ordinem caritatis; sed *sicut teipsum*, idest eo fine quo teipsum, vel eo modo quo teipsum. Eo fine, quia te non debes diligere propter te, sed propter Deum, sic etiam proximum. Apostolus I Cor. X, 31: *omnia in gloriam Dei facite*. Item in eo quod teipsum diligis, diligis te in eo in quo vis tibi bonum, et tale bonum, quod sit secundum te et legem Dei, et hoc est bonum iustitiae. Sic etiam et proximo debes optare bonam iustitiam; unde debes eum diligere, vel quia iustus est, vel quia iustus fit. Item debes eum diligere eo modo quo teipsum, quia cum dico diligo istum, dico volo bonum ei. Unde actus dilectionis cadit super duo: vel super ipsum qui bonus est, vel super ipsum bonum, quod volo sibi; unde diligo istum, quia volo ipsum esse bonum mihi. Unde aliquis diligit bona temporalia, quia scit ea bona esse sibi; aliqui vero diligunt aliquid, quia bonum est in se: sic debes diligere teipsum, et etiam proximum. Consequenter assignat rationem quare ista duo sint maxima mandata *in his duobus mandatis universa lex pendet, et prophetae*. Tota doctrina legis et prophetarum dependet ab his. Finis in appetibilibus se habet ut principium in speculativis: procedit enim scientia a principiis ad conclusiones, et sic tota scientia ex principiis iudicatur, sicut et in omnibus operabilibus totum dependet a fine. Quia ergo dilectio est finis; I ad Tim. c. I, 5: *finis praecepti est caritas*; ideo ab istis dependent omnia alia, et haec est expositio Augustini. Origenes sic exponit: in his, idest in observantia

istorum, dependet intellectus legis et prophetarum, quia qui haec observat, meretur intelligentiam legis et prophetarum; Eccli. II, 10: *qui timetis dominum, diligite illum, et illuminabuntur corda vestra*. Ps. CXVIII, 104: *a mandatis tuis intellexi, propterea odivi omnem viam iniquitatis. Congregatis autem Phariseis interrogavit eos Iesus*. Postquam responderat eis, ipse voluit obiicere: et facit duo. Primo ponitur interrogatio; secundo eius effectus, ibi *nemo poterat ei respondere verbum*. Circa primum primo proponit interrogationem; secundo responsionem; tertio obiicit contra. Dicit ergo *congregatis autem Phariseis, interrogavit eos Iesus*. Congregati autem erant ad tentandum; unde ponit interrogationem *quid vobis videtur de Christo, cuius filius est?* Haec quaestio difficillima erat et congrua. Difficillima, quia habetur Is. LIII, 8: *generationem eius quis enarrabit?* Erat etiam congrua, quia habebant opinionem, quod esset purus homo, et non credebant ipsum esse Deum, quia sic non tentarent eum, quia scriptum est Deut. VI, 16: *non tentabis dominum Deum tuum*. Ideo ut ostendat se Deum dicit *quid vobis videtur de Christo?* Sequitur responsio *dicunt ei: David*. Christi enim erat duplex generatio: una secundum carnem, alia secundum divinitatem, secundum quam est filius Dei patris, de qua dicitur Ps. II, 7: *dominus dixit ad me: filius meus es tu* et cetera. Ideo ipsi respondent de generatione secundum carnem, cum dicunt *David*. Ier. XXIII, 5: *suscitabo David germen iustum*. Et ad Rom. I, 3: *qui factus est ei ex semine David secundum carnem*. Et isti insufficienter responderunt, quia insufficienter cognoscebant eum. Tunc obiicit ut eis det intelligere aliam generationem *quomodo ergo David in spiritu vocat eum dominum, dicens: dixit dominus domino meo: sede a dextris meis?* Ps. CIX, 1. Habetur in lege quod pater maior est filio. Non ergo filius dominus est patris. Ergo vel Christus non est filius David, vel in eo est aliquid maius David, cum vocet eum dominum. Sed forte dicerent quod David fuit deceptus: quod removet, quia in spiritu hoc dicit, unde *spiritu sancto Dei locuti sunt homines*, II Petri I, 21. Possumus autem tria videre in auctoritate ista Psalmi. Primo praeeminentiam ad sanctos, aequalitatem ad patrem, et dominium super rebelles. Praeeminentiam ad sanctos, cum dicit *dixit dominus domino meo*. Dominus, scilicet pater, domino, scilicet filio: ipse enim filius habet dominium super omnes sanctos: nullus enim sanctus illuminatur nisi a lumine vero: ipse autem est lumen verum; Io. I, 4: *vita erat lux hominum*. Si ergo ipse est, cuius participatione omnes sancti lumen recipiunt, praeeminentiam habet ad omnes sanctos in eo quod dicitur: *tecum principium in die virtutis tuae, in splendoribus sanctorum* etc.; unde ipse originaliter est splendor omnium sanctorum. Item aequalitas patris tangitur, cum dicitur *sede a dextris meis*: non quod sint sedes locales, sed metaphorice, quia honorabilior locus est sedere a dextris. Dicere enim est

emittere verbum. Quod ergo dixit dominus *sede a dextris meis* quid est aliud, nisi quod generando me verbum, dedit mihi potestatem, aequalitatem et auctoritatem? Potest etiam exponi de temporalibus, idest in potioribus bonis, sed non est ad propositum. Dominus enim semper videtur a dextris, ut in Marc. ult., 5: *viderunt iuvenem sedentem a dextris*. Et Stephanus, Act. VII, 55, *vidit Iesum sedentem a dextris virtutis Dei*. Et quid fiet de inimicis eius? Ei omnes subiicientur; unde subdit *donec ponam inimicos tuos scabellum pedum tuorum*. Isti vel sunt penitus infideles, vel hi qui noluerunt obedire et subesse; unde istos ponet *scabellum pedum tuorum*. Scabellum enim est quod ponitur sub pedibus; illud autem quod est sub pedibus totaliter ei subiicitur, non autem illud quod est in manu. Quidam ponuntur scabellum ad punitionem, quidam ad salutem: ad punitionem, qui nolunt facere eius voluntatem; ad salutem, qui faciunt eius voluntatem. Sed obiiciunt Ariani: ergo non est aequalis patri. Dico quod legitur utrumque, et quod subiicitur patri, et quod est aequalis patri; I ad Cor. XV, 25: *oportet autem illum regnare, donec ponat inimicos sub pedibus*. Item Christus sibi omnia subiiciet; Phil. III, 21: *reformabit corpus humilitatis nostrae configuratum corpori claritatis suae*. Unde illud dicit ad demonstrandum unitatem potestatis: unde omnia quae potest pater, eadem potest et filius. Sed quid est quod dicit *donec ponam inimicos tuos scabellum pedum tuorum*? Ergo videtur quod postquam supposuerit inimicos, quod ultra non sedebit a dextris. Dicendum quod donec aliquando importat tempus determinatum, aliquando infinitum. Hic vero importat infinitum. Sed diceret aliquis: nonne multi rebellant Christo? Ita, verum est quod multi rebellant, et ideo poterat esse dubium de tempore quando multi rebellarent: ideo voluit Christus exprimere. *Si ergo David vocat eum dominum, quomodo filius eius est?* Ergo dominus est et filius, quia filius est secundum carnem, quia ab ipso traxit originem, et dominus secundum divinitatem. *Et nemo poterat respondere ei verbum*. Hic ponitur effectus, et est duplex, quia Christus fuit respondens et opponens. Quia opponens: *nemo poterat respondere*; Iob IX, 3: *si voluerit contendere cum eo, non poterit ei respondere unum pro mille*. Item quia in respondendo confutaverat eos, ideo sequitur *nec ausus fuit quisquam ex illa die eum amplius interrogare*. Ideo potestis videre, quod isti non interrogabant ut eos doceret, sed ut eum tentarent; Deut. XXXII, 7: *interroga patrem tuum et annuntiabit tibi*.



1 τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ 2 λέγων, ἐπὶ τῆς μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ φαρισαῖοι. 3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε: λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. 4 δεσμεύουσιν δὲ φορτία βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά. 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις: πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα, 6 φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς 7 καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββί. 8 ὑμεῖς δὲ μὴ κληθῆτε, ῥαββί, εἷς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε. 9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γὰρ ἐστὶν ὑμῶν ὁ πατήρ ὁ οὐράνιος. 10 μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἷς ὁ Χριστός. 11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. 12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

1. Then Jesus spoke to the multitudes and to his disciples, 2. Saying: The scribes and the Pharisees have sitten on the chair of Moses. 3. All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not. For they say, and do not. 4. For they bind heavy and insupportable burdens and lay them on men's shoulders: but with a finger of their own they will not move them. 5. And all their works they do for to be seen of men. For they make their phylacteries broad and enlarge their fringes. 6. And they love the first places at feasts and the first chairs in the synagogues, 7. And salutations in the market place, and to be called by men, Rabbi. 8. But be not you called Rabbi. For one is your master: and all you are brethren. 9. And call none your father upon earth; for one is your father, who is in heaven.

Supra ostensum est quomodo Phariseae et Scribae provocati sunt ex gloria Christi, et etiam ex sapientia eius, qua colliserat eos, nunc autem ostendit quomodo ex iustitia qua eos arguebat: et duo facit. Primo instruit aliquos; secundo redarguit. Secunda ibi *vae autem vobis, Scribae et Phariseae*. Circa primum duo facit. Primo ostendit eorum dignitatem; secundo aperit eorum intentionem in usu auctoritatis, ibi *omnia opera sua faciunt ut videantur ab hominibus*. Circa primum tria facit. Primo commendat eorum auctoritatem; secundo docet exhibere obedientiam cum cautela; tertio assignat rationem. Secunda ibi *omnia ergo quaecumque dixerint vobis, servate et facite* etc.; tertia ibi *dicunt enim et non faciunt*. Dicit ergo *tunc Iesus locutus est ad turbas* et cetera. Ita continuandum est. Dominus intantum eos confutavit, quod nec interrogare audebant, nec respondere sciebant. Sed, secundum quod dicit Chrysostomus, inutilis est sermo qui redarguit et non instruit: ideo convertit se ad turbas et ad discipulos suos,

ut eos instruat. Sciendum autem quod quidam audiunt eum ut discipuli, quidam ut turbae: ut discipuli, qui veritatem percipiunt mente; Io. VIII, 31: *si manseritis in sermone meo, vere discipuli mei eritis*. Ut turbae, qui veritatem mente apprehendere non possunt. Ideo quandoque convertit sua verba ad turbas, quandoque ad discipulos, quandoque ad utrosque; et diversimode: quia ad discipulos alta dicendo, ut habetur Io. XV, 15: *quaecumque audivi a patre meo, nota feci vobis*. Quandoque vero ad turbas profert parabolas, sicut habetur supra. Utrisque autem loquitur de necessitate salutis, et talia sunt haec verba. *Super cathedram Moysi sederunt Scribae et Pharisei*. Cathedra proprie est magistrorum; et ideo illi super cathedram dicuntur sedere, qui sunt successores Moysi; Eccli. XXIV, v. 33: *legem mandavit Moyses in praeceptis iustitiarum*. Unde illi qui Moysis legem docebant, sedebant super cathedram Moysi. Et in lege continebantur quaedam ad fidem pertinentia, et quaedam ad bonos mores. Ad fidem pertinentia erant ea, in quibus praefigurabatur Christus; unde ipse dicit, Io. V, 46: *si crederetis Moysi, crederetis forsitan et mihi*. Item continebantur praecepta moralia; Eccli. cap. XXIV, 33: *legem mandavit Moyses in praeceptis iustitiarum*. Sed notandum quod supra cathedram sedent et Scribae, et Pharisei, et discipuli Christi: Scribae qui solam litteram considerant; Pharisei qui aliquantulum de sensu suo interiori; discipuli Christi qui totum perpendunt: et non dicuntur discipuli Moysi, sed Christi; Lc. ult., 27: *incipiens a lege et prophetis interpretabatur illis in omnibus Scripturis, quae de ipso erant*. Tunc monet eos ad obedientiam cum cautela; et facit duo. Primo hortatur ad obediendum; secundo ad cavendum. *Omnia quaecumque dixerint vobis, servate*, scilicet in corde, et *facite*, in opere; Deut. XVII, 9: *venies ad sacerdotes levitici generis, et ad iudicem*; et post: *et facies quaecumque dixerint*, et sequitur: *sequerisque sententiam eorum*. Et apostolus: *obedite praepositis vestris*. Et hoc est contra Manichaeos qui dicebant legem veterem non esse bonam. Et patet quod sit bona, quia dominus praecepit eam servari. Sed potest quis obiicere: ergo debemus legalia observare, quod est contra doctrinam apostolorum, Act. XV, 29. Sciendum quod semper auctoritas servanda est legislatoris secundum intentionem eius; sed legislator aliqua dicit ut semper servanda, et talia semper debent servari; aliqua vero dicit quae sunt vel ut umbra, ut habetur ad Col. II, 17: *quae sunt umbra futurorum*. Moralia ergo sunt mandata secundum intentionem legislatoris, ut semper servantur; sed legalia pro tempore tantum, scilicet pro tempore ante Christum. Unde ante tempus illud debent servari, post non: quia qui servaret, iniuriam Christo faceret. Et ponit Augustinus exemplum. Si diceret aliquis: ego comedam cras, haec vox est signum huius rei; et si postquam comedisset, diceret illud idem, non bene diceret. Sic cum ista legalia essent signa Christi

venturi, postquam Christus venit, qui servaret ea, non bene servaret. Unde *omnia quae dixerint vobis*, secundum intentionem legislatoris, *facite*. *Secundum vero opera eorum nolite facere*. Hic docet cautelam. Debetis scire quod praelatus praeficitur, ut doceat non solum doctrina, sed etiam vita. Et debemus nos ei concordare quantum ad ea quae docet, quia, secundum quod dicitur ad Gal. I, 9, *si quis evangelizat vobis praeter id quod accepistis, anathema sit*. Similiter etiam debemus ei conformari in vita. Debet enim esse vita eius nobis in exemplum, sicut vita Christi: unde I Cor. IV, 16: *imitatores mei estote, sicut et ego Christi*. Isti vero non dissonant a doctrina, sed a vita; ideo doctrina eorum est attendenda, sed vita cavenda. *Dicunt enim, et non faciunt*. Hic assignat rationem. Et primo ponit rationem; secundo exponit, ibi *alligant autem onera gravia* et cetera. Tu dicis *quae dixerint vobis facite*, quia dicunt: vos debetis benefacere, sed *non faciunt*; et ideo non debetis facere secundum opera eorum, quia qui doces non furandum, furaris; Ps. XLIX, 16: *peccatori enim dixit Deus: quare tu enarras iustitias meas, et assumis testamentum meum per os tuum? Alligant enim onera gravia et importabilia* et cetera. Dominus enim vult exaggerare malitiam eorum *quia dicunt, et non faciunt*. Si simpliciter dicerent et non facerent, adhuc istud tolerabile esset; sed non sufficit illis, quia adiiciunt praeceptis Dei gravissima onera. Et ideo notatur praesumptio eorum, quia alligant alia onera super onera a Deo imposita, quia faciunt novas observantias, sicut habetur in Mc. VII, 2, quod prohibebant comedere panem, nisi frequenter lavarentur manus; contra illud Is. LVIII, 6: *dissolve colligationes impietatis, solve fasciculos deprimentes*. Item notatur crudelitas eorum qui imponunt onera, contra illud I Io. cap. V, 3: *quia mandata Dei levia sunt. Iugum enim meum suave est, et onus meum leve*, supra XI, 30. Item notatur eorum indiscretio, quia si forti grave imponent, non esset magnum; sed debilibus imponunt onera importabilia: illud enim non potest portari quod superat vires portantis. In Act. XV, v. 10: *hoc est onus quod nec nos, nec patres nostri portare potuimus*. Item notatur eorum nimia severitas, quia si imponent onus, et darent indulgentiam, adhuc sufficeret; sed ex quadam violentia praecipunt. *Imponunt in humeros hominum*, unde excedunt in dicendo. Item excedunt in non faciendo, quia sunt aliqui homines, qui non volunt perficere totum, tamen volunt aliquid perficere. Item sunt aliqui qui etsi nolunt facere aliquid difficile, volunt tamen aliquid leve. Item aliqui sunt qui etsi non faciunt, habent tamen voluntatem faciendi. Sed qui nihil istorum vult, in malitia superexcedit; unde dicit *digito autem suo nolunt ea movere*; unde non solum non faciebant, sed nolebant ea saltem *digito suo movere*, idest non inchoare. Item nec etiam levia facere, quae per digitum significantur. Ideo debetis facere quae docent, sed non sequendi sunt

quoad opera, quia nec minimum faciunt. Chrysostomus dicit: tales sunt qui magna dicunt, et parva faciunt; tales sunt similes exactoribus tributorum, qui aliis magna faciunt solvere plusquam tributa exigant, ipsi autem sui nihil solvunt. Non te videam magna docentem, sed parva facientem. Unde magis parcet tibi dominus, si declinas ad misericordiam, quam ad severitatem. *Omnia vero opera sua faciunt ut videantur ab hominibus*. Hic intentionem proponit: et facit duo. Primo aperit eorum intentionem; secundo monet discipulos ad eorum vitationem. Et primo intentionem proponit; secundo exponit, ibi *dilatant enim phylacteria sua* et cetera. Quae est ratio quare dicunt, et non faciunt? Quia sunt incorrigibiles. Causa autem quare homo sit difficilis ad corrigendum vel incorrigibilis, est quaerere gloriam propriam. Unde Chrysostomus: tolle gloriam inanem de clero, et sine labore alia omnia vitia resecabis. Unde ab isto incipit dicens: *omnia vero opera sua faciunt, ut videantur ab hominibus*; Io. XII, 43: *dilexerunt gloriam hominum magis quam gloriam Dei*. Unde dicit *omnia vero opera sua faciunt*, quia non solum unum, sed *omnia ut videantur ab hominibus*, contra illud quod dicitur supra VI, 16: *nolite fieri sicut hypocritae. Nolite ergo assimilari eis*. Sequitur expositio: *dilatant enim phylacteria sua* et cetera. Et facit duo. Primo dicit quod faciunt; secundo quod requirunt *amant enim primos recubitus in coenis* et cetera. Quid faciunt? Onerosa non faciunt, sed aliqua quae exterius patent, bene faciunt; unde Bernardus: portant vestes sanctitatis, et hoc non est onerosum, quod ostendebant in phylacteriis et in fimbriis. Dicitur enim Deut. VI, 8: *ligabis ea in manu tua, et ante oculos tuos*. In manu, idest in completionem operis, et ante oculos tuos, idest in consideratione tua. Ideo isti volentes gloriam, ut viderentur zelatores mandatorum Dei, scribebant mandata in schedula, et ponebant ante oculos, et illud phylacteria vocabant, et dilatabant magis ista, ut magis viderentur ab hominibus; unde dicitur *dilatant enim phylacteria sua*. Item de fimbriis legitur Num. XV, 38, quod praecepit dominus ut facerent fimbrias, quia voluit ut discerneretur populus Iudaicus ab aliis populis. Et isti ut magis ostenderent se religiosos, magnificabant fimbrias, et alligabant spinas, ut viderentur se pungere, ut recordarentur se esse Iudaeos. Non ergo exhibent nisi exteriora; supra VII, 15: *veniunt ad vos in vestimentis ovium*. Et quid requirunt? *Ut videantur ab hominibus*. Haec autem gloria in tribus ostenditur. In primatu, in reverentia exhibita, et in laude nominis; qui enim quaerit gloriam, quaerit unum istorum, vel omnia. Isti autem quaerebant primatum in loco sacro et in loco communi; unde in loco communi dicit *amant autem primos recubitus in coenis*. Volebant enim sedere in capite mensarum, contra illud Lc. XIV, 8: *cum invitatus fueris ad nuptias, recumbe in novissimo loco*. Et dicit *amant*, quia non reprehenditur auctoritas, sed inordinatus appetitus. Quidam enim sunt in primo loco

corporaliter, qui tamen in corde sedent in novissimo; et e converso aliquis sedet in novissimo loco, ut dicatur, vide, ille est humilis, et sic etc., sed in primo, corde, quia inde quaerit gloriam. Item quaerunt primatum in loco sacro, quia in Ecclesia; unde dicit *et primas cathedras in synagogis*, contra illud Eccli. VII, 4: *noli quaerere ab homine ducatum, neque a rege cathedram honoris*. Item appetunt reverentiam, unde dicit *et salutationes in foro*, idest ut saluentur et honorentur ab hominibus, ut amoveatur capucium coram ipsis, et flectantur genua ante eos; et appetunt *vocari ab hominibus Rabbi*, idest quod laudentur ut magistri. Origenes refert istud ad illos, qui dignitates appetunt in Ecclesiis: est enim quaedam dignitas archidiaconorum, diaconorum, sacerdotum, episcoporum. Diaconi sunt ut praesint mensis, Act. cap. VI, 2 ss. Unde illi appetunt primos recubitus, qui appetunt locum diaconorum. Item cathedra proprie sacerdotum est; ideo illi amant cathedras qui amant locum sacerdotum. Qui autem debent esse magistri, sunt proprie episcopi; unde illi volunt vocari Rabbi, qui amant esse episcopi. *Vos autem nolite vocari Rabbi*. In parte ista arcet ab imitatione gloriae; secundo invitat ad humilitatem, ibi. *Qui maior est vestrum, erit minister vester*. Notandum autem quod qui primatum habet, habet instruere et gubernare; quorum primum est proprium magistri, secundum patrum. Et ideo primo prohibet inanem gloriam quantum ad utrumque; secundum ibi *et patrem nolite vocare vobis super terram*. Circa primum primo ponit documentum; secundo rationem assignat. Dicit ergo *vos autem nolite vocari Rabbi*; contra quod est illud I Tim. V, 17: *qui bene praesunt presbyteri, duplici honore digni habeantur, maxime qui laborant in verbo et doctrina*. Potest dici *nolite*, idest non ambiatis. Et subiungit rationem *unus est enim magister vester* etc. scilicet Deus; Ps. LXXXIV, 9: *audiam quid loquatur in me dominus Deus*. Sed quid vult dicere? Dicendum quod ille proprie dicitur magister, qui doctrinam habet a se, non ille qui traditam ab alio aliis dispergit. Et sic solum unus est magister, scilicet Deus, qui proprie doctrinam habet; sed ministerio multi sunt magistri. Si quaeris auctoritatem, quaeris quae Dei sunt; sed si ministerium, quaeris quod humilitatis est; unde subditur *qui maior est vestrum, erit minister vester*, idest reputabit se ministrum. Chrysostomus dicit quod sicut unus est Deus per naturam, multi per participationem, sic etiam unus magister est naturaliter, multi ministerialiter. Sed quomodo potest homo scire quod a se non habeat doctrinam? Patet quia sic esset in eius voluntate dare doctrinam cui vellet, sed non potest, immo solius Dei est, qui interius cor illuminat. Et est exemplum manifestum in sanitate, quia medicus sanat, quia aliqua exterius ministrat; sed natura principaliter sanat, medicus vero quaedam adiumenta ministrat; et sanat medicus sicut natura, reducendo scilicet ad medium. Sic est de scientia, quia principium est nobis a natura, scilicet intellectus; unus

qui docet, adhibet quaedam auxilia doctrinae, sicut medicus ad sanitatem, sed solus Deus operatur in intellectu. Unde *unus est magister vester*, unde non debetis vocari magistri. Item ostendit quod non ament auctoritatem patris: *vos autem omnes fratres estis*, et hoc ostendit ex aequali conditione. In magisterio non fecit differentiam in qualitate conditionis, sed in paternitate conditionem apponit, unde dicit *vos omnes fratres estis*, quia a me patre; Mal. ult., 5: *ecce ego mittam vobis Eliam prophetam*; et post: *et convertet cor patrum ad filios, et cor filiorum ad patres eorum*. Item estis filii mei per regenerationem; I Petr. I, 3: *qui regeneravit nos in spem vivam per resurrectionem Iesu Christi*. Unde unus non habet auctoritatem super alium. Et sequitur *et patrem nolite vocare vobis super terram*: quia enim estis filii patris superni, ideo non debetis habere patrem in terris. Ille proprie dicitur patrem habere in terris, qui haereditatem quaerit in terris; et ille habet patrem in caelis, qui haereditatem quaerit in caelis; I Petr. I, 4: *qui regeneravit nos in haereditatem incorruptibilem, et incontaminatam, et immarcescibilem, conservatam in caelis*. Quare ergo in monasteriis maiores dicuntur patres? Dicendum quod est quantum ad auctoritatem; Ephes. III, 4: *potestis intelligere prudentiam meam in ministerio Christi et cetera. Unus enim est pater vester*. Supra VI, 9: *pater noster qui es in caelis*. Item *nec vocemini magistri, quia magister vester unus est: Christus*. Unde Christus magisterium sibi attribuit, quia Christus verbum est; et ideo ipsius est docere, quia nullus docet nisi per verbum. Item est magister quantum ad naturam humanam, quia missus est ut doceret; Io. I, 18: *Deum nemo vidit umquam. Unigenitus qui est in sinu patris, ille nobis enarravit*. Item ibid. XIII, 13: *vos vocatis me magister et domine. Qui maior est vestrum, erit minister vester*. Postquam retraxit a superbia, hortatur ad humilitatem. Et primo ponit hortationem; secundo assignat rationem. Et hoc potest sic continuari. Chrysostomus: vos non debetis patres vocari, nec magistri; unde hoc non debetis ambire, sed magis humilitatem. Unde *qui maior est vestrum, erit minister vester*, idest debet se exhibere ministrum. Unde I Cor. IV, 1: *sic nos existimet homo ut ministros Christi*. Vel aliter. Ita dixerat *nolite vocari Rabbi*, unde dicerent ei: vis quod non sit praelatio in terra? Dicit dominus: hoc non volo, sed volo quod *qui maior est vestrum sit minister*, idest non se existimet ut superiorem, sed ut ministrum; II Cor. IV, 5: *nos autem servos vestros per Iesum*. Et hoc est quod dicitur Lc. XXII, 27: *quis maior est, qui ministrat, an qui recumbit?* et cetera. Deinde assignat rationem *qui autem se exaltaverit, humiliabitur, et qui se humiliaverit, exaltabitur*. Unde in cantico virginis Lc. I, 52: *deposuit potentes de sede, et exaltavit humiles*.

---

**Caput 23**  
**Lectio 2**  
**Reportatio Leodegarii Bissuntini**

**23—2**  
**Mt 23:13-33**

13 οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. 14 15 οὐαὶ ὑμῖν, γραμματεῖς καὶ φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. 16 οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες, ὃς ἂν ὁμόση ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμόση ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει. 17 μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἀγιάσας τὸν χρυσόν; 18 καί, ὃς ἂν ὁμόση ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμόση ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει. 19 τυφλοί, τί γὰρ μείζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; 20 ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· 21 καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· 22 καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. 23 οὐαὶ ὑμῖν, γραμματεῖς καὶ φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα [δὲ] ἔδει ποιῆσαι κάκεῖνα μὴ ἀφιέναι. 24 ὁδηγοὶ τυφλοί, οἱ διϋλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες. 25 οὐαὶ ὑμῖν, γραμματεῖς καὶ φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας. 26 φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν. 27 οὐαὶ ὑμῖν, γραμματεῖς καὶ φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις

13. But woe to you, scribes and Pharisees, hypocrites, because you shut the kingdom of heaven against men: for you yourselves do not enter in and those that are going in, you suffer not to enter. 14. Woe to you scribes and Pharisees, hypocrites, because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment. 15. Woe to you, scribes and Pharisees, hypocrites, because you go round about the sea and the land to make one proselyte. And when he is made, you make him the child of hell twofold more than yourselves. 16. Woe to you, blind guides, that say, Whosoever shall swear by the temple, it is nothing; but he that shall swear by the gold of the temple is a debtor. 17. Ye foolish and blind: for whether is greater, the gold or the temple that sanctifieth the gold? 18. And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it is a debtor. 19. Ye foolish and blind: for whether is greater, the gift or the altar that sanctifieth the gift? 20. He therefore that sweareth by the altar sweareth by it and by all things that are upon it. 21. And whosoever shall swear by the temple sweareth by it and by him that dwelleth in it. 22. And he that sweareth by heaven sweareth by the throne of God and by him that sitteth thereon. 23. Woe to you, scribes and Pharisees, hypocrites; because you tithe mint and anise and cummin and have left the weightier things of the law: judgment and mercy and faith. These things you ought to have done and not to leave those undone. 24. Blind guides, who strain out a gnat and swallow a camel. 25. Woe to

κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. 28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. 29 οὐαὶ ὑμῖν, γραμματεῖς καὶ φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, 30 καὶ λέγετε, εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν. 31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας. 32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. 33 ὄφεις γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

you, scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness. 26. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. 27. Woe to you, scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful but within are full of dead men's bones and of all filthiness. 28. So you also outwardly indeed appear to men just: but inwardly you are full of hypocrisy and iniquity. 29. Woe to you, scribes and Pharisees, hypocrites, that build the sepulchres of the prophets and adorn the monuments of the just, 30. And say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31. Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets. 32. Fill ye up then the measure of your fathers. 33. You serpents, generation of vipers, how will you flee from the judgment of hell?

Postquam instruxit discipulos et turbas de cautela quam habere debebant super doctrina Iudaeorum, hic convertit sermonem ad Scribas, increpando eos. Primo increpat de simulatione religionis, cum irreligiosi essent; secundo de simulatione puritatis, cum impuri essent; tertio de simulatione pietatis, cum impii essent. Secunda ibi *vae vobis, Scribae et Pharisei hypocritae, qui mundatis quod de foris est calicis et cetera*. Tertia ibi *vae vobis qui aedificatis sepulcra prophetarum et cetera*. In his quae ad religionem spectant, quaedam a sacerdotibus debentur populo, quaedam e converso. Primo ergo ponit malitiam eorum in his quae a sacerdotibus; secundo in his quae a populo, ibi *vae qui dicit: quicumque iuraverit et cetera*. Sacerdos debet subdito iam converso aliquid, et aliquid non converso. Non converso, ut convertat ipsum; converso doctrinam; Mal. cap. II, 7: *labia sacerdotis docent sapientiam*. Item debet ei suffragia; ad Hebr. V, v. 1: *omnis namque pontifex ex hominibus assumptus, pro*



*hominibus constituitur in his quae sunt ad Deum.* Et isti mala agebant in utroque; unde primo arguit eos de primo; secundo de secundo, ibi *vae vobis qui comeditis domos viduarum* et cetera. In istis omnibus increpationibus designat se esse filium eius, qui veterem legem dedit. Deut. XXVI, et XXVIII dantur maledictiones eis qui in lege non permanserint, et post dantur benedictiones. Sed quia venerat ut solveret maledicta legis, ideo primo datae sunt superius benedictiones, ubi dictum est, *beati pauperes, beati mites* et cetera. Circa finem vero suae doctrinae dat maledictionem. Ideo male reprehendunt, qui reprehendunt veterem legem propter hoc quod ibi continebantur maledictiones, quia sicut in veteri lege, ita et in nova. Sicut enim in lege non maledicebantur nisi qui legem praeteribant, sic nec hic; Prov. III, 11: *disciplinam domini non abiicias*. Sed quid est quod dicit *qui clauditis regnum caelorum ante homines*? Regnum caelorum dicitur beatitudo vitae aeternae; supra V, 20: *nisi abundaverit iustitia vestra plusquam Scribarum et Pharisaeorum, non intrabitis in regnum caelorum*. Item sacra Scriptura dicitur regnum; supra XXI, 43: *auferetur a vobis regnum Dei*, idest intellectus sacrae Scripturae. Ad utrumque regnum Christus ostium est; Io. X, 9: *ego sum ostium. Per me si quis introierit, salvabitur, et ingredietur et egredietur, et pascua inveniet*. Quid est ergo claudere regnum, nisi quod isti claudebant per malam doctrinam et malam vitam? Non clauditur nisi quod apertum est. Doctrinae de Christo apertae erant, sed isti claudebant, quia obscuras eas faciebant. Habetur Is. XXXV, 5: *dominus ipse veniet, et salvabit nos. Tunc aperientur oculi caecorum, et aures surdorum patebunt*. Quando dominus faciebat ista miracula, aperta erat haec Scriptura, sed ipsi claudebant dicentes, *in Beelzebub principe Daemoniorum eiicit Daemonia*, Lc. XI, 15. Item ipsi claudebant per malam vitam, quando per malum exemplum inducebant ad peccandum; Ps. I, 1: *beatus vir qui non abiit in consilio impiorum, et in via peccatorum non stetit, et in cathedra pestilentiae non sedit*. Ille proprie in cathedra pestilentiae sedet, qui officium docendi accipit, et per malam vitam populum corrumpit. Per iniustam etiam sententiam iudex hominem perimit, tamen iniustam sententiam in vanum proiicit. Data est enim potestas ligandi et solvendi ad aedificationem, non ad destructionem. Unde potest eis dici *vae vobis (...) quia clauditis regnum caelorum ante homines*. Item quicumque impedit introitum ad regnum, non est dubium quin male agat; unde sequitur *vos enim non intratis, nec introeuntes sinitis intrare*, idest alios converti. Unde Mal. II, 8: *recessistis a via, et scandalizastis plurimos. Vae vobis (...) qui comeditis domos viduarum, orationes longas orantes*. Hoc est secundum *vae*, in quo tangitur simulatio quantum ad orationem. Et primo arguit de voracitate, cum dicit *qui comeditis domos viduarum*, quia quicquid faciebant, totum ad gulam retorquebant, ita quod

eis convenit illud II Mc. VI, 4, quod totum templum luxuriis et comessionibus erat plenum. *Domos viduarum*, idest facultates viduarum. Sed quare magis domos viduarum quam aliorum? Ratio est, quia magis intendunt seducere mulieres, quia viri sapientiores sunt et discretiores, nec ita cito decipiuntur. Item mulieres habent affectum magis proclivem ad largiendum; I ad Tim. II, 10: *sed quod decet mulieres, promittentes pietatem per bona opera*. Item *domos viduarum*, quia mulier quae habet virum, habet eum ut caput et ut consiliarium, ideo non ita decipitur. Item coniugata non habet potestatem domus suae, sed vidua habet; ideo magis potest dare quam coniugata, et ideo magis faciebant quaestum circa eas, quam circa alias, cum magis esset eis dandum; unde bene convenit eis illud Ps. XCIII, 6: *viduam et advenam interfecerunt*. Et hoc in oratione. *Orationes longas orantes*, propter simulationem sanctitatis: et sic retorquebant orationem ad quaestum, et quaestum ad gloriam. Unde reprehendi poterant, quia gulosi, quia depraedatores, item quia simulabant sanctitatem; et ideo sequitur *et propter hoc amplius accipietis iudicium*, idest amplius peccatis. Et quare? Quia si aliquis rapit per arma Diaboli, peccat; et si per arma Dei, peccat dupliciter, quia peccat contra Deum, et contra proximum. Vel *amplius* etc., quia accipitis ab eis, quibus debebatis dare. Vel *amplius*, sicut habetur Lc. cap. XII, 47: *servus sciens voluntatem domini, et non faciens, vapulabit plagis multis. Vae vobis, Scribae et Pharisei hypocritae, qui circuitis mare et aridam, ut faciatis unum proselytum*. Et hoc dupliciter exponitur, ut referatur ad tempus post Christum, et ante Christum. Si ad tempus post, sic loquitur futura et praesentia. Praevidit enim quod per totum mundum Iudaei essent dispergendi, et quod converterent ad legem suam, et perverterent a Christo quos possent. Et ideo dicitur *circuitis mare et aridam* et cetera. Dicuntur proselyti qui convertuntur a gentibus ad fidem eorum, vel a Christianis; et quia praevidebat istos aliquos ad fidem suam conversuros de Christianis, ideo hoc dicit. Et dicit *unum*, quia paucissimi conversi sunt. Ideo intrarunt illam maledictionem, quae habetur Os. IX, 10: *quasi uvas in deserto inveni Israel. Et cum factus fuerit, scilicet Iudaeus, facitis eum filium Gehennae duplo quam vos*: quia est primo gentilis et post Iudaeus, et tunc habet duplicia peccata, scilicet gentilitatis et Iudaeorum, quia cum sit Iudaeus, fit particeps occisionis Christi; si autem fuerit Christianus, et post Iudaeus, efficitur in duplo peior, quia maculat donum spiritus sancti, quod acceperat in sacramentis. Item particeps fit peccatorum Iudaeorum; Io. VIII, 44: *vos ex patre Diabolo estis*. Potest etiam referri ad tempus ante Christum, quia ante Christum convertebant aliquos ad fidem suam. Et hoc patet, quia quilibet diligit magis se quam alium; ergo si converterent alios propter salutem animae, magis deberent de sui ipsius salute curare, sed non

curabant. Sed hoc faciebant totum propter quaestum, quia volebant quod oblationes augmentarentur; unde futilis erat doctrina eorum. *Et cum factus fuerit, facitis eum filium Gehennae duplo quam vos*; quia primo convertebatur ad Iudaismum et scandalizabatur, et sic post iterato convertebatur. Unde II Petr. II, 21: *melius est viam iustitiae non agnoscere, quam post agnitam regredi*. Item aliter. Antequam esset Iudaeus, abstinebat a malis, saltem propter laudem hominum, sed post, non: unde ad Rom. II, v. 14: *cum enim gentes, quae legem non habent, naturaliter ea quae legis sunt faciunt, eiusmodi legem non habentes ipsi sibi sunt lex*. Unde accipiebant exemplum a malis. *Vae vobis, duces caeci*. In hoc ostendit quomodo sunt simulatores sanctitatis in his quae praelatis debentur. Et primo de oblationibus; secundo de decimis, ibi *vae vobis (...) qui decimatis mentham* et cetera. Videte: primo ponit traditionem eorum; secundo arguit tribus rationibus. Prima pars, ubi ponitur traditio cum ratione, habet duas partes. Secunda ibi *et quicumque iuraverit in altari* et cetera. Isti totam religionem trahebant ad quaestum, ut traherent homines ad offerendum. In templo erat multum aurum positum: unde dicebant quod si aliquis iuraret per templum, nihil debebat; sed qui iurabat per aurum, obligabat se ad tantum pro quo iurabat. Item secunda traditio erat, quod erat ibi altare et offerebantur multa super altare; unde dicebant quod qui iurabat per altare, nihil solvebat, qui autem per oblationem, obligabat se ad valorem oblationis. Et quare? Ut lucrarentur ex poenis, et ut elevarent per sanctitatem oblationem, et ut incitarentur homines ad magis offerendum. Et primo ponit primam partem; secundo secundam. Circa primum duo facit. Primo proponit traditionem; secundo improbationem, ibi *stulti et caeci* et cetera. Dicit ergo *vae vobis, duces caeci* et cetera. Idem habetur supra XV, 14: *caeci sunt et duces caecorum*; Is. LVI, 10: *speculatores eius caeci omnes*. *Qui dicitis, quicumque iuraverit per templum Dei, nihil est*, quia impossibile est quod iste aliud templum faciat; *qui autem iuraverit in auro templi*, idest per aurum, *debitor est*, scilicet illius auri. Consequenter ponit improbationem *stulti et caeci*; *quid enim maius est, aurum, an templum quod sanctificat aurum*? Constat quod illud quod est in templo, ratione templi sanctum est, unde qui aliquid in templo furatur, sacrilegium committit: unde maius est iurare per templum, quam per aurum. Chrysostomus: contra quosdam qui dicunt quod iurare per Deum, nihil est. Unde qui iurant per Deum, credunt nihil iurare; sed cum iurant per sancta Dei Evangelia, credunt magnum esse. Unde potest eis dici: quid maius est, Deus vel Evangelium? Constat quod Deus. Et hoc verum est simpliciter; secus cum aliqua circumstantia additur, quae aggravat peccatum. Quia qui iurat per sancta Evangelia Dei, iuravit cum quadam deliberatione et solemnitate, et ideo gravius peccat. Deinde ponit secundam partem

traditionis et quicumque iuraverit in altari, nihil est: qui autem iuraverit in dono quod est super illud, debet. Tunc ponit reprobationem caeci, quid maius est, donum an altare quod sanctificat donum? Non enim sanctificatur donum nisi per altare. Qui ergo iuraverit in altari, iurat in eo et in omnibus quae super illud sunt. Hic ponit aliam rationem. Templum continet aurum, et non e converso: similiter altare continet donum, et non e converso. Unde qui iurat per templum, iurat per aurum quod est in templo: et qui iurat in altari, idest per altare, iurat per id quod est in eo. Item sequitur alia ratio et qui iuraverit in templo, iurat in illo et in eo qui habitat in ipso. Isti dicebant: qui iurat in templo, nihil iurat. Sed ipse vult ostendere quod qui iurat per templum, iurat per Deum, quia non iurat per templum nisi sanctificatum, et non est sanctificatum nisi Deo. Ergo qui iurat per templum, iurat per Deum. Deinde ponitur alia ratio et qui iurat in caelo, idest per caelum, non iurat per eum, nisi quia thronus Dei, et quia manifestatur ibi potentia Dei; unde qui in caelo iurat, iurat in throno Dei, et in eo qui sedet super eum. Ps. X, 5: *Deus in templo sancto suo, dominus in caelo sedes eius*. Et istud inducitur ibi secundum similitudinem. Sed mystice, secundum Origenem, facit mentionem de templo, de auro et de altari, in quibus significatur vita contemplativa et gloriosa. Per aurum contemplativa significatur, per quod significatur subtilis sensus excogitatus ipsius Scripturae: quia quantumcumque videatur rationabilis, nihil est nisi sit in templo, idest nisi confirmetur in sacra Scriptura. Per altare signatur cor, in quo debet esse ignis devotionis; Lev. VI, 12: *ignis in altari meo non deficiet*. Per oblationes servitia et oblationes, quae nisi a corde sancto, vel ab altari sancto exeant, non possunt valere; Sup. VI, 22: *si oculus tuus fuerit simplex, totum corpus tuum lucidum erit*. Per thronum vita gloriosa signatur: ibi Deus est qui est excedens universa. Vel per altare et templum intelligimus Christum: ipse enim se nominat templum; Io. II, v. 19: *solvite templum hoc, et in tribus diebus reaedicabo illud*. Item dicitur altare; ad Hebr. ult., 10: *habemus altare, de quo edere non habent potestatem qui in tabernaculo deserviunt*. Unde quicquid boni facimus, nisi sit in templo hoc, idest Christo, sanctificatum, non valet; unde totum contemptibile est nisi referatur ad Christum. Vae vobis, Scribae et Pharisei hypocritae, qui decimatis mentham, et anethum, et cyminum. Hic reprehendit eos de decimis; et tria facit. Primo ponitur eorum consuetudinem; secundo inducit doctrinam; tertio ponit quamdam similitudinem. Secunda ibi *haec oportuit facere*; tertia ibi *duces caeci excolantes culicem* et cetera. Unde dicit vae vobis, Scribae et Pharisei, et superaddit hypocritae, quia principalis intentio erat simulatio, qui decimatis mentham, anethum et cyminum. Potest intelligi, vel decimas datis, vel qui decimas exigitis; unde plurimi erant sacerdotes et Levitae, ad quos pertinebant decimas exigere quae eis debebantur, ut

habetur Num. XVIII, v. 21 et Deut. XIV, 22, ideo diligentissimi erant ad exigendum, ideo usque ad minima exigebant, ut de cymino et anetho. *Et reliquistis quae graviora sunt legis, iudicium, misericordiam et fidem.* Quaedam enim debebantur sacerdotibus propter se, ut decimae ex quibus debebant vivere; ad quaedam vero tenebantur propter Deum, ut facere iudicium et misericordiam; unde dominus ab eis ista requirebat, scilicet iudicium et misericordiam; Ps. c, 1: *misericordiam et iudicium cantabo tibi, domine.* Item vult fidem propter gloriam suam. Unde illa ad quae tenebantur propter Deum, non curabant, unde dicit: *et reliquistis quae graviora sunt legis, iudicium, et misericordiam, et fidem.* Sed de decimis, ad quae tenebantur propter se, bene curabant, secundum illud Phil. c. II, 21: *omnes quaerunt quae sua sunt, non Dei.* E contrario facit caritas, quae non quaerit quae sua sunt, sed *quae Iesu Christi*, I Cor. XIII, 5. Item potest dici *vae vobis, qui decimas datis*, quia datis de minimis, de mentha, et cymino, et huiusmodi, et hoc ut appareatis religiosi; sed de interioribus non curatis, quia nec misericordiam, nec iudicium, nec fidem diligitis; supra XII, 7: *si sciretis quid est, misericordiam volo, et non sacrificium, numquam condemnassetis innocentes.* Origenes dicit quod per mentham et cyminum etc. possunt quaedam intelligi, quae ad honestatem religionis pertinent. Unde misericordia, iudicium et fides sunt sicut cibi, alia vero minima sunt sicut condimentum. Unde sicut faciebant maiorem vim in condimento suo in parando cibum, quam in cibo, sic et isti magis faciebant vim in hoc quod flecteretur genu coram eis, quam in eis quae ad Deum pertinebant. *Haec oportuit facere, et illa non omittere.* Quia dixerat, *vae vobis, qui decimatis*, posset aliquis dicere quod prohiberet dominus dare decimas, ideo dicit quod immo, cum dicit *haec oportuit facere, et illa non omittere*; quasi dicat: non peccatis in istis, sed in omittendo ea ad quae magis tenemini. Ideo et *haec oportuit facere*, idest decimas exigere, *et illa*, scilicet iudicium, iustitiam et fidem, *non omittere.* Sed hic potest esse quaestio de decimis. Videtur dominus ponere necessitatem solvendi decimas; unde in toto novo testamento non ita expresse fit mentio sicut hic. Sed numquid ex praecepto legis habetur? Non: quia in lege quaedam moralia continentur, quaedam caeremonialia, quaedam iudicialia. Moralia per omne tempus servanda sunt, et ab omnibus; caeremonialia a certis hominibus, et certis temporibus, ut circumcisio, et haec erant solum in figura; item quaedam iudicialia, ut si quis furaretur ovem, reddat quadruplum. Ideo quaeritur de decimis, utrum decimae sint praeceptum morale. Et videtur quod non, quia moralia sunt de lege naturali. Illud autem solum est de lege naturali, quod ratio naturalis suadet. Sed non plus suadet dare decimam, quam nonam vel undecimam et cetera. Ergo non est de iure naturali. Item, si decimae sint caeremoniales, ergo peccant qui solvunt eas. Ad hoc dixerunt, qui ante nos fuerunt, quod

quaedam sunt pure moralia, quaedam pure caeremonialia, quaedam habent aliquid de morali et aliquid de caerimoniali. *Non occides*, pure morale est. Similiter, *dominum Deum tuum adorabis* et cetera. Si dicas: *quartadecima luna ad vesperam offeres agnum*, istud pure caerimoniale est. Sed si dicitur: *memento quod diem sabbati sanctifices*, aliquid habet naturale, vel morale, et aliquid caerimoniale. Morale, scilicet quod ratio naturalis suggerit, scilicet quod habeat aliquod tempus, ad quod vacat, vel in quo vacet ad orandum Deum. Sed quod die sabbati, vel dominico etc., iudiciale est. Unde dicunt quod praeceptum de decimis partim caerimoniale est, partim morale. Sunt enim ad sustentationem pauperum et eorum qui vacant servitio Dei, vel praedicationi: qui enim servit communitati, convenit ei de communitate vivere, et hoc est de iure naturali; sed quod decimam partem, hoc est caeremoniale. Sed numquid tenentur modo? Dico quod determinatio ad quemlibet principem qui habet potestatem legem constituendi, pertinet; unde in potestate Ecclesiae est constituere vel decimam, vel nonam, vel huiusmodi. Unde tenentur, non quia sit de iure naturali, sed ex constitutione Ecclesiae. *Duces caeci excolantes culicem, camelum autem glutientes*. In parte ista ponit similitudinem; unde dicit *excolantes culicem*. Qui excolat, cum difficultate transglutit. Unde vult dicere quod magnam curam ponunt in minimis, et parvam in magnis. Vel per culicem peccata minima intelliguntur, per camelum grandia, unde faciunt vim in parvis peccatis; et hoc est quod dicit *camelum autem transglutientes*. *Vae vobis, Scribae et Pharisei, qui mundatis quod de foris est calicis et paropsidis*. Supra dominus increpuit Phariseos de simulatione quam exterius praetendebant quam non habebant in corde, sed ad quaestum retorquebant; hic de simulatione puritatis quam exterius ostendebant. Et hic primo quantum ad appetitum temporalium bonorum, vel quantum ad peccata carnalia: secundo quantum ad spiritualia. Et primo agit de primo; secundo de secundo, ibi *vae vobis (...) quia similes estis sepulcris dealbatis*. Circa primum duo facit. Primo enim arguit eorum simulationem; secundo proponit sacram doctrinam, ibi *Phariseae caece* et cetera. Dicit ergo *vae vobis, Scribae et Pharisei hypocritae, qui mundatis quod de foris est calicis* et cetera. Notate quod istud potest intelligi dupliciter. Uno modo, quod sit locutio propria; et vult tangere morem Phariseorum, qui ponebant magnam curiositatem in mundando exteriora, ut habetur supra, quod servabant munditiam urceorum et vasorum; unde *vae vobis*, qui magnam sollicitudinem imponitis in mundando vasa, sed non corda. Unde sequitur *intus autem, idest in corde, pleni estis rapina et immunditia*. Hieronymus vult quod sit figurativa locutio, unde vult quod intelligatur munditia omnis quae foris ostenditur. In paropside cibus ministratur, in calice potus. Homo autem

paropsis dicitur; cibus autem in quo Deus delectatur, sunt bona opera quae facit; Io. IV, 34: *cibus meus est ut faciam voluntatem patris mei*. Constat quod usus calicis et paropsidis non est in superficie exteriori, sed interiori. Ille ergo mundat calicem exterius, qui parat corpus suum exterius. Vos autem estis huiusmodi *intus autem pleni estis rapina et immunditia*. Et duo ponit, rapinam et immunditiam, quia duo sunt genera peccatorum: carnalia quae consummantur in delectatione carnis, ut gula et luxuria; alia quae in delectatione spiritus, ut superbia et avaritia, quia avaritia quantum ad obiectum se tenet cum peccato carnali; quantum ad completionem, quia completur in delectatione mentis, scilicet in cupiditate pecuniae, se tenet cum spirituali. Unde reprehendit avaritiam, cum dicit *rapina*. Rapina autem proprie est quando accipitur alienum, sic proprie avarus detinet alienum: unde opponitur iustitiae; Is. III, 34: *rapina pauperum in domo vestra*. Item pleni *immunditia*, quantum ad gulam et luxuriam. Anima redditur impura per passionem, nulla autem passio ita deprimit rationem sicut gula et luxuria; Eph. V, 3: *fornicatio et immunditia, aut avaritia, nec nominetur in vobis, sicut decet sanctos*. Tunc reducit ad sanam doctrinam *Pharisaeae caece, munda prius quod intus est calicis et paropsidis*. Tota puritas exterior est a puritate interiori, ut habetur supra VI, 22: *si oculus tuus fuerit simplex, totum corpus tuum lucidum erit* et cetera. Ideo docet quod mundet cor, et sic erit totum mundum. Unde dicit *Pharisaeae caece* et cetera. Sap. II, 21: *excaecavit eos malitia eorum. Munda quod interius est*, quia quodcumque fiat exterius, dummodo fiat ex bona voluntate, totum bonum est; Prov. IV, 23: *omni diligentia serva cor tuum*. Item potest exponi de verbo hominis: unde illud quod interius est, potest intelligi intellectus sacrae Scripturae, Eccli. XV, 3: *cibavit eum pane vitae et intellectus*, in quo propinatur sapientia. Panis sapientiae est verbum vitae. Unde quidam volunt ornare verbum exterius, et de sententia non curant. Et isti mundant quod deforis est. *Vae vobis, (...) quia similes estis sepulcris dealbatis*. Hic arguit eos quantum ad peccata spiritualia. Et primo ponit similitudinem; secundo exponit. Sepulcrum dicitur ubi mortuum corpus quiescit. Mortua corpora sanctorum templum Dei sunt, in quibus Deus habitat; I Cor. III, 17: *templum Dei sanctum est, quod estis vos*. Corpus est habitaculum animae, et anima est thronus Dei: ita sicut corpus est habitaculum animae, ita anima Dei; Ps. X, 5: *dominus in templo sancto suo* et cetera. Corpus vero peccatoris est sepulcrum, quia mortuum continet, quia anima per peccatum moritur; ideo mali sepulcrum dicuntur; Ps. XIII, 3: *sepulcrum patens est guttur eorum*. In sepulcro est corpus mortuum intus, tantum aliquando exterius est aliqua imago, quae videtur in facie vivere; Apoc. III, 1: *nomen habes quod vivas, et mortuus es*. Et ideo dicit *quae foris apparent speciosa*, propter decorem exterius appositum, *intus autem plena sunt*

*ossibus mortuorum et omni spurcitia*, idest omni putredine et omni immunditia. Post hoc exponit *sic et vos foris quidem apparetis hominibus iusti*, idest homines vos iudicant iustos, *intus autem pleni estis hypocrisi et iniquitate*. Comprehendit peccata carnalia, avaritiam et gulam, sicut dictum est supra, sub qua vanagloria continetur; Io. XII, 43: *dilexerunt magis gloriam suam quam Dei*. Item sub iniquitate omnia peccata spiritualia. Tunc cum dicit *vae vobis, (...) qui aedificatis sepulcra prophetarum*, arguit eos de simulatione pietatis et duo facit. Primo ponit simulationem eorum; secundo crudelitatem, ibi *itaque testimonio estis vobismetipsis* et cetera. Item simulant dupliciter, factis et verbis. Unde primo redarguit eos de factis; secundo de verbis. Secunda ibi *et dicitis: si fuissemus* et cetera. Dicit ergo *vae vobis qui aedificatis sepulcra prophetarum*. Sed quid est? Numquid ipsi male faciebant? Nonne nos hoc bene facimus, qui corpora sanctorum in capsis argenteis et aureis ponimus? Dicunt aliqui quod non reprehenduntur de opere, sed de intentione, quia mala erat eorum intentio; faciebant enim ut memoria sceleris patrum suorum ad memoriam redigeretur hominum: unde consuetudo erat quod quando aliquod novum accidebat, quod fiebat aliquid ad memoriam illius. Unde volebant quod audacia parentum, quia ausi fuerunt interficere prophetas, esset in memoria omnium. Sed haec expositio non consonat litterae. Ideo aliter dicendum quod non vituperantur propter hoc, sed quia non faciebant hoc nisi ut exterius ostenderent signa pietatis, sicut supra dicitur quod decimabant mentham et cuminum. Item *ornatis sepulcra iustorum*. Ornabant sepulcra, et tamen habebant animum ad interficiendum propter simulationem. Similiter, dicit Chrysostomus, est temporibus nostris, quod si aliquis faciat multa bona, ornet sepulcra, manum habeat largam, et huiusmodi; si in lapidibus aedificet, et intendat vanam gloriam, nec ambulet in viis domini, non prodest ei. Item ostendebant verbo pietatem *et dicitis: si fuissemus in diebus patrum nostrorum, non essemus socii eorum in sanguine prophetarum*. Commune est quod in factis aliorum omnes sunt iudices austeri: unde si videmus aliquem peccantem, iudicamus grande peccatum, nostrum autem peccatum attenuamus; ideo isti filii malitiam patrum suorum cognoscebant, suam autem non; supra VII, 5: *eiice primo trabem de oculo tuo, et tunc videbis eiicere festucam de oculo fratris tui*. Tunc ponit crudelitatem eorum. Et primo in generali; secundo in speciali. Et ponit poenam temporalem, ibi *ecce ego mitto ad vos prophetas, et sapientes, et Scribas*. Circa primum primo describit originem; secundo imitationem mali; tertio minatur poenam. Dicit *itaque testimonio estis vobismetipsis, quia filii estis eorum qui prophetas occiderunt*. Sed quid mali erat eis, quia non erat in potestate eorum? Ideo videtur quod non debebat eis imputari. Videte: aliquando filius non imitatur peccata patris, aliquando



imitatur malitiam paternam. Si non sequitur malitiam paternam, non ei imputatur. Aliquando accidit quod habet bonum patrem et malam matrem, et e converso, et sequitur bonitatem patris, vel matris. Sed si uterque malus, raro accidit quin imitetur malitiam eorum. Et ratio est, quia filii malorum assuescunt malis a principio; et ei quod assuescunt in iuventute, fortius adhaerent, et ideo magis sunt proclives ad malum. Item parentes mali cum vident filios aliquod malum agere, non castigant eos; quare peccatum eorum aggravatur ita quod peccata parentum redundant in filios; Ex. XX, 5: *ego sum Deus Zelotes vindicans peccata patrum in filios*. Ideo dicit *quia filii estis eorum*, qui habetis malitiam eorum; Sap. III, 12: *nequissimi filii eorum*. Unde estis filii per imitationem: et hoc est quod sequitur *implete mensuram patrum vestrorum*. Non est imperativum, sed nuntiativum: implete idest implebitis, quasi ut homo loqueretur, idest interficietis me; Io. c. XIII, 27: *quod facis fac citius*. Vel potest esse permissivum, idest, non impediemini per me; idest aliquando voluistis sed non permisi; de caetero non impediam. Ideo *implete mensuram patrum vestrorum*. Sed quid est quod dicit *implete*? Videndum quod omnia quae eveniunt, ex certo Dei iudicio eveniunt. Sed in illo Dei iudicio non statim solvitur poena, donec totaliter exaggeretur et veniat ad cumulum: unde quantum ad iudicium Dei non adhuc erat impleta culpa eorum. Unde interfecerunt prophetas, et non est adhuc impleta culpa, sed in me complebitur. Ideo *implete mensuram patrum vestrorum*. Is. XXVII, 8: *in mensura contra mensuram cum abiecta fuerit, iudicabis eam*. Vel *implete*. Patres peccaverunt, sed vos implete. Tunc aliquis implet, quando pervenit ad tantum quantum patres sui. Ideo patres vestri occiderunt prophetas, et vos implete. Vel potest dici quod illi peccaverunt servos interficiendo, isti autem filium interficiendo; unde impleverunt nequitiam patrum. Sed dominus voluntarie se obtulit, et non se opposuit. Item non impropere eis peccatum suum, sed solum suorum, quia boni pastoris est ut iniuriam suorum reputet suam. Tunc subiungit de poena *serpentes, genimina viperarum* et cetera. Et videtur quod satis congrue loquitur de culpa. Serpens animal venenosum est, et occidit veneno suo: sic isti serpentes dicuntur, quia prophetas occiderunt. De vipera etiam dicitur quod pariendo moritur, unde foetus corrodit viscera matris: sic cum ipsi essent mali, vituperabant patres. Unde, vos tales, *quomodo effugietis iudicium Gehennae*? Secundum iudicium hominum evaditis, sed secundum iudicium Dei quomodo evadetis? Unde oportet habere cor mundum. Iob XIX, 29: *fugite a facie gladii*.

---

**Caput 23**  
**Lectio 3**  
**Reportatio Leodegarii Bissuntini**

23—3  
**Mt 23:34-39**

34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος ζαχαρίου υἱοῦ βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. 36 ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. 37 ἱερουσαλὴμ ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. 38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. 39 λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδῃτε ἀπ' ἄρτι ἕως ἃν εἴπητε, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

34. Therefore behold I send to you prophets and wise men and scribes: and some of them you will put to death and crucify: and some you will scourge in your synagogues and persecute from city to city. 35. That upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. 36. Amen I say to you, all these things shall come upon this generation. 37. Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? 38. Behold, your house shall be left to you, desolate. 39. For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord.

Ecce ego. In parte ista ponit crudelitatem eorum, et addit poenam temporalem. Et primo primum facit; secundo poenam addit. Et primo ponit beneficium; secundo culpam; tertio magnitudinem poenae. Unde dicit *ecce ego mitto ad vos prophetas, et sapientes et Scribas* et cetera. Et potest referri ad illud quod immediate sequitur, vel ad illud totum quod sequitur. Si ad totum, sic planiorem habet sensum. Ita dico quod estis impleturi, et quod estis serpentes et cetera. *Unde mitto ad vos prophetas, et sapientes, et Scribas, et ex illis occidetis*, quia tales estis qui occidere consuevistis. Vel aliter, ita quod ad totum referatur. Dominus vult quod iudicium non solum sit iustum, sed quod appareat iustum, ut exempla alii accipiant. Unde si aliquis habeat bonum propositum, dominus remunerat eum de bono proposito, et inde dat voluntatem exercendi opus bonum; sic e contrario cum aliquis habeat propositum malum, et sit plenus mala voluntate, secundum quod dicitur Osee II, 6: *sepiam viam spinis*, excitat iram Dei, et

ex ira Dei est ut manifestetur malitia sua. *Ideo mitto ad vos prophetas, et sapientes, et Scribas; et vos occidetis.* Et dicit ecce, quia in promptu est, quia misit apostolos; unde Act. I, 8: *et eritis mihi testes in Ierusalem, et in omni Iudaea et Samaria, et usque ad ultimum terrae.* Sed notate quod in hoc quod dicit *mitto ad vos prophetas, et sapientes, et Scribas*, diversa dona spiritus sancti significat. *Alii datur donum sapientiae, alii genera linguarum* et cetera. I Cor. XII, 10. Omnia ista dona habuerunt apostoli. Habuerunt donum prophetiae in dicendo futura; Ioel II, v. 28: *effundam de spiritu meo super omnes gentes, et prophetabunt filii vestri et filiae vestrae.* Item sapientiae, quia omnia cognoscebant; Lc. XXI, 15: *dabo vobis os et sapientiam, cui non poterunt resistere et contradicere omnes adversarii vestri.* Item fuerunt Scribae, quia intellectum Scripturae habuerunt; Lc. ult., 45: *aperuit eis sensum ut intelligerent Scripturas.* Et quare hoc praedicat? Ut discipuli cogitantes quod audierunt, facilius sustineant. Item ad convincendam malitiam eorum, quia sicut patres eorum prophetas occiderunt, sic isti apostolos; unde *ex illis occidetis*, ut habetur Act. XII, 2, quia *Herodes occidit Iacobum fratrem Ioannis gladio, videns quia placeret Iudaeis.* Alii fuerunt crucifixi; unde *et crucifigetis.* Haec enim erat mors vilissima, ideo hac morte occiderunt Christum, secundum illud Sap. II, 20: *morte turpissima condemnemus eum. Et flagellabitis.* Act. V, 40 dicitur quod *caesis denuntiaverunt ne omnino loquerentur in nomine Iesu. Et persequemini.* Istud manifestum est quomodo Paulum persecuti sunt. Et supra c. X, 23: *si persecuti fuerint vos in una civitate, fugite in aliam.* Ulterius ponitur poena, quae, quia videbatur gravis, ideo confirmat: *amen dico vobis, venient haec omnia super generationem istam.* Dicit *ut veniat super vos omnis sanguis iustus, a sanguine Abel iusti usque ad sanguinem Zachariae filium Barachiae.* Quis sit iste Abel notum est, quia iste occisus est a Cain fratre suo. Sed iste Zacharias, quis fuerit, non habetur. Legitur quod tres fuerint Zachariae. Quidam filius Barachiae, qui fuit undecimus inter prophetas. Sed de isto non potest intelligi, quia non erat adhuc altare. Alius pater Ioannis, et cuius fuerit filius non invenitur; sed dicit Chrysostomus quod fuit occisus propter Christum, quia in templo erat locus virginum, et cum sederet virgo Maria in loco virginum, expellere voluerunt eam Iudaei a loco; quod prohibuit Zacharias eam defendens, et propter hoc occisus fuit. Alius dicitur filius Ioiadae, quem occidit Iosabab in atrio templi, ideo *inter templum et altare*; unde concordat locus, sed nomen dissonat. Sed tamen dicit Hieronymus quod interpretatur benedictus domini, et designatur sanctitas patris eius Ioiadae sacerdotis. Et dicit quod ipse vidit Evangelium Nazarenorum, et ibi continebatur, *filius Ioiadae.* Sed quare sub isto Zacharia incipit, potest esse quaestio litteralis. Ratio autem videtur esse, quia etsi praecedentia magis frequentia, ista tamen inveniebantur in

Scriptura. Vel aliter, quod Abel pastor, Ioiades sacerdos; ideo per istos duos significantur laici et clerici. Unde omnis poena pro occisione hominum veniet super vos. Vel aliter, quia quidam activi, quidam contemplativi; unde utrique signantur per istos. Sed *amen dico vobis, quod omnia venient super generationem istam*. Sed quomodo potest esse quod omnia veniant super generationem istam? Punitur ne unus pro alio? Ez. XVIII, 20: *filius non portabit iniquitatem patris*. Quomodo ergo *super generationem istam*? Hieronymus solvit, quod consuetum est in Scriptura quod tota generatio bonorum pro una generatione sumitur, de qua in Ps. CXI, v. 2: *generatio rectorum benedicetur*. De generatione malorum supra XII, 39: *generatio mala signum quaerit*. Chrysostomus dicit sic: aliqui peccant, sed Deus non statim vindicat; unde in Ps. VII, 12: *numquid irascitur per singulos dies*? Aliqui vero numquam cum peccant corriguntur, sed in peius mutantur; II ad Tim. III, 13: *mali autem homines et seductores in peius proficient*; et tunc expectat dominus donec compleatur malitia eorum. Unde isti, in quibus complebitur malitia, portant pondus totius quantum ad temporalem poenam, tamen quantum ad aeternam quilibet suam. Unde tanta erit quod videbitur quod pro omnibus patiantur; unde Ex. XXXII, 34, dicitur quod istud peccatum servetur usque in diem ultionis. Sicut fuit plenitudo bonorum his qui credunt in Christum, sic plenitudo malorum his qui occiderunt Christum; ideo dicit *venient omnia super generationem istam*. Sed quae est ista poena? destructio civitatis Ierusalem. Et quoniam intendit loqui de excidio civitatis, ideo convertit se ad civitatem, dicens *Ierusalem, Ierusalem*. Et primo ponit delictum; secundo commemorat beneficia; tertio praenuntiat poenam. Secunda ibi *quoties volui congregare filios tuos (...) et noluisti*? Tertia ibi *ecce relinquetur vobis domus vestra deserta*. Dicit ergo *Ierusalem, Ierusalem*; et designat ista geminatio affectum miserantis; unde dicitur Lc. XIX, 41, quod *videns civitatem flevit super eam*. *Quae occidis prophetas*; Act. VII, 52: *quem prophetarum non sunt persecuti patres vestri*? Et dicit, *quae occidis*, non quae occidisti, ideo adhuc in malitia perseverabant. Haec est illa Ierusalem, de qua habetur Ez. V, 6: *ista est Ierusalem, in medio gentium posui eam, et in circuitu eius terras, et contempsit iudicia mea*. Possent se excusare: non habuimus qui diceret nobis; ideo dicit *et lapidas eos qui ad te missi sunt*; unde misi prophetas et multa auxilia, et non cognovistis. *Quoties volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas, et noluisti*? Designatur in hoc perpetuitas divinitatis eius, secundum quod ipse dicit, Io. VIII, 58: *antequam Abraham fieret, ego sum*. Unde ipse Christus misit prophetas, patriarchas et Angelos. Quandocumque misit, *voluit congregare* et cetera. Illi congregantur qui ad dominum convertuntur, quia in eo uniuntur peccatores; disperguntur qui ab unitate

separantur. Unde *volui congregare quemadmodum gallina congregat pullos suos sub alas*. Dicitur quod non est animal aliquod ita compatiens pullis sicut gallina. Gallina defendit a milvo, et vitam exponit pro eis, et congregat sub alas. Sic Christus compatitur nobis, *vere languores nostros ipse tulit*, Is. LIII, 4. Item milvo, idest Diabolo, se exposuit; Deut. XXXI, 27: *adhuc vivente me et ingrediente vobiscum, semper contentiose egistis contra dominum*. Sed contra. Dominus voluit, et isti noluerunt: ergo praevaluit mala voluntas eorum voluntati Dei. Unde dicendum: quoties volui, feci, sed te invito, feci cum feci; unde tua voluntas impedivit quod non facerem. Vel quod misit prophetas signum fuit quod voluit congregare *et noluisti*. Tunc sequitur poena *ecce relinquetur vobis domus vestra deserta*. Totus populus honorabatur propter Ierusalem, et Ierusalem propter templum; ideo dicitur *relinquetur domus*, idest templum, vel habitatio; Ps. LXVIII, 26: *fiat habitatio eorum deserta*. Vel dicitur domus deserta quando caret proprio habitatore; Ps. X, 5: *dominus in templo sancto suo*. Unde dicitur relinquere per habitationem; ideo *non videbitis me amodo* etc., quia fui vobiscum per potentiam divinitatis, et post fui corporaliter, sed recedam a vobis. Sed iam *relinquetur domus vestra deserta et non me videbitis amodo*, nec corporaliter, scilicet post passionem, nec spiritualiter. Sed numquid est hoc verum quod nulli Iudaeorum viderunt eum, cum tamen multi conversi fuerint ad eum? Ideo dicit *donec dicatis: benedictus qui venit in nomine domini*, quia quando confitebimini, tunc videbitis per fidem. Vel aliter, designat occulte secundum adventum: videbant ipsum corpore, sed istam visionem non habebant usque ad secundum adventum, in quo poteritis dicere, et recognoscetis quod ego sum *benedictus qui venit in nomine domini*.

---

**Caput 24**  
**Lectio 1**  
**Reportatio Leodegarii Bissuntini**

**24—1**  
**Mt 24:1-14**

1 καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ· 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφελθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται. 3 καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες, εἰπὲ ἡμῖν πότε ταῦτα ἔσται,

1. And Jesus being come out of the temple, went away. And his disciples came to shew him the buildings of the temple. 2. And he answering, said to them: Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed. 3. And when he was sitting on mount Olivet, the disciples

καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος. 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, βλέπετε μὴ τις ὑμᾶς πλανήσῃ: 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, ἐγὼ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν. 6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων: ὁρᾶτε, μὴ θροεῖσθε: δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ τέλος. 7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους: 8 πάντα δὲ ταῦτα ἀρχὴ ὠδίνων. 9 τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. 10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους: 11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς: 12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. 13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. 14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος.

came to him privately, saying: Tell us when shall these things be? And what shall be the sign of thy coming and of the consummation of the world? 4. And Jesus answering, said to them: Take heed that no man seduce you. 5. For many will come in my name saying, I am Christ. And they will seduce many. 6. And you shall hear of wars and rumours of wars. See that ye be not troubled. For these things must come to pass: but the end is not yet. 7. For nation shall rise against nation, and kingdom against kingdom: And there shall be pestilences and famines and earthquakes in places. 8. Now all these are the beginnings of sorrows. 9. Then shall they deliver you up to be afflicted and shall put you to death: and you shall be hated by all nations for my name's sake. 10. And then shall many be scandalized and shall betray one another and shall hate one another. 11. And many false prophets shall rise and shall seduce many. 12. And because iniquity hath abounded, the charity of many shall grow cold. 13. But he that shall persevere to the end, he shall be saved. 14. And this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations: and then shall the consummation come.

Supra posita est multiplex provocatio iudaeorum; nunc ponitur praeparatio per instructionem discipulorum Christi. Instruuntur autem de periculis. Et primo ponitur interrogatio discipulorum; secundo responsio Christi, ibi *et respondens Iesus dixit eis*. Circa primum duo. Primo ponitur occasio interrogationis; secundo interrogatio, ibi *sedente autem eo super montem oliveti* et cetera. Occasio fuit duplex. Praenuntiatio destructionis templi, quam quidem praenuntiationem fecit facto et verbo, quia egressus est de templo. Supra cap. proximo. *Ecce relinquetur vobis domus vestra deserta*; et hoc ostendit, quia exivit; unde quia corporaliter exivit, ideo ostendit quia spiritualiter; Io. VIII, v. 59: *Iesus autem abscondit se, et exivit de templo*.

Cum peccator non vult corrigi, exit dominus ab eo; Thren. I, 6: *egressus est a filia Sion omnis decor eius*. Tunc ponitur interrogatio, ibi *et accesserunt ad eum discipuli secreto, dicentes*; secundo responsio, ibi *ipse autem respondens et cetera*. Ita *ibat*. Sed tunc *accesserunt discipuli, ut ostenderent aedificationes templi*, ut videret quam pulchra est domus, quam decora; unde in alio loco, scilicet Mc. XIII, 1, habetur: *vide quales lapides et quales structurae*. Sed quaerit Origenes: nonne alias ibi fuerat, et nonne bene sciebat? Solvit quod non petebant ut eum docerent, vel quasi nesciret, sed ut remedium inveniret destructioni. Ita Christianus est templum Dei, ut habetur ad Phil. II, discipuli autem sunt intercessores, ne destruat templum hoc. Tunc respondet dominus: videntur vobis ista magna? Is. XXIII, 9: *dominus exercituum cogitavit hoc ut detraheret superbiam omnis gloriae et cetera*. Unde subdit *amen dico vobis, non relinquetur hic lapis super lapidem*. Est ne hoc verum? Tempore Chrysostomi non adhuc totum evenerat, sed sperabatur quod veniret. Vel potest dici quod non vult dicere nisi quod destrueretur. Vel dicendum quod sicut secundum Dei provisionem aliquando restauratum est templum, sic secundum Dei provisionem, incipiente confirmatione legis novae, destructum est templum, ne sacrificia fiant in templo. Unde si non fuisset destructum, multi facti Christiani caeremonias facerent, et ad templum redirent: unde dispensatione divina factum est ut destructum sit. Et hoc habetur Lc. XXI, 6, ubi de templo dicitur: *venient dies, in quibus non relinquetur lapis super lapidem, qui non destruat*. Sic etiam contingit quod aliquis aedificatus per bonas virtutes, si cadat per aliquod peccatum mortale, si negligens fuerit et non sollicitus, totaliter cadit et destruitur; Ps. CXXXVI, 7: *exinanite, exinanite usque ad fundamentum in ea*. Unde vult dicere quod non solum templum, sed etiam pertinentia, quae erant umbra, ut habetur ad Hebr. X, 1: *umbram habens lex futurorum bonorum*. Posita occasione, ponitur interrogatio. Et debemus notare quod exivit et ivit ad montem oliveti, et significat Ecclesiam, in qua olivae uberes sunt plantatae; Ps. LI, 10: *ego sicut oliva fructifera*. Et inde instruit discipulos. Dixerat destruendum templum, ideo tria quaerunt. Primum de templo; secundum de adventu; tertium de fine saeculi. Unde dicunt *dic nobis quando haec erunt*, scilicet consummatio tuae comminationis; et de adventu tuo: *et quod signum adventus tui*; item de fine saeculi: *et consummationis saeculi*. In Luca solum tangitur de una quaestione, scilicet de destructione Ierusalem, quia non credebant quod deberet destrui nisi post adventum secundum; unde dicebant, Act. I, 6: *si in tempore hoc restitues regnum Israel?* In Marco XIII, 3, dicitur quod solum miserunt Petrum, et Iohannem, et Iacobum, et Andream; quia isti primo vocati sunt, et magis habebant fiduciam accedendi ad eum. In quo habemus exempla, quod illi qui diutius Deo

adhaerent in contemplatione, sunt Deo magis familiares; Deut. XXXIII, 3: *et qui appropinquant pedibus eius, accipient de doctrina eius*. Isti discipuli quaesierunt de adventu, et iste duplex est. Ultimus, qui est ad iudicandum; et iste erit in consummatione saeculi. De isto habetis Act. I, 11: *quemadmodum vidistis eum ascendentem in caelum, ita veniet*. Alius est adventus confortans mentes hominum, ad quos venit spiritualiter. Infra *videbunt filium hominis venientem in nubibus*, idest in praedicatoribus, quia per praedicatores venit Deus in hominum mentes. Unde dubium est ad quid debet referri. Tamen dicit Augustinus quod totum debet referri ad adventum spiritualem. Aliqui vero quod ad secundum adventum. Quidam autem exponunt de destructione Ierusalem, et de ultimo adventu. Primo ergo respondet quantum ad destructionem; secundo quantum ad secundum adventum, ibi *sicut enim fulgur exit ab oriente*. Circa primum duo. Primo praenuntiat quae antecedentia sunt ad destructionem; secundo ipsam destructionem, ibi *cum ergo videritis abominationem desolationis* et cetera. Ista praeambula erant et ex parte extraneorum, et eorum qui in Ecclesia continentur. Primo ergo ex parte extraneorum; secundo ex parte eorum qui sunt in Ecclesia, ibi *et multi pseudoprophetae surgent, et seducent multos*. Circa primum duo. Primo praemittit pericula spiritualia; secundo corporalia, ibi *audituri enim estis praelia et opiniones praeliorum*. Dicit ergo: ita quaeritis de consummatione, tamen ante debetis esse solliciti de vobis, quod non decipiamini; ideo dicit *videte ne quis vos seducat*. Ad Eph. V, 15: *videte itaque, fratres, quomodo caute ambuletis*. *Multi venient in nomine meo dicentes: ego sum Christus*. Aliquis venit ut missus a Christo, sic venerunt discipuli. Alii vero dicuntur venire in nomine Christi, qui dicunt se esse Christum, usurpantes sibi nomen quod non datur alii; Phil. II, 9: *datum est ei nomen, quod est super omne nomen*. Unde multi seductores venient, qui venient a seipsis; Christus autem non a seipso, sed a Deo; unde Io. VII, 28: *a meipso non veni*. Licet autem hoc de Antichristo specialiter dictum sit, tamen potest dici de multis aliis. Unde quia veritati non adhaeserunt, dati sunt erroribus. Et hoc accidit in Simone mago, qui libros scripsit, et appellavit se librum Dei, Deum magnum, omnia Dei, et multos seduxit. Illorum enim est seduci qui divisi sunt in errores, quia *stultorum infinitus est numerus*, Eccle. I, 15. Unde veritas congregat, error autem dividit, et hoc est periculum. Potest etiam ad secundum adventum referri, ista enim accident circa diem iudicii. *Audituri enim estis praelia* et cetera. Hic primo ponit pericula; secundo confortat. Dicit ergo: ita dictum est *videte ne quis vos seducat, (...) quia audituri estis praelia* et cetera. Et hoc statim post passionem. Statim enim missi fuerunt in Iudaeam ab imperatore pessimi tyranni, qui mirabiliter eos gravabant, ita quod quasi ferre non possent. Unde *audituri estis praelia et opiniones praeliorum*, quia



in praeliis multum valent opiniones; unde frequenter contingit quod pauci debellant multos; Ier. VIII, 16: *a Dan auditus est fremitus equorum eius, a voce hinnituum pugnatorum eius commota est omnis terra*. Et videte. Possent aliqui credere quod esset statim finis mundi; unde dicitur quod tanta fuit tribulatio, quod credebant finem mundi venisse, ideo dicit *videte ne turbemini. Oportet enim haec fieri, sed nondum finis*, quasi sit destructio Ierusalem, quia non fuit eius destructio post passionem usque ad quinquagesimum annum. Sed posset aliquis dicere: tu dicis quod audituri sumus praelia, semper fuerunt praelia. Respondet: numquam vidistis talia. *Consurget enim gens in gentem*, scilicet gens Romanorum contra gentem Iudaeorum *et regnum*, scilicet Romanorum contra regnum Iudaeorum. *Et erunt pestilentiae* et cetera. Posset dicere: ista praelia a casu fiunt, et non ex Dei vindicta. Sed quod fiant a Dei vindicta hoc patet, quia non solum ista mala infligentur a populo, sed a Deo, quia *erunt pestilentiae*, quae ex corruptione aeris proveniunt, *et fames, et terraemotus per loca*. Et haec omnia acciderunt ante destructionem Ierusalem. Diceret aliquis: omnia ista fuerunt a casu, et non fuerunt indicativa doloris: immo. Unde dicit *haec autem omnia initia dolorum*. Is. XIII, 8: *quasi parturientes dolebunt*. Sic exponit Chrysostomus. Sed secundum quod refertur ad consummationem saeculi, sic exponit Origenes. Sic debemus considerare de mundo sicut de uno homine, quia cum tendit ad mortem, incipiunt debilitari virtutes vitales. Sic in ostensione universalis commutationis immittet dominus aliquam particularem immutationem, ita quod non habebunt aliquam virtutem, et tunc erunt pestilentiae, quia corrumpetur aer qui servit nobis in duobus. Item corrumpetur terra, quae servit nobis in cibum, quia germinat herbas et grana, unde cibus nascitur, et haec debilitabitur ita quod erit fames in terra. Item terra sustentat nos, et contra hoc terra inquietabitur, unde fiet terraemotus. Prima duo universalialia, sed hoc ultimum erit particulare, quia fiet per loca. Et quare non fiet universaliter per totum mundum? Ut homines videntes redeant ad cor et convertantur. Item contingit quod ex penuria rerum accidit fames, et tunc propter famem exurget gens contra gentem; et hoc poterit esse circa finem mundi. Aliter tamen potest esse quod aliquando resurget gens contra gentem, non propter penuriam, sed propter vanam gloriam. Aliquando convenit propter iniustitias hominum. Aliquando propitiatur Deus, et coarctat malos Angelos per bonos Angelos, ut Ez. XIII, 5: *non ascendistis ex adverso, neque opposuistis murum pro domo Israel, ut staretis in praelio in die domini*. Unde stat mundus per orationem bonorum. Et tunc, scilicet in fine mundi *refrigescet caritas*, et tunc erunt multa mala, quia tunc Angeli boni dimittent Daemones, qui habent nocere terrae et mari; ideo quia potestatem habent super terram et mare, commovebunt totam terram. Et

quod hoc possunt, habetur Iob I, 7 ss. Hieronymus dicit quod potest dici de adventu domini quo venit quotidie in Ecclesiam. Secundum enim quod haeretici impediunt ipsa bona ipsius Ecclesiae, tunc accidunt *pestilentiae* spirituales, et *fames*, scilicet indigentia boni documenti, Amos V, alias VII, et *terraemotus*, idest homines qui sunt solidi movebuntur. *Tunc tradent vos in tribulationem*. Tunc ponit quaedam praeambula, quae futura erant in Ecclesia. In Ecclesia futura erant prospera et adversa. Et primo ponit adversa; secundo prospera, ibi et *praedicabitur hoc Evangelium regni in universo orbe*. Adversa autem nuntiat dupliciter, ab exterioribus et interioribus. Deut. XXXII, v. 25. *Foris vastabit eos gladius, et intus pavor*. Et tangit tria pericula: tribulationem, occisionem et odium. Possent dicere: verum est quod mundus hoc patietur, sed quid ad nos? Immo, dicit. Et ideo dicit vos; quasi dicat, non eritis immunes, sed tribulabimini, ad litteram; II ad Cor. VI, 4: *in tribulationibus, in necessitatibus* et cetera. Item *occident vos*, sicut patuit quod occiderunt Stephanum et Iacobum: unde dicit Ps. XLIII, 22: *aestimati sumus sicut oves occisionis*. Item *eritis odio omnibus gentibus*, idest Iudaeis. Vel omnibus, qui diffusi sunt per universum mundum; supra V, 10: *beati qui tribulationem patiuntur propter iustitiam*. Et ponit consolationem, quia cum omnes patiantur, hoc patiemini *propter nomen meum*. Ier. XLV, 4: *ecce quos aedificavi, ego destruo*, et post: *et tu quaeris gaudia?* Origenes dicit quod referendum est ad secundum adventum, quia ita erit universalis persecutio, quod omnes mali persequentur bonos; et propter hoc dicit *tunc*. Consuetudo enim erat quod cum accidebant mala, dicebant hoc esse propter peccatum Christianorum. Unde insurgebant contra eos; unde *tunc tradent vos in tribulationem. Et tunc scandalizabuntur multi*. Hic ponit pericula ab interioribus. Est enim triplex scandalum quod patiemini, scilicet infirmorum, item mutuam laesionem, item debilitatem. Unde dicit *tunc scandalizabuntur multi*; quia etiam multum perfecti scandalizabuntur; unde supra XVIII, 7: *necesse est ut veniant scandala*. Unde etiam electi turbantur, cum vident scandala, unde dicebat Paulus II Cor. XI, 29: *quis scandalizatur, et ego non uror? Et invicem tradent*. Ex hoc patet tribulatio. Supra X, 21: *tradet autem frater fratrem in mortem* et cetera. Et non solum corporaliter, sed etiam spiritualiter, quia aliqui sunt principium erroris, et ex hoc sequetur quod odio *habebunt invicem. Et multi pseudoprophetae surgent et seducent multos*. Tales sunt qui in Ecclesia multos seducunt; II Petr. II, 1: *fuerunt et pseudoprophetae in populo*. Item I Io. II, 18: *Antichristi multi facti sunt. Ex nobis prodierunt, sed non erant ex nobis*. Unde haec mala accident, quod fratres corrumpent, quod *multos seducent*. Item tertium, quia non tantum hoc facient sed etiam corrumpent, unde deficient: *quoniam abundabit iniquitas, refrigescet caritas multorum*. Apoc.

II, 4: *sed habeo adversum te pauca, quia caritatem tuam pristinam reliquisti*. Potest dici refrigerare, quia cum vident alios relinquentes caritatem, et ipsi refrigerantur, licet non penitus pereat; et in multis, sed non in omnibus, quia semper fuit fervida in apostolis; Rom. VIII, 35: *quis separabit nos a caritate Christi? Tribulatio, an angustia, an fames, an nuditas, an periculum, an persecutio, an gladius?* Unde ita erit in multis, sed non in omnibus, quia *qui perseveraverit usque in finem*, scilicet praesentis vitae, *hic salvus erit*. Idem habetur supra X, 22. *Et praedicabitur hoc Evangelium regni in universo mundo*. Supra dominus praedixit adversa in Ecclesia futura; nunc autem praedicat prospera, quia apostoli qui ex Iudaeis nati erant, aemulabantur carnem suam; Rom. IX, 2: *tristitia mihi est magna, et continuus dolor cordi meo*; ideo ad eorum consolationem, quia multo plures erant vocandi ad fidem, dicit: *praedicabitur hoc Evangelium regni in universo orbe*. Ipse enim incipiens praedicationem dixit: *poenitentiam agite: appropinquabit enim regnum caelorum*. Hoc autem *praedicabitur in universo orbe*: non enim lex nova determinata est uni populo, sicut lex vetus. Marc. ult., 15: *praedicate Evangelium omni creaturae*. Et dicit Chrysostomus quod hoc fuit impletum ante excidium urbis Ierusalem, et hoc probat per apostolum ad Rom. X, v. 18, ubi dicit apostolus: *in omnem terram exivit sonus eorum*. Ideo videbatur diffusa doctrina evangelica per totum orbem. Item per aliam auctoritatem quae habetur ad Col. I, 6: *praedicatio Evangelii fructificat*. Et non est mirum, quia unus apostolus, scilicet Paulus, tantum ampliavit, quod pervenit Romam et Hispaniam; unde expletum est quod habetur Is. LVII, 9: *misisti legatos tuos procul*. Et ideo dicit Chrysostomus quod in hoc est admiranda virtus Christi, quod infra spatium quadraginta annorum ita crevit doctrina eius quod totum mundum implevit; unde bene dicit *et praedicabitur hoc Evangelium regni in universo orbe*. Sed numquid omnes credent? Non; sed quidam sic, quidam non. Et quod quidam credent, hoc erit in testimonium contra eos qui non credent, ut Hieronymus dicit. *In testimonium omnibus gentibus*; ad Rom. I, 5: *accepimus gratiam et apostolatam ad obediendum fidei in omnibus gentibus, ita ut sint inexcusabiles*. Et tunc, scilicet quando omnes gentes credent, *veniet consummatio*, idest destructio Ierusalem: et de hoc potest intelligi quod dicitur Ezech. VII, 3: *nunc finis super te, et immittam furorem meum in te*. Fecit enim signa, divulgavit Evangelium, nec credere voluerunt; ideo accidit eis quod dicitur Mal. I, v. 10: *munus non accipiam de manu vestra*. Augustinus vult quod non debeat referri ad consummationem Ierusalem, sed mundi; unde dicit *praedicabitur*, scilicet ante finem mundi *in testimonium omnibus gentibus*, quia non omnes credent; *et tunc veniet consummatio*, idest finis mundi. Et hoc est unum signum, quod donec sit divulgata praedicatio Evangelii per universum

orbem, non veniet finis. Non autem adhuc venerat, ut dicit Augustinus, ad quosdam barbaros in Africa. Et respondet ad illud: *in omnem terram exivit sonus eorum*, Ps. XVIII, 5, quod posuit praeteritum pro futuro. Et ad illud quod scribitur ad Col. I, 6 dicit quod adhuc non ad plenum fructificabat, sed iam incipiebat. Et potest sic distingui, quod diffusio per Evangelium potest dupliciter intelligi. Vel quoad famam tantum, et sic completa fuit ante excidium urbis; licet enim aliqui non recepissent, tamen nulla gens fuit ad quas non pervenisset fama. Si autem intelligatur diffusio cum effectum, tunc verum est quod dicit Augustinus, quod nondum venit in omnes gentes.

---

**Caput 24**  
**Lectio 2**  
**Reportatio Leodegarii Bissuntini**

**24—2**  
**Mt 24:15-22**

15 ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν διὰ δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω, 16 τότε οἱ ἐν τῇ ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. 19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. 20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτου: 21 ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται. 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ: διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

15. When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand. 16. Then they that are in Judea, let them flee to the mountains: 17. And he that is on the housetop, let him not come down to take any thing out of his house: 18. And he that is in the field, let him not go back to take his coat. 19. And woe to them that are with child and that give suck in those days. 20. But pray that your flight be not in the winter or on the sabbath. 21. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. 22. And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened.

Iam destructionem posuit, in parte ista ponit quod veniet consummatio: et ponit quaedam praeambula. Et primo ponit prophetiam; secundo admonitionem, ibi *tunc qui in Iudaea sunt, fugiant ad montes*; tertio rationem admonitionis, ibi *erit enim tunc tribulatio magna*. Ita dixit *veniet consummatio, cum ergo videritis abominationem desolationis* et cetera.

Quid est quod vocat abominationem? Potest dici quod abominatio dicitur exercitus Romanorum, et dicuntur abominationes desolationis, quia fuerunt desolatores terrae. Vel per abominationes idola: et de duplici idolo potest dici. Legitur quod Pilatus introduxit aquilam in templum, quod erat signum Romanorum, quod Iudaei abominationem dicebant. Unde tunc cum videritis idolum positum in loco sancto, tunc potestis cognoscere impletionem prophetiae Danielis de destructione Ierusalem. Vel potest dici quod Ierusalem destructa fuit dupliciter. Primo a Tito et Vespasiano, et tunc combustum fuit templum, et tunc adhuc dimissi fuerunt aliqui. Postmodum adhuc aliqui rebellaverunt, et tunc Adrianus, qui successit Traiano, destruxit penitus, et dedit legem quod nullus Iudaeus ibi de caetero habitaret, et vocavit civitatem nomine suo; item posuit in sacro loco idolum. Unde illud idolum, quod posuit Adrianus, potest dici abominatio; unde cum hoc videritis et cetera. De hac deiectione satis habetur Thren. II. *Qui legit intelligat*. Et quare hoc dicit? Quia in illa prophetia Danielis multa dicuntur de passione Christi. Sunt enim haec verba observanda; unde ibi dicitur: *occidetur Christus, (...) et erit in templo abominatio desolationis, et usque ad consummationem et finem perseverabit desolatio*. Unde qui videt, intelligat quod talia acciderunt. *Tunc qui in Iudaea sunt fugiant ad montes*. Ponit admonitionem utilem. Et primo ponit eam; secundo excludit impedimenta fugae. Quaedam enim sunt impedimenta evitabilia, quaedam inevitabilia. Dicit *tunc qui in Iudaea sunt, fugiant ad montes*. Tunc, scilicet in tempore Vespasiani. Tunc temporis quidam dictus Agrippa dominabatur in montibus, et iste obediebat Romanis, nec rebellabat eis: unde cum aliae gentes haberent guerram, iste et gens sua in pace erat. Unde ex Dei providentia admoniti fuerunt fideles qui erant in Iudaea quod recederent et irent ad regnum istius Agrippae, et sic fecerunt: unde *tunc qui in Iudaea sunt*, scilicet fideles, *fugiant in montes*; Zach. II, 6: *fugite a terra Aquilonis* et cetera. Tunc removet impedimenta fugae. Et quia quaedam impedimenta sunt evitabilia, quaedam non, ideo primo ponit pericula evitabilia; secundo inevitabilia, ibi *vae praegnantibus* et cetera. Quae sunt vitabilia, sunt negotia terrenorum: et istorum quaedam accidunt in civitate, quaedam extra; ideo utrumque ponit. Secundum ibi *et qui in agro, non revertatur tollere tunicam suam*. Dicit ergo *et qui in tecto, non descendat tollere aliquid de domo sua*; idest quicumque habitat in civitate, etiam si in domo, non revertatur tollere et cetera. Item *et qui in agro non revertatur*, in domum, *tollere tunicam suam*, scilicet quaecumque sint necessaria, quia cuncta quae habet homo, dabit pro anima sua. Et quare hoc dicit? Quia imminente festo Paschae convenerunt multi in Ierusalem: quod sciens Titus obsedit civitatem, cum ita essent congregati. Unde vult dicere: ita cito accidet istud malum, quod non poterit aliquis sibi cavere. Item ponit

impedimenta inevitabilia. Et quia erant quaedam inevitabilia virtute hominum et simpliciter, quaedam licet inevitabilia, tamen virtute Dei vitabilia; ideo primo de primo; secundo de secundo, ibi *orate* et cetera. Illud quod cum est, nullo modo vitari potest, est onus filiorum. Quamvis enim posset alicui dici: salva animam tuam, posset dicere: quomodo possum dimittere filium? Ideo hoc exponit: *vae praegnantibus et nutrientibus*, quia tales non poterant fugere, quia nec illis erat dicendum quod abortum procurarent, nec nutrientibus ut filios occiderent; et sic impletur quod dicitur Lc. XXIII v. 29: *beata ubera quae non lactaverunt*. Item alia sunt impedimenta ubi non potest homo ponere remedium nisi per Deum. Aliquod enim tempus est ineptum vel per naturam, vel per legem: per naturam, ut tempus hiemale, quia tunc impeditur homo fugere propter asperitatem temporis. Item propter legem, ut si accidat in sabbato, quia Deus praecepit quod non irent ultra unum milliare. Et quia istud non est in potestate nostra, sed Dei, ideo *orate ne fiat fuga vestra in hieme, vel sabbato*, quia in talibus ad Deum solum est recurrendum. Unde Osee VI, v. 1: *venite et revertamur ad dominum, quia ipse cepit et salvabit nos. Orate quod non fiat in hieme*, quia impedit fugam naturaliter propter discrimen viae; *nec sabbato*, quia impedit secundum legem Dei. Item notate quod dicit *sabbato*, in quo designat, quod in die festo fuerunt debite interfecti. Unde necessitas fugiendi? Ex magnitudine tribulationis. Unde primo ponit tribulationem et magnitudinem tribulationis; secundo ponit causam, ibi *et nisi breviati fuissent dies illi* et cetera. Dicit ergo *erit enim tunc tribulatio magna qualis non fuit ab initio mundi*. Et hoc satis potest perpendere qui legit historiam Iosephi, quod multi fame mortui sunt. Item erant seditiones in civitate, ita quod ipsi se invicem interficiebant: unde cum Titus, qui erat mitissimus, vellet eis parcere, ipsi nolebant. Item erant latrones inter eos qui interficiebant multos. Et quaedam mulier comedit filium suum. Unde fuit talis tribulatio, qualis numquam visa est. Et hoc dicit Lucas XXI, 23 s.: *erit tribulatio et cadent in ore gladii*. Sed numquid erit maior in tempore Antichristi? Sic; sed non erit inter Iudaeos. Et quaerit Chrysostomus propter quod peccatum accidit, quia nec poena Sodomorum fuit tanta, unde non esset poena gravior nisi peccatum gravius. Et quia possent dicere quod ista acciderant eis propter peccata Christianorum, ideo dicit quod non; unde *nisi breviati fuissent dies illi, non fieret salva omnis caro*. Augustinus dicit quod quidam sic exposuerunt, quod dies tunc facti sunt breviores, sicut tempore Iosue longior. Sed contra dicit Ps. CXVIII, 91: *ordinatione tua perseverant dies*: ideo dupliciter potest dici. Primo quod dies tribulationis sunt breviati primo in numero. Unde si durasset tempus illud, omnes essent interfecti, quia nullus remansisset. Et quare? Quia Romani dominabantur per totum orbem, et iam Iudaei dispersi sunt per universum mundum; ideo

si durasset tempus illud, interfecti fuissent ubique terrarum. Vel dicuntur dies breviati, quando mala breviantur. Et quare breviantur? *Propter electos*: non quod exciderit verbum Dei. Multi enim conversi erant de populo illo, et rogabant pro populo ut relinqueretur semen; Is. I, v. 9: *nisi dominus reliquisset semen, quasi Sodoma essemus* et cetera. Tunc ponit Chrysostomus duas considerationes, quare hoc dicatur, quia ibi erant aliqui discipuli, item Ioannes adhuc ultra vixit. Ideo dicit quod Ioannes non fecit mentionem de hoc in Evangelio suo, quia scripsit post hoc factum: unde dixisset praeterita; sed Matthaeus et Lucas, qui ante scripserunt, fecerunt mentionem, quia tunc erat futurum. Ideo dicit quod manifestum fuit miraculum cum Romani impugnarent Iudaeos, et quasi tota gens Iudaeorum pateretur excidium, quod tam pauci Iudaei poterant ire per universum orbem ad convertendum quasi totum mundum, et haec fuit mirabilis virtus Christi. Hilarius exponit quod referuntur haec verba ad finem mundi. *Cum videritis abominationem hanc*, nominat Antichristum. II ad Thess. II, 2: *nec terreamini nec per spiritum, nec per sermonem, quasi instet dies domini, ne quis vos seducat ullo modo. Et tunc qui in Iudaea sunt fugiant ad montes*; quia Iudaei deficient, unde fugient terram Iudaeorum, et convertentur ad montes Christianitatis. *Et qui in tecto non descendat tollere aliquid de domo sua*. Vult dicere quod perfecti non moveantur a sua perfectione. Unde tangit contemplativam vitam, quae signatur per tectum; unde tales a sua contemplatione non debent recedere. Item *qui in agro*, tangit vitam activam. Tales non revertantur ad pristinam vitam, sed maneant in suo proposito. Et quid per praegnantem? Homines graves peccatis. Homines nutrientes sunt homines imperfecti. Unde vult dicere, quod vae hominibus oneratis peccatis, et non confirmatis. Secundum Augustinum praegnantem sunt qui concipiunt male agere; nutrientes, qui iam opere complent. Et quid dicit *hieme et sabbato*? Per hiemem signatur tristitia, per sabbatum laetitia. Unde ne fiat in hieme per tristitiam absorbentem, vel sabbato per laetitiam animum elevantem. Vel per sabbatum otium bonae operationis, per hiemem refrigerationem caritatis. *Et nisi breviati fuissent dies illi*; quia parum durabit, et si duraret *non salva fieret omnis caro*, idest omnis carnalis. Item possunt referri ad adventum Christi per Ecclesiam; et sic dicit Origenes quod sicut verbum Evangelii divulgatum est adveniente ipso, sic falsa doctrina divulgabitur adveniente Antichristo; et sicut Christus habuit suos prophetas, sic et Antichristus. Tunc qui in civitate fugiant ad montes, perfectae iustitiae. Praegnantem dicuntur, qui adhuc percurrunt verbum salutis; nutrientes qui aliquid iam fecerunt. *Orate ergo ut non impediantur per desidiam et torporem. Erit tunc tribulatio magna*, quia erit perversio doctrinae Christianae per falsam doctrinam. *Et nisi essent dies breviati*,

scilicet documento doctrinae, per additamenta verae doctrinae, *non fieret salva omnis caro*, idest omnes converterentur ad falsam doctrinam.

---

**Caput 24**  
**Lectio 3**  
**Reportatio Leodegarii Bissuntini**

**24—3**  
**Mt 24:23-41**

23 τότε εάν τις υμῖν εἴπῃ, ἰδοὺ ὧδε ὁ Χριστός, ἢ, ὧδε, μὴ πιστεύσητε: 24 ἐγερθήσονται γὰρ ψευδόΧριστοι καὶ ψευδοπροφήται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς: 25 ἰδοὺ προεῖρηκα υμῖν. 26 εἰ οὖν εἴπωσιν υμῖν, ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθῃτε: ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε: 27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 28 ὅπου ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ αἰετοί. 29 εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς: 31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν. 32 ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν: ὅταν ᾖ ἡ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος: 33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. 34 ἀμὴν λέγω υμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται. 35 ὁ οὐρανὸς καὶ

23. Then if any man shall say to you, Lo here is Christ, or there: do not believe him. 24. For there shall arise false Christs and false prophets and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect. 25. Behold I have told it to you, beforehand. 26. If therefore they shall say to you, Behold he is in the desert: go ye not out. Behold he is in the closets: believe it not. 27. For as lightning cometh out of the east and appeareth even into the west: so shall also the cowling of the Son of man be. 28. Wheresoever the body shall be, there shall the eagles also be gathered together. 29. And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of heaven shall be moved. 31. And he shall send his angels with a trumpet and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. 32. And from the fig tree learn a parable: When the branch thereof is now tender and the leaves come forth, you know that summer is nigh. 33. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. 34. Amen I say to you that this generation shall not pass till all these things be done. 35. Heaven and earth shall pass: but my words shall not



ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 36 περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος. 37 ὥσπερ γὰρ αἱ ἡμέραι τοῦ νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 38 ὥς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκεῖναις] ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι τῆς ἡμέρας εἰσηλθεν νῶε εἰς τὴν κιβωτόν, 39 καὶ οὐκ ἔγνωσαν ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται: 41 δύο ἀλήθουσai ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

pass. 36. But of that day and hour no one knoweth: no, not the angels of heaven, but the Father alone. 37. And as in the days of Noe, so shall also the coming of the Son of man be. 38. For, as in the days before the flood they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark: 39. And they knew not till the flood came and took them all away: so also shall the coming of the Son of man be. 40. Then two shall be in the field. One shall be taken and one shall be left. 41. Two women shall be grinding at the mill. One shall be taken and one shall be left.

Postquam dominus respondit interrogationi discipulorum de destructione civitatis, hic incipit respondere his quae ad secundum adventum pertinent. Iste autem adventus est adventus ad iudicium: ideo dividitur, quia primo proponit signa et modum veniendi; secundo tractat de iudicio, infra XXV, 1 *simile est regnum caelorum decem virginibus*. Circa primum duo facit. Primo praemittit signa praecedentia Christi adventum; secundo agit de ipso, ibi *et videbunt filium hominis* et cetera. Circa primum duo, quia duo praecedentia erunt, primo ex parte hominum, et electorum; secundo ex parte elementorum ibi *statim autem post tribulationem dierum illorum sol obscurabitur* et cetera. Circa primum duo facit. Primo praemittit quamdam admonitionem; secundo rationem huius admonitionis, ibi *surgent enim pseudochristi et pseudoprophetae*. Dicit ergo *tunc si quis vobis dixerit: ecce hic est Christus* et cetera. Notandum quod *ly tunc* non dicit tempus determinatum, sed tempus confusum, quia hoc non statim factum est post destructionem Ierusalem, sed expectatur futurum in fine. Simile habetur supra II cap. quod habitavit dominus in Nazareth, unde Nazarenus dicitur, et sequitur: *tunc venit Ioannes Baptista praedicans in deserto Iudaeae*; non quod tunc venerit, quia fuerunt forte viginti anni inter duo tempora, unde tenetur pro tempore confuso. Sic hic. Futurum enim est quod multi seductores venient, et dicent Antichristum esse Deum. *Tunc si quis dixerit vobis: ecce hic est Christus, aut illic, nolite credere*. II ad Thess. II, 2: *non terreamini, neque per spiritum, neque per sermonem, neque per epistolam, quasi per nos missam, quasi instet dies domini*. Deinde cum dicit *surgent enim pseudochristi et pseudoprophetae*, assignat rationem admonitionis.

Et primo ponit rationem ex necessitate; secundo ex falsitate doctrinae, ibi *sicut enim fulgur exit ab oriente* et cetera. Circa primum tria facit. Primo introducit seductores; secundo vehementiam seductionis; tertio admonitionem. Dicit ergo tu dicis quod aliqui erunt qui dicent se Christum: sed numquid alii erunt? Ita, *surgent enim pseudochristi*, idest qui dicent se christos, et hoc factum est ante destructionem Ierusalem; I Io. II, 18: *sed audistis quod venit Antichristus, unde Antichristi facti sunt multi. Et pseudoprophetae*. Sicut enim Christus habuit veros prophetas, qui praenuntiaverunt eum, sic Antichristus falsos; et hoc est quod dicitur I Io. IV, 1: *multi pseudoprophetae exierunt in mundum*. Sed numquid facient isti miracula et effectus? Unde *dabunt signa et prodigia*; II ad Thess. II, 9: *cuius adventus est secundum operationem Satanae*; Apoc. XVI, v. 13: *et vidi de ore draconis, et de ore bestiae, et de ore pseudoprophetae exire spiritus tres immundos in modum ranarum*. Sed est quaestio: numquid Daemones possunt facere miracula? Dicendum quod non, si proprie sumatur miraculum: quia miraculum proprie non est quod fit praeter ordinem alicuius causae particularis, sed quando praeter ordinem totius creaturae, et hoc fit per solam virtutem divinam. Sed bene possibile est, quod creatura superior non contineatur in ordine creaturae inferioris; unde aliquid fit per virtutem superiorum, quod non fit per virtutem elementorum: sic in hominibus aliquis facit per artificium aliquid, quod mirum videtur aliis. Sic de Daemonibus, quia subtilioris sunt intelligentiae; ideo sicut artifices aliqui aliquid faciunt quod videtur mirum aliis, sic et Daemones aliqua faciunt naturaliter, quae videntur nobis mira. Sed quomodo fiet istud? Opinio fuit Avicennae quod natura corporalis obedit ad nutum intelligentis, unde ad apprehensionem immutatur corpus. Sed Augustinus istud amovet, quia non obedit ad nutum alicuius creaturae, sed solius Dei. Ideo dicendum quod in rebus naturalibus sunt virtutes determinatae ad procreandum aliqua, ut ranas, et huiusmodi: istas virtutes noverunt melius Daemones quam alii. Et hoc probat Augustinus, quia ignis qui descendit super oves Iob fuit naturalis. Potest enim excitare corpora, et congregare, ut faciant talia miracula. Illa vero miracula quae non procedunt ex virtute alicuius rei naturalis, haec non possunt facere, scilicet ut mortuus suscitetur. Unde talia non faciunt nisi in praestigiis, ut Simon magus fecit movere caput. Unde ista quae non fiunt ex virtute naturae, non possunt; unde *dabunt signa magna*, idest, quae homines reputant magna. Sed quis erit effectus? *Ita ut in errorem inducantur, si fieri potest, etiam electi*. Et dicit Origenes quod sermo dictus est per exaggerationem, quia quicumque homo est in hac vita, si secundum se consideretur, seduci potest; tamen, comparando ad electionem Dei, ut sit sensus, electum seduci, hoc est impossibile. Ideo aggravando dicit quod tanta erit vis, quod nisi praeservarentur ex praedestinatione divina,

seducerentur. Vel dicendum quod non vere electi, sed electi secundum apparentiam; I ad Tim. I, 19: *quam quidam repellentes circa fidem naufragaverunt*; Is. XIX, 14: *dominus miscuit spiritum vertiginis in medio eius, et errare fecerunt Aegyptum. Ecce praedixi*, quia, secundum Gregorium, minus nocent iacula quae praevidentur: Amos III, 7: *non faciet dominus verbum, nisi revelaverit secretum suum*. Unde *si dixerint vobis: ecce in deserto est, nolite exire*. Posita necessitate in generali, ponit magis in speciali: *si dixerint vobis, ecce in deserto* et cetera. Notandum quod vera doctrina fit in publico, supra X, 27: *quod dico vobis in occulto, dicite super tecta*, sed falsa semper quaerit angulos, Prov. I, 20: *sapientia dat vocem in plateis*. Unde veritas est lumen, et quaerit in lumine videri: sed si fuerit perversum dogma, quaerit occulta. Prov. IX, 14: *sapientia sedet in foribus*, et sequitur *aquae furtivae dulciores sunt*. Unde desertus est locus occultus, quia caret hominibus, vel quia est interclusus; unde *si dixerint vobis, ecce in deserto est, nolite exire*. Et quid vult dicere? Isti infideles et haeretici, dum sunt fideles in societate vel congregatione non possunt decipere, sed nituntur quod a societate separentur, et tunc decipiunt; et hoc est quod vult dicere: *si dixerint vobis, ecce in deserto est, nolite exire*. Nolite a bona societate et congregatione separari. Item, *si in penetralibus*, quia semper intendunt locum secretum, nec doctrinam in publico audent dicere; unde Io. XVIII, v. 20: *ego palam locutus sum mundo. Nolite credere, quia qui cito credit, levis est corde*, Eccli. XIX, 4. Secundum Hieronymum potest retorqueri ad tempus ante destructionem: sed melius est ut retorqueatur ad finem. Item potest intelligi de seductione facta in Ecclesia. Pseudochristi dant documentum mendacii, et dicitur unum documentum, quia omnia in uno uniuntur: et quodlibet mendacium habet suos prophetas; unde dicunt: *hic est Christus, aut illic*; Ez. XIII, 6: *perseveraverunt confirmare sermonem*; et aliquando volunt confirmare per Scripturas apocryphas, aliquando per occultos sensus Scripturae. Quando per apocryphas, dicunt quod in deserto est; quando per occultos sensus, dicunt quod in penetralibus. Vel secundum Augustinum vera doctrina duo habet, quia et idem in omni loco et publice proferri debet, et ab istis deficit haeresis; unde dicit *hic est Christus*, idest in hac terra, et non in alia. Item, quia doctrina sua non est publica, ideo dicunt *in penetralibus* est; unde *nolite credere. Sicut enim fulgur exit ab oriente* et cetera. Hic aliam rationem assignat, quia falsum dicunt quod Christus veniet occultus, sed non est verum, immo veniet manifestus. Et ponit duas rationes. Unam ex manifestatione Christi, aliam ex congregatione sanctorum. Dicit *nolite credere*, quod non veniat manifestus: *sicut enim fulgur exit ab oriente, et paret usque in occidentem, ita erit adventus filii hominis*; Ps. XLIX, 3: *Deus manifeste veniet*. Sed numquid veniet sicut fulgur qui modo videtur hic, et post versus orientem?

Ideo non intelligatis quod sic solum manifestetur in uno oriente, sed in omnibus. Si velimus referre ad mysterium, fulgur est adventus veritatis. Nolite ergo quaerere occultum dogma, quia veritas manifestatur per totum mundum. Vel oriens principium, occidens finis. Unde veritas dogmatis semper habet concordantiam a principio usque ad finem: verum enim dogma totam Scripturam recipit. Quidam non recipiunt vetus testamentum, quidam non recipiunt prophetas, et ita non possent confirmari per alias Scripturas; sed vera doctrina a principio nascentis Ecclesiae usque ad finem habebit confirmationem; unde dicitur infra ult., 20: *ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi. Ubicumque fuerit corpus, ibi congregabuntur et aquilae*. Posset enim aliquis dicere: isti dicunt *hic est Christus, aut illic*, quomodo cognoscemus quando veniet? Ostendit autem quod non indigebit quaerere, quia manifestus fiet adventus eius, quandoquidem et alii congregabuntur. Et erit simile ei quod accidit, cum quidam petiit a domino suo multum celante consilium suum de movendo castra, et dixit: quando movebis castra? Et ille: nonne audies tubam? Ad quid petis? Sic dicitur hic: tu dicis quod erit hic, vel illic; scio quod *ubi fuerit corpus, illic congregabuntur et aquilae*. Notate quod in Hebraeo habetur *anathe*, quod idem est quod cadaver, unde voluit signare passionem Christi, quia tunc veniet Christus ostendens signa passionis: et loquitur per similitudinem *ubi fuerit corpus* et cetera. I ad Thess. IV, 16: *occurremus in nubibus obviam Christo*. Sed quidam sunt aquilae, quidam vultures et corvi. Sed non dicit vultures, vel corvi, sed *aquilae*, per quas sancti signantur. Is. XL, 31: *assument pennas ut aquilae, volabunt, et non deficient*. Sic, ut dicit Hieronymus, ubicumque fit memoria Christi passionis, viri sancti debent congregari per iugem memoriam passionis eius. Ad Hebr. X, 32: *memoramini pristinos dies, in quibus illuminati magnum certamen sustinuistis passionum*. Et quia non solum erunt haec manifesta per tribulationes, ideo ait: *statim autem post tribulationem dierum illorum sol obscurabitur* et cetera. Et agit de signis sumptis ab aliis rebus quae supra nos sunt. Et primo ponit signa; secundo effectus. Secunda ibi *et tunc plangent omnes tribus terrae*. In his autem quae supra nos ostendit, triplex est ordo: corpora caelestia, Angeli, Christus. Ad Eph. c. I, 21: *constituit eum super omnem potestatem et principatum* et cetera. Quantum ergo ad primum dicit *statim autem post tribulationem dierum illorum*, quando scilicet veniet Antichristus. *Statim*, quia non diu post, quia multis esset in periculum; et hoc est contra illos qui fabulam ponunt de mille annis. *Sol obscurabitur, et luna non dabit lumen suum*. Et quid est? Hoc dictum habet sensum litteralem et mysticum. Secundum quod ad ultimum adventum refertur, habet sensum litteralem; secundum quod ad alium, mysticum. Sed videtur obiici quod dicit, quod *sol*

*obscurabitur*, quia dicitur Is. XXX, v. 26: *et erit lux lunae sicut lux solis, et lux solis septempliciter*. Unde ad hoc videndum debetis distinguere tria tempora: tempus ante adventum, tempus in adventu, et post adventum. Ante adventum Christi huiusmodi observationes fient, de quibus hic dicitur, et Ioel II, 31: *sol convertetur in tenebras, et luna in sanguinem, antequam veniat dies domini magnus et horribilis*. In Christi adventu non mutabantur secundum substantiam, sed secundum comparisonem, quia tanta erit claritas Christi et sanctorum, quod nec apparebit claritas eorum; Is. XXIV, 23: *erubescet luna et confundetur sol*. Sed post diem iudicii augebitur claritas lunae et stellarum. Et tunc erit verum quod dicitur Is. XXX, 26, scilicet quod *solis lumen erit septempliciter sicut lumen septem dierum*. Sed videtur falsum quod dicitur, quod stellae cadent de caelo, quia una stella maior est tota terra. Rabanus solvit per litteram Marci XIII, 25, quod *stellae erunt decedentes in lumine*, idest in lumine minoratae.

Sed unde ista minoratio poterit esse? Ex duobus est quod lumen alicuius luminaris minoratur: vel in seipso, vel propter interpositum aliquod, ut si nubes interponatur, ut cum eclipsatur luna, minuitur lumen eius; unde dicit Origenes quod dupliciter potest intelligi. Primo quod hoc interpositum erit ignis, qui ante Christum praecedet, et consumet omnia usque ad medium spatium aeris, quantum scilicet elevatae sunt aquae diluvii, quem ignem sequetur multus fumus, ita quod tenebrabuntur luminaria caeli. Vel potest dici quod quidam tenebant, ista corpora esse corruptibilia; et sicut elementaria immutabuntur, ita et ista. De istis tribus habetur una auctoritas Apoc. VI, 12: *sol factus est niger tamquam saccus cilicinus, et luna tota facta est sicut sanguis, et stellae de caelo ceciderunt. Stellae cadent de caelo*. Stellae de caelo videntur cadere quando suo lumine privantur. Sic ergo erit immutatio in corporibus caelestibus. Item in Angelis; unde dicit *et virtutes caelorum movebuntur*, idest virtutes quae Deo ministrant. Et dicit Augustinus quod omnia corpora administrantur per spiritum vitae; unde dicuntur moveri in effectum, quia in adventu domini cessabit motus caeli. Unde illae dicuntur moveri, quando illa quae ad suum officium pertinent, in alium statum mutantur. Vel Angeli movebuntur non commotione timoris sed admirationis, quia admirabuntur virtutem Christi. Vel commovebuntur commotione gaudii super glorificatione sanctorum. De hoc potest accipi quod dicitur Iob c. XXVI, 11, quod *columnae caeli contremiscunt et pavent ad motum eius. Et tunc apparebit signum filii hominis in caelo*. Hic ponitur signum filii hominis super Angelos existentis. Filii signum, idest signum victoriae Christi; quia quando totus mundus innovabitur, signabitur quod obtinuit victoriam omnium per passionem suam, quod modo non apparet. Vel apparebit signum crucis, ad ostendendum quod tota ista gloria est per

passionem eius. Item significabitur quod omnem iudiciariam potestatem acquisivit per passionem suam. Iob XXXVI, v. 29: *si voluerit nubes extendere quasi tentorium suum* et cetera. Et sequitur: *per haec enim iudicat populus*. Item apparebit ad confundendum malos qui Christum noluerunt sequi. Item signum crucis erit clarius quam sol. Sed quis erit effectus? *Tunc plangent omnes tribus terrae*, videntes tantam Christi potestatem quam despexerunt, et tantam sapientiam, cui non obedierunt, et tantam claritatem sanctorum; unde dicent illud quod dicitur Sap. V, 3: *hi sunt quos habuimus aliquando in derisum et in similitudinem improperii. Nos insensati vitam illorum aestimabamus insaniam et finem illorum sine honore. Ecce nunc quomodo computati sunt inter filios Dei, et inter sanctos sors illorum est*. Item tribus caeli, idest illi qui portaverunt imaginem caeli; Is. XL, 18: *cui similem fecistis Deum, aut quam imaginem ponetis ei?* Imputabunt sibiipsis quod talia sustinent; Apoc. I, 7: *videbit eum omnis oculus, et qui eum pupugerunt, et plangent se super eum omnes fines terrae*. Et Zach. XII, 10: *aspicient ad me quem confixerunt, et plangent eum planctu quasi super unigenitum, et dolebunt super eum ut doleri solet in morte primogeniti*. Haec est litteralis expositio. Sed si referatur ad secundum adventum, tunc tantum exponitur mystice. Origenes: per solem Diabolus signatur, per lunam Antichristus. De his dicitur Iob XXXI, v. 27: *si vidi solem cum fulgeret, et lunam incedentem clare, et laetatum est in abscondito cor meum*. Vidi, idest approbavi solem, idest ea quae videntur habere claritatem et sanctitatem, et qui virtutem, tunc apparebunt; I ad Cor. IV, 5: *illuminabit abscondita tenebrarum, et manifestabit consilia cordium*. Unde tota doctrina, tota claritas tunc apparebit, quia imago Christi apparebit in omnibus. Vel per solem Ecclesia signatur; unde Ecclesia propter tribulationes videbitur non lucere. Et quare dicit *post tribulationem*? Respondet Origenes: et post, et simul. Item stellae, idest illi qui post videbantur splendere. *Virtutes caeli*, idest sancti, movebuntur. *Et videbunt filium hominis venientem in nubibus caeli* et cetera. Supra dominus praenuntiaverat quae futura erant ante secundum adventum; hic autem praenuntiat ipsum adventum: et circa hoc tria facit. Primo ponit suum adventum; secundo certitudinem adventus; tertio incertitudinem horae, vel diei. Secunda ibi *ab arbore fici discite parabolam*; tertia ibi *de die autem illa et hora nemo scit*. Circa primum duo facit. Primo ponit adventum, sive apparitionem filii hominis; secundo congregationem sanctorum ad ipsum, ibi *et mittet Angelos* et cetera. Et attendite quod ubi fecit mentionem de adventu, duo posuit, scilicet quod manifestus esset adventus, et quod sancti congregarentur; unde dixit *et sicut fulgor (...) ita erit et adventus filii hominis*. Et hoc ad manifestationem. Item dixit: *ubi corpus, ibi congregabuntur et aquilae*. Et haec duo vult magis explanare. Et quomodo

veniet? *Videbunt filium hominis venientem in nubibus caeli.* Et qui videbunt? Omnes homines: ipse enim ad iudicandum veniet. Habet enim naturam humanam et divinam. Secundum divinam non videbitur nisi a mundo corde etc., secundum quod dicitur supra V, 8: *beati mundo corde, quoniam ipsi Deum videbunt*, sed secundum humanam naturam videbunt eum etiam mali; Lc. III, 6: *videbit omnis caro salutare Dei nostri. Ideo videbunt filium hominis*, quia idem est filius hominis et Dei; sed non videbunt ut filium Dei, sed ut filium hominis, Io. V, 27: *dedit ei iudicium facere, quia filius hominis est.* Sed potest esse quaestio, utrum tam boni quam mali sint eum visuri in specie gloriosa; et dicendum quod sic. Et ratio assignatur Is. XXVI, 10, ubi disputans dominus cum propheta, dicit: *non videbit gloriam domini.* Et respondet propheta: *domine, exaltetur manus tua, ut non videant.* Cui respondit dominus: *et confundantur.* Unde boni videbunt ad laetitiam, mali ad cruciatum et tristitiam. Quando enim aliquis timet puniri, quanto magis potestas iudicis contra ipsum apparet maior, magis affligitur; sic quanto Christus apparebit gloriosior, tanto magis cruciabuntur mali. Et hoc signatur cum dicitur *venientem in nubibus caeli.* Et hoc respondet huic quod supra dixerat, quod *sicut fulgur (...) ita erit et adventus filii hominis.* In fulgure duo sunt, splendor et terror. Splendor aliquam iucunditatem repraesentat, sed terror fit ex sono, et nubes ad refrigerium fit; Is. XVIII, 4: *et erit sicut nubes rorida in die messis*, quae tunc iucunda est. Item nubes habet obscuritatem, et quando spissa est, est terribilis propter fulgura et pluvias quae ex nubibus oriuntur; et hoc convenit terrori impiorum; Ps. XCVI, 2: *nubes et caligo in circuitu eius.* Item competit quod in nubibus veniat ad designandum divinitatem Christi, quia maiestas Dei apparuit in nube, Ex. XVI, v. 10; unde dicitur III regum VIII, 12: *dixit dominus quod habitaret in nebula*: ideo in nubibus veniet. Item competit ad ostendendum humanitatem eius; quia, sicut habetur Act. I, v. 9: *videntibus illis, elevatus est, et nubes suscepit eum ab oculis eorum, et audierunt Angelos dicentes: quemadmodum vidistis eum euntem in caelum, sic veniet.* Ut ergo ostendatur quod sit ille idem qui in nube sublatus est, apparebit in nube. Competit etiam ad significandum glorificationem. Quando enim transfiguratus est, apparuit nubes lucida, et tunc fuit una; sed tunc erunt plures, quia tunc solum tribus apparuit, sed tunc pluribus apparebit; Apoc. c. I, 7: *ecce veniet in nubibus, et videbit eum omnis oculus.* Et quid erunt istae nubes? Non erunt nisi quaedam claritates redundantes ex corpore Christi et aliorum sanctorum. Origenes dicit quod erunt Angeli assumptes non solum intelligibiliter, sed veraciter ministrantes. In primo enim adventu venit humilis; Zach. IX, 9: *ecce rex tuus venit tibi mansuetus.* Sed post veniet *in nubibus caeli cum virtute multa et maiestate.* In primo enim adventu duo fuerunt: habuit enim

infirmiorem et ignominiam. Infirmiorem, quia dicit apostolus, II ad Cor. XIII, 4: *crucifixus est ex infirmitate*. Ignominiam, secundum quod habetur Is. LII, 14: *sic inglorius erit inter viros aspectus eius, et forma eius inter filios hominum*. Consequenter ad haec duo, duo dicit. Consequenter ad infirmiorem, ponit virtutem, unde de ista dicitur: *data est mihi omnis potestas in caelo et in terra*, et haec data est ei per generationem, in quantum filius Dei. Sed ipse promeruit in quantum homo; et hoc manifestabitur quando omnes Angeli et omnia elementa ministrabunt ei. Item contra ignominiam dicit veniet in maiestate, quasi iudex vivorum et mortuorum. Tunc veniet *et mittet Angelos suos cum tuba et voce magna*. Hic agit de congregatione sanctorum; et tria ponit. Primo ponit ministros; secundo congregatos; tertio unde congregantur. Ministri sunt Angeli, ut habetur Ps. CII, 21: *ministri eius qui facitis voluntatem eius*. Sed dicit *cum voce magna et tuba*. In resurrectione triplex virtus operabitur. Primo virtus divina; secundo virtus humanitatis Christi, quia sua resurrectio est causa nostrae resurrectionis, ut dicit apostolus I ad Cor. XV, 22: *sicut in Adam omnes mortui sumus, ita in Christo omnes resurgemus*. Item operabitur ibi virtus angelica ad quaedam praeambula, scilicet ad colligendos pulveres. Et haec tria tangit. Virtutem angelicam, cum dicit *mittet Angelos*; virtutem Dei, cum dicit *cum tuba*; virtutem humanitatis in hoc quod dicit *et in voce magna*. De ista habetur in Io. V, 25: *omnes qui audierint vocem filii Dei, vivent*. Et oportebit quod illa vox sit magna, quia *dabit voci suae vocem virtutis*, Ps. LXVII, 34. Per tubam bene signatur divinitas, quia maior est vox tubae, quam vox humana; Apoc. c. XI, 12: *et audierunt vocem magnam de caelo dicentem eis, ascendite huc*. Et paulo post: *et septimus Angelus tuba cecinit, et factae sunt voces magnae in caelo*. Et notate quod tuba satis ei congruit, quia Num. X, 2 mandavit dominus Moysi duas tubas fieri; et clangebant tubis ad Concilium, ad festa, ad pugnam, et ad commotionem castrorum. Et sic erit in iudicio; quia erit ibi Concilium, idest adunatio omnium sanctorum, quia *non resurgent impii in iudicio, neque peccatores in Concilio iustorum*, Ps. I, 5. Item erit tunc solemnitas sempiterna. Item erit ibi pugna contra malos, ut habetur Zach. ult., 14: *sed et ludas pugnabit adversus Ierusalem*. Item erit ibi commotio castrorum, quia sancti transferentur ad vitam sanctorum; Zach. II, 11: *et applicabuntur gentes multae ad dominum in die illa*. Item quidam modo congregantur, sed non omnes; sed tunc omnes; infra XXV, 32: *congregabuntur ante eum omnes gentes*. Hic congregantur solum electi, quia solum congregantur ut regnent cum ipso; Ps. XLIX, 5: *congregate illi sanctos eius*. Unde dicit *et congregabunt electos eius*. Sed unde congregabuntur? *A quatuor ventis caeli, a summis caelorum usque ad terminos eorum*. Venti caeli distinguuntur per quatuor partes mundi. Ab oriente provenit subsolanus; ab



occidente Favonius; a Septemtrione Boreas; a meridie Auster: et sub his omnes alii continentur; unde *a quattuor ventis caeli*, idest ab omnibus partibus mundi. Sequitur *a summis caelorum usque ad terminos eorum*. Istud potest dupliciter exponi. Origenes dicit sic: *congregabuntur*. Posset aliquis dicere quod solum ista congregatio esset vivorum, et non mortuorum; quod removet ad ostendendum quod etiam mortui congregabuntur; ideo dicit *a summis caelorum* et cetera. Scitis quod sancti ascendunt in caelos, et quidam sunt inferiores, quidam superiores, quia secundum modum meritorum erit modus praemii; unde hoc est quod dicit Augustinus, quod *a quattuor ventis*, hoc est propter corpora: quod *a summis caelorum*, hoc dicit propter animas. Remigius dicit sic, et est in Glossa: *congregabo* et cetera. Posset aliquis credere quod solum esset congregatio ab extremis terrae; sed quid erit de medietate terrae? Unde *usque ad terminos eorum*. Et vult dicere quod non solum fiet congregatio ab extremis terrae, sed a caelo, idest a medietate mundi. *Ab arbore fici discite parabolam*. Hic docet de certitudine adventus sui. Magna dixerat, et a quibusdam incredibilia; modo tripliciter certificat. Primo similitudine; secundo assertionem; tertio ratione. Secunda ibi *amen dico vobis* etc.; tertia ibi *caelum et terra* et cetera. Dicit ergo *ab arbore fici discite parabolam*. Dicit Chrysostomus: quando vult Deus ostendere aliquid, semper inducit similitudinem naturalem. Arbores in hieme vitam habent, tamen occulte, unde non producant folia, neque fructus; sed in principio veris incipiunt pullulare, et tunc apparet vita. Sic etiam sancti modo non apparent, ut habetur ad Col. III, 3: *mortui estis, et vita vestra abscondita est cum Christo in Deo*; sed tunc vita sanctorum apparebit, eorum scilicet qui non seducentur tempore Antichristi. Tunc veniet aestas, idest aeterna retributio; Ps. CXXV, 6: *euntes ibant et flebant mittentes semina sua*; et sequitur, *venientes autem venient cum exultatione portantes manipulos suos*. Unde dicit *ab arbore fici discite parabolam*. Per ficum signatur synagoga, de qua habetur Lc. XIII, 6: *arborem fici habebat quidam plantatam in vinea sua. Cum iam ramus eius tener fuerit et folia nata, scitis quia prope est aestas*. Et hoc potest exponi sic: ramus tener Antichristus est, cuius potestas parum durabit, et sicut folia multum adhaerent ei, tunc potestas eius manifestabitur. Vel potest exponi in bono. Per ramum virtus et fortitudo sanctorum. Quando Ecclesia incipiet finiri, virtus Christi et sanctorum apparebit qui sustinebunt eam; Cant. II, 13: *figus protulit grossos suos. Ita et vos, cum videritis haec omnia*; idest cum videritis signa praecedentia evenire, *scitote quod prope est in ianuis*. Sicut dicitur aliquid esse prope, quando est in ianuis; Iac. V, v. 4: *ecce merces operariorum vestrorum quae defraudata est a vobis, clamat, et clamor eorum in aures domini Sabaoth introivit*. Notate quod Augustinus facit vim in hoc quod

dicit *omnia*, cum dicit: *cum videritis haec omnia* et cetera. Supra dixerat quod dominus prope est; sed quid est? Semper enim dominus prope est. Ideo dicit: si velimus, dicamus quod nihil pertinet ad finem mundi, sed ad adventum Christi per Ecclesiam; unde quod dictum est, *videbunt filium hominis venientem in nubibus*, idest in praedicatoribus, *cum virtute magna*, quoniam dat dominus verbum evangelizantibus virtute multa; et tunc veniet *cum maiestate*, quoniam dant ei reverentiam. Tamen secundum expositionem aliorum referre ad finem mundi possumus, et aliter dicere. Secundum quod Augustinus exponit, dat intelligere aliquid quod prope est, idest aliqua esse signa quod prope est; unde quod dictum est, *videbunt* etc. refertur ad omnia supra dicta, scilicet ad signa, fulgura et terraemotus. Manifestavit ergo per similitudinem, nunc manifestat per assertionem, scilicet cum iuramento dicens *amen dico vobis*, idest infallibiliter verum est, *quia non praeteribit generatio haec donec omnia fiant*. Dicit Origenes: quasi in promptu esset quod audietis. Posset enim aliquis credere haec esse dicta de destructione Ierusalem, et quia tunc completa sunt ad destructionem, quia multi supervixerunt usque ad tempus illud, unde *non praeteribit generatio haec*, idest homines nunc viventes, *donec omnia fiant*. Sed magnum esset omnia dicta ad destructionem Ierusalem referre: ideo aliter dicendum, quod omnes fideles sunt una generatio; Ps. XXIII, 6: *haec est generatio quaerentium dominum*; et praemiserat quod *domini est terra*. Unde vult dicere *non praeteribit generatio haec*, idest non cessabit fides Ecclesiae usque ad finem mundi, contra aliquos qui dicebant quod duraret usque ad tempus aliquod: quod dominus redarguit dicens, infra ult., 20: *ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi*. Et tunc ponit rationem *caelum et terra transibunt, verba autem mea non transibunt*; quasi dicens: facilius est caelum et terram transire, quam verba; Is. c. XL, 8: *verbum autem meum manet in aeternum*. Et Ps. XXXII, 6: *verbo domini caeli firmati sunt*. Unde verbum est causa caeli, et causa semper validior est suo effectui, ideo et cetera. Et non dicitur quod caelum et terra transeant, quia esse desinant, sed quia transibunt in alium statum; Apoc. XXI, 1: *vidi caelum novum et terram novam*. Secundum Origenem boni per caelum signantur, per terram mali; Is. I, 2: *audite, caeli, et auribus percipe, terra*. Utrique transibunt, boni in vitam aeternam, mali in ignem aeternum. Et quod dicitur verbum Dei non praeteriri, non dicitur quod non transeat secundum substantiam verbi, sed secundum id cuius est: unde hoc, ut dicit Origenes, habet praeter alia, quia non praeteribit verbum domini. Verba autem Moysi et aliorum praetereunt; unde verba Moysi sunt signa praesentis Ecclesiae. Sed verba Christi praenuntiant statum vitae aeternae. Unde verba Moysi transeunt, idest quod promisit Moyses transit: quod Christus, non, quia promisit futuram gloriam, quae non transit. Item

verbum Christi secundum quod est de terrenis et temporalibus, transit. *De die autem et hora illa nemo scit.* In parte autem ista determinat de incertitudine temporis. Et circa hoc duo facit. Primo ponit temporis incertitudinem; secundo hortatur ad similitudinem; tertio ostendit eventum futurum. Secunda ibi *sicut in diebus Noe* etc.; tertia ibi *tunc duo erunt in agro*. Dicit quod *videbunt filium hominis*. Tu dicis indeterminate; dicas nobis determinate si est verum. *De die autem et hora nemo scit, neque Angeli caelorum*. Quod dicit de Angelis caelorum, manifestum est, et non habet magnam dubietatem, quia est cognitio naturalis in eis, et hoc non se extendit nisi ad ea quae secundum cursum naturae fiunt; iudicium autem non fiet nisi secundum voluntatem Dei. Item est alia cognitio gloriae, et sic tantum sciunt sicut quibus dominus vult revelare, et istud sibi retinuit; Mal. c. III, 2: *ecce veniet dominus, et quis poterit scire adventum eius?* I ad Thess. V, 2: *dies domini sicut fur in nocte, ita veniet*. Sed est quaestio hic, secundum Hieronymum, quia dicit Marcus XIII, 26: *nec etiam filius hominis*; ex quo videtur Arius suam haeresim confirmare, quia si pater scit quod nescit filius, ergo maior est eo. Ideo potest dici quod filius scit, et quod dies iudicii secundum aliquam rationem determinatus est, et quidquid determinatur a Deo, suo verbo aeterno determinatur; ideo impossibile est quin verbum sciat. Sed quare dicitur nescire? Augustinus et Hieronymus dicunt quod consuetus modus loquendi est dicere nescire aliquid, quando non facit illud scire; sicut dicitur Gen. XXII, v. 12: *nunc cognovi quod timeas Deum*; idest, cognoscere feci; ideo dicitur filius nescire, quia non facit scire. Alio modo dicit Origenes quod Christus et Ecclesia sunt sicut caput et corpus, quia sicut caput et corpus sunt sicut una persona, ita Christus et Ecclesia. Sed Christus aliquando accipit formam Ecclesiae, ut in illo Ps. XXI, v. 2: *Deus, Deus meus, respice in me*, unde quod dicitur quod Christus non scit, intelligitur quod Ecclesia non scit: unde dominus, Act. I, 7: *non est vestrum scire tempora vel momenta* et cetera. Notate quod dicit Augustinus quod ipse volebat ostendere ex quibusdam signis, quod adventus iudicii non possit sciri determinate, quia non determinat quodcumque tempus. Probatio dicit quod non possit sciri, quia sicut est in aetatibus hominis, ita est in aetatibus mundi. Unde sicut ultima aetas hominis non habet terminum certum, sed aliquando protenditur plusquam aliae, sic et de ultima parte mundi dici debet, quod non habet certum terminum, et poterit plus durare quam omnes aliae partes. *Sicut autem fuit in temporibus Noe, ita erit et adventus filii hominis*. Supra dominus posuit incertitudinem horae sui adventus; nunc autem adhibet similitudinem. Et primo ponit eam; secundo exponit, ibi *sicut enim erant in diebus ante diluvium* et cetera. Proponit autem similitudinem convenientem, quia dum loqueretur de fine mundi, quievit in fine mundi. Proponit ergo de alia similitudine. Legitur enim

duplex consummatio. Una per aquam; II Petri II, 5: *et originali mundo non pepercit, sed octavum Noe iustitiae praeconem custodivit, diluvium mundo impiorum inducens*. Unde dicitur satis convenienter, quia prima consummatio fuit ad amputanda peccata carnalia; unde dicitur Gen. VI, 2: *videntes filii Dei filias hominum quod essent pulchrae, acceperunt sibi uxores ex omnibus quas elegerant*. Ideo contra ardorem huius concupiscentiae debuit esse consummatio per aquam. In fine autem mundi peccatum erit, quia refrigescet caritas, sicut supra dictum est, ideo ignis convenienter erit in poenam; unde dicit *sicut in tempore Noe*, scilicet quod finis fuit incertus, sicut habetur Gen. VI, 13: *finis universae carnis venit coram me*. Unde sicut illi qui adhaeserunt Noe, salvati fuerunt, sic in adventu filii hominis, qui adhaerebunt filio Christo, salvi fient. Secundo exponit istam similitudinem quantum ad incertitudinem *sicut enim erant in diebus ante diluvium comedentes et bibentes* et cetera. In verbis istis duo tangere videtur: unum scilicet desperationem de futuro adventu, et causam eius. Causa autem quod homo non speret futurum adventum, est, quia versatur in curis carnis, quoniam ambulat secundum eius concupiscentias; Iac. V, 5: *epulati estis super terram, et in luxuriis vestris enutristis corda vestra*. Ideo vacabunt lasciviae, quae duas habet partes, scilicet *in comessionibus et ebrietatibus, in cubilibus et impudiciis*, ad Rom. XIII, 13. Quantum ad primum dicit *comedentes et bibentes*: non quod comedere et bibere sit peccatum, sed ponere ibi finem suum est peccatum. Quantum ad secundum dicit *nubentes, et nuptui tradentes* et cetera. Et sequitur *et non cognoverunt donec venit diluvium, et tulit omnes*, scilicet qui non adhaeserunt Noe, qui erat figura Christi. *Ita erit adventus filii hominis*. Sed habetur Lc. XXI, 26: *arescentibus hominibus prae timore*. Et supra hoc eodem habetur quod *sol obscurabitur*. Quomodo ergo securi erunt homines ut comedant et luxurientur? Duplex est responsio. Dicit Hieronymus quod verum est quod circa tempora Antichristi multae erunt tribulationes, et hoc ad probationem electorum; et post restituentur tranquillitati, et in illa tranquillitate mali vacabunt laetitiae. Unde Lucas loquitur secundum statum tribulationis; Matthaeus autem secundum tempus quod immediate praecedet adventum Dei. Item aliter, quia quidam sunt boni, quidam mali. Et universaliter Ecclesia patietur tribulationem, et boni punientur a malis: unde dicitur supra X, 22: *odio eritis omnibus hominibus propter nomen meum*. Unde illi qui patientur, erunt boni; qui vero exercebunt huiusmodi tribulationes, erunt mali. Quod ergo dicitur hic *comedentes et bibentes* etc. intelligitur quoad malos; quod autem in Luca dicitur, *arescentibus hominibus prae timore*, hoc intelligitur quoad bonos. Vel sic: cum frequenter accidat quod boni emendantur per tribulationem, mali autem non, ideo mali arescent, boni autem non. *Tunc*

*duo erunt in agro: unus assumetur, et alter relinquetur.* In parte ista ponit eventum huius incertitudinis. Et quis erit? Quia continget quod homines in uno officio assumpti, quod unus assumetur, et alter relinquetur. Et potest hoc exponi, secundum Chrysostomum, quod non velit aliud dicere, quam quod in omni conditione hominum et omni officio quidam erunt reprobi, quidam electi: qui boni, assumuntur; qui mali, relinquentur. Quomodo? Sicut dictum est supra XIII, 41, quia venient Angeli, et assumunt bonos, scilicet ad Christum. Item quidam sunt delitiose viventes, quidam vero quaedam officia exercentes. Item laborantium quaedam sunt officia ad homines pertinentia, quaedam ad mulieres; labor hominum est proprie in agris. *Tunc ergo erunt duo in agro uno*, litteraliter scilicet laborantes, *unus assumetur*, tamquam electus, *alter relinquetur*, tamquam reprobus. Item *duae erunt molentes in mola una: una assumetur, altera relinquetur.* Hoc est officium mulierum. Solebat esse quod mulieres molerent, et loquitur secundum consuetudinem terrae, ubi non est aqua; et nunc molitur cum equis, vel cum hominibus, sed tunc erat officium mulierum; Is. XLVII, 2: *tolle molam, et mole farinam.* Unde duae erunt molentes, idest exercentes officium suum. Et tunc, *una assumetur*, exponitur ut prius. Item, *duo in lecto uno: unus assumetur, et unus relinquetur.* Chrysostomus dicit quod divites non laborant, sed quiescunt; ideo assignantur per illos qui in lecto iacent; et de istis unus assumetur, et alter relinquetur. Potest etiam exponi allegorice, et haec est expositio Hilarii. Per agrum assignatur mundus, sicut supra dictum est. Per duos homines populus fidelium et infidelium. De istis unus assumetur, scilicet populus fidelium, alter relinquetur, scilicet infidelium. Item lex vetus per molam assignatur, quae gravis et ponderosa est; Act. XV, 10: *hoc est onus quod nec nos, nec patres nostri ferre potuimus* et cetera. Et eorum qui veterem legem recipiunt, aliqui recipiunt Christum, alii non. Omnes illi dicuntur in mola molere qui veterem legem recipiunt; et illi quidem assumuntur, qui veterem legem cum nova recipiunt; illi vero qui non, relinquuntur. Item, qui Christum recipiunt, sunt sicut iacentes in lecto, quia per lectum signatur memoria passionis, et de talibus quidam assumuntur, quidam relinquuntur: quidam enim conformant se passioni per bona opera, quidam non. Potest aliter exponi, ut ad tres status fidelium referatur; quia sunt tria genera hominum, quidam contemplativi, quidam praelati, quidam activi. Nullus status securus est, quin aliqui damnentur in statu aliquo. Status contemplationis per lectum significatur. De hoc in Cant. I, 15: *lectus noster floridus*; et tamen aliqui in hoc statu damnantur. Status activorum per molentes in mola signatur, quia ponderositatem habent, et sunt solliciti; Lc. X, v. 41: *Martha, Martha, sollicita es, et turbaris erga plurima.* Unde involvuntur in saecularibus: et ideo inter eos aliqui damnantur. Per agrum in quem

homines exeunt ad laborandum, signantur praelati; Cant. VII, 11: *veni, dilecte mi, egrediamur in agrum*. Et in talibus quidam assumuntur, et quidam relinquuntur.

---

**Caput 24**

**Lectio 4**

**Reportatio Leodegarii Bissuntini**

**24—4**

**Mt 24:42-51**

42 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ἡμέρα ὁ κύριος ὑμῶν ἔρχεται. 43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποία φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. 44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοί, ὅτι ἢ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 45 τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; 46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα. 47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 48 ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, χρονίζει μου ὁ κύριος, 49 καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθύοντων, 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, 51 καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

42. Watch ye therefore, because you know not what hour your Lord will come. 43. But this know ye, that, if the goodman of the house knew at what hour the thief would come, he would certainly watch and would not suffer his house to be broken open. 44. Wherefore be you also ready, because at what hour you know not the Son of man will come. 45. Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season? 46. Blessed is that servant, whom when his lord shall come he shall find so doing. 47. Amen I say to you: he shall place him over all his goods. 48. But if that evil servant shall say in his heart: My lord is long a coming: 49. And shall begin to strike his fellow servants and shall eat and drink with drunkards: 50. The lord of that servant shall come in a day that he hopeth not and at an hour that he knoweth not: 51. And shall separate him and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth.

Postquam dominus posuit incertitudinem horae, monet ad vigilantiam. Et primo monet omnes; secundo specialiter praelatos, ibi *quis putas est fidelis servus et prudens?* et cetera. Circa primum tria facit. Primo proponit admonitionem; secundo similitudinem; tertio concludit propositum. Secunda ibi *illud autem scitote* etc.; tertia ibi *et vos estote parati* et cetera. Dicit ergo: ita dico quod dies est incertus, et nullus potest confidere de suo statu, quia de quolibet unus assumetur et alter relinquetur, ideo debetis

esse diligentes et solliciti. *Vigilate ergo*. Et, ut dicit Hieronymus, ideo voluit dominus incertum ponere terminum, ut homo semper expectaret. In tribus enim homo delinquit: quia vacant eius sensus, item quia vacat a motu, item iacet homo. Ideo *vigilate*, ut sensus vestri eleventur per contemplationem; Cant. V, v. 2: *ego dormio, et cor meum vigilat*. Item *vigilate*, ne in morte torpeatis: ille enim vigilat qui se exercet in operibus bonis; I Petr. ult., 8: *sobrii estote, et vigilate, quia adversarius vester Diabolus tamquam leo rugiens circuit quaerens quem devoret*. Item *vigilate*, ne iaceatis per negligentiam; Prov. VI, 9: *usquequo, piger, dormies?* Sed quid dicit? *Quia nescitis qua hora dominus vester venturus sit*. Hoc dicebat apostolis, et non habetur alibi quod ita expresse se vocet dominum, sicut hic, et in Io. XIII, 13: *vos vocatis me magister et domine, et bene dicitis, sum etenim*. Sed posset aliquis dicere, quod dominus loquebatur apostolis; apostoli autem non erant victuri usque ad finem mundi, quomodo ergo dicit *vigilate, quia nescitis qua hora dominus vester venturus sit?* Dicit Augustinus quod istud necessarium est etiam apostolis, et eis qui ante nos erant, et nobis, quia dominus venit dupliciter. In fine mundi veniet ad omnes generaliter; item venit ad unumquemque in fine suo, scilicet in morte; Io. XIV, 18: *non relinquam vos orphanos, veniam ad vos*. Ergo duplex est adventus, in fine mundi et etiam in morte: et utrumque voluit esse incertum. Et isti adventus sibi respondent, quia talis invenitur quis in secundo, qualis fuerit in primo. Augustinus: imparatum invenit illum mundi novissimus dies, quem imparatum invenit suus ultimus dies. Item potest exponi de alio adventu, scilicet invisibili, quando venit in mentem; Iob IX, 11: *si venerit ad me, non percipiam*. Unde ad multos venit, et non percipiunt. Unde multum debetis vigilare, ut si pulsaverit, aperiatis ei; unde Apoc. III, 20: *ego sto ante ostium, et pulso: si quis aperuit mihi, intrabo ad eum, et coenabo cum illo. Illud autem scitote, quod si sciret paterfamilias qua hora fur veniret, vigilaret illa hora, et non sineret perfodi domum suam*. Sed quia nescit qua hora, oportet quod tota nocte vigilet. Quis est iste paterfamilias? Domus anima est. In ista debet homo quiescere; Sap. VIII, v. 16: *intrans in domum meam, idest in conscientiam meam, conquiescam cum illa*. Paterfamilias ratio est: Prov. XX, 8: *rex qui sedet in solio, dissipat omne malum intuitu suo*. Aliquando fur perfodit domum suam. Fur est aliqua persuasio falsae doctrinae, vel tentatio aliqua. Et dicitur fur, sicut habetur Io. X, 1: *qui non intrat per ostium in ovile ovium, ille fur est et latro*. Ostium proprie dicitur naturalis cognitio, seu ius naturale. Quisquis ergo per rationem intrat, per ostium intrat; sed qui intrat per ostium concupiscentiae, vel irae, vel huiusmodi, est fur. Fures consueverunt in nocte venire. In Abdia 5: *si fures introissent ad te, si latrones per noctem, quomodo conticuisses?* Unde si de die veniant, non timentur. Sic quando homo est in contemplatione

divinorum, tunc non venit tentatio; sed quando remisse se habet, tunc venit. Ideo bene dicit propheta, Ps. LXX, 9: *cum defecerit virtus mea, ne derelinquas me*. Unde debemus vigilare, quia nescimus quando veniet dominus, scilicet ad iudicium. Vel possumus referre ad diem mortis; I ad Thess. V, 3: *cum enim dixerint, pax et securitas, tunc repentinus eis superveniet interitus. Et vos estote parati, quia qua hora non putatis, filius hominis venturus est*. Dicit Chrysostomus quod homines solliciti circa temporalia, vigilant de nocte. Et si pro temporalibus vigilant, multo magis vigilandum est pro spiritualibus; Apoc. III, 3: *si non vigilaveris, veniam ad te tamquam fur. Quis putas est fidelis servus et prudens quem constituit dominus super familiam suam?* Hic specialiter admonet ad vigilandum praelatos. Et primo alliciendo praemiis; secundo terrendo suppliciis. Circa primum tria facit. Primo ponit idoneitatem boni praelati; secundo officium; tertio praemium. Idoneitas est quod sit fidelis et prudens. In quolibet bono opere duo sunt necessaria: ut intentio constituatur in debito fine, item quod accipiat vias congruas ad illum finem; ideo in officio praelationis haec duo sunt necessaria. Primo quod figat intentionem in debito fine, quem quidam constituunt in seipsis, de quibus dicitur Ez. XXXIV, 2: *vae pastoribus qui pascunt se*; quia illi qui in recto fine intentionem constituunt, non intendunt quod sibi utile sit, sed quod multis, ut salvi fiant. Et hoc totum propter gloriam Dei recte operantur. Qui autem quaerit quod suum est, non. Unde oportet quod sit fidelis; I Cor. IV, 2: *iam quaeritur inter dispensatores, ut fidelis quis inveniat*. Item debet esse prudens, quia potest esse quod aliquis quaerat gloriam Dei, sed non secundum scientiam. Praelati enim est corripere vitia. Posset ergo ita increpare, quod posset inducere in peccatum. Ideo oportet quod sit prudens. Sup. c. X, 16: *estote prudentes sicut serpentes*. Et notate quod nominat servum, quia differentia est inter liberum et servum, quia omnis actio servi retorquetur in dominum, non liberi: sic omnis actio praelati referri debet in Deum. Sic Paulus vocabat se servum, cum dicebat, II Cor. IV, 5: *nos autem servos vestros per Iesum*. Sed quare dicit *quis putas est fidelis servus et prudens?* Quia pauci sunt fideles; Phil. c. II, 21: *omnes enim quae sua sunt quaerunt, non quae Iesu Christi*; Prov. XX, 6: *virum autem fidelem quis inveniet?* Et si pauci fideles, pauciores et prudentes; ideo sic dicit dominus notans paucitatem. Deinde tangit eorum officium *quem constituit dominus super familiam suam*. Et tria agit. Primo agit de sui institutione super officium suum, cum dicit *quem constituit dominus*, non quod ipse procuret vel muneribus, vel precibus; ad Hebr. c. V, 4: *nullus assumat sibi honorem, sed qui vocatur a Deo sicut Aaron*. Deinde tangit super quod constitutus est, quia *super familiam suam*, scilicet super Ecclesiam suam, non super temporalia, secundum quod dicit apostolus, II Tim. II, 4: *nemo militans Deo implicat se negotiis saecularibus*.



Item oportet eum esse prudentem, ut vigilet circa Ecclesiam, non circa alia quae extra Ecclesiam sunt; I Cor. V, 12: *quia ad nos de his quae foris sunt?* Item tangit officium praelati *ut det illis cibum in tempore*: cibum scilicet doctrinae, boni exempli, et temporalis subsidii; ideo dominus dicit Petro ter: *pasce, pasce, pasce oves meas*. Pasce verbo, pasce exemplo, pasce temporali subsidio habetur ultimo, sed tamen *in tempore*; Eccle. III, 1: *omnia tempus habent*. Item Io. XVI, 12: *multa habeo vobis dicere, sed non potestis portare modo*. Si enim vult dicere verba, quando non competit, perdit. Sequitur de praemio; et primo dicit quod est istud; secundo in quo sit. Quod est praemium? Beatitudo; unde dicit, *beatus*, sive in morte, sive in fine mundi, *quem cum venerit dominus, invenerit sic facientem*, scilicet administrantem, ut dictum est. Ps. CXVIII, 1: *beati immaculati in via, qui ambulant in lege domini*. Et quare sunt beati? *Amen dico vobis, quoniam super omnia bona sua constituet eum*. Hoc tripliciter exponitur. Uno modo, ut ostendatur in quo consistat omnis beatitudo. Beatitudo enim in aliquo bono consistit; sed omnia bona Dei sunt. Numquid ergo in aliquo istorum est beatitudo? Beatitudo est in illo bono quod est super omnia bona: non enim est aliquis beatus, nisi in illo bono quod Deus est. Unde *super omnia bona sua constituet eum*, idest beatificabitur in illo, scilicet in Deo, qui est super omnia. Secundo modo exponi potest quod hoc dicit ad ostendendum praeeminentiam, quam habebunt boni praelati. Lc. XII, 37 habetur quod *faciet eos discumbere*; sed hic habetur quod *super omnia bona sua constituet eum*; quia inter omnia praemia maximum est praemium boni praelati; supra V, 19: *qui fecerit et docuerit, hic magnus vocabitur*. Dan. XII, 3: *qui docti fuerint, erunt sicut splendor firmamenti, et qui ad iustitiam erudiunt plurimos, quasi stellae in perpetuas aeternitates*. Et hoc est *super omnia bona sua*, idest super omnia praemia sanctorum. Tertio modo potest exponi per unionem ad Christum; quia sicut in hoc mundo non perveniet ad statum perfectionis, nisi qui sequitur vestigia Christi, sic nec tunc, nisi qui coniuncti fuerint Christo: et habebunt dominium super omnia, inquantum voluntas sua fit conformis voluntati divinae; Lc. XXII, 29: *et ego dispono vobis, sicut disposuit mihi pater meus regnum*. Et Apoc. II, 28: *qui vicerit, dabo ei stellam matutinam. Si autem dixerit malus ille servus in corde suo et cetera*. Postquam allexit ut sint vigilantes per praemia, hic terret per supplicia. Et primo ponit culpam; secundo poenam, ibi *veniet dominus* et cetera. In culpa duo sunt, scilicet causa culpa, et ipsa culpa; et tamen utrumque culpa est. Causa culpa est desperatio de adventu *si dixerit: moram facit dominus meus venire*.

Augustinus dicit quod aliquis posset dicere hoc nimio desiderio, et hoc demonstrabat qui dicebat: *quando veniam, et apparebo ante faciem Dei*

*mei?* Aliquando dicitur propter desperationem de cito veniendo; Ez. XII, 22: *fili hominis, quod est proverbium istud in terra Israel dicentium: in longum differentur dies, et peribit omnis visio? Non enim diu tardabit.* II Petr. c. III, 9: *non tardat dominus promissionem suam.* Unde haec est radix omnium. Sed quae sunt quae consequuntur inde? Unum crudelitatis, aliud voluptatis. Quantum ad primum dicit *et coeperit percutere conservos suos*, quia reputat sibi subiectos ut servos, contra illud I Petr. V, 3: *sed voluntarie, neque dominantes in cleris.* Et non solum sufficit ei, sed etiam percutit et affligit; Mich. III, 10: *qui aedificatis Sion in sanguinibus.* Vel percutiunt fratres, quos servos reputant, malo exemplo. Item istud non sufficit eis, sed convertunt se ad voluptates. *Manducet autem et bibat cum ebriosis*, idest habebit societatem cum voluptuosis, si ipse est voluptuosus. Et quid erit inde? Ponit iudicium. Primo enim ponit iudicium ex insperato; secundo poenam. Dicit *veniet dominus servi illius in die qua non sperat*; quia credit aliquando homo esse securus de longa vita, et tamen subito deficit; I ad Thess. V, 2: *dies domini sicut fur veniet*; Is. XXX, 13: *subito dum non speratur, veniet contritio eius.* Et quid fiet inde? Sequitur triplex poena. *Et dividet eum*, non, ut dicit Hieronymus, ut dividat gladio, sed a societate bonorum; infra XXV, 32: *et separabit eos ab invicem, sicut pastor segregat oves ab hoedis.* Et haec est maxima poena. Dicit Origenes sic: in homine tria sunt: est anima, corpus, spirituale donum. Et haec in bonis praelatis non dividuntur, sed in malis praelatis. Spirituale donum dividetur, quia accipiet spirituale donum quod eis dederat; corpus autem et anima mittentur in ignem. Item alia poena est quod annumerabitur iniquis, unde dicit *partemque eius ponet cum hypocritis.* Hypocritae sunt simulatores qui unum profitentur, et aliud agunt: unde partem eius ponet cum talibus. Et sic accipitur Ps. X, 7: *sulphur et spiritus procellarum pars calicis eorum.* Item adhuc ista non sufficit, sed erit alia poena, quia *ibi erit fletus et stridor dentium.* Iob XXIV, 19: *transibunt enim a frigore nivium ad calorem nimium.* Unde fletus ex fumo generatur, stridor dentium ex frigore. Dicit Origenes quod possumus hinc considerare quod male dicunt qui dicunt quod praelati mali non sunt praelati. Item notate quamdam similitudinem quam ponit Augustinus. Removeamus ab oculis illum servum de quo fit sermo, et ponamus tres servos, qui diligant adventum domini. Unus dicat: dominus meus cito veniet, et ideo vigilabo. Alius dicat: dominus tardabit, sed volo vigilare. Alter dicat: nescio quando veniet, et ideo volo vigilare. Quis istorum melius dicit? Respondet Augustinus quod primus male decipitur, quia si putat quod cito veniat, et postea tardat, est in periculo ne prae taedio dormiat. Secundus potest decipi, sed non est in periculo. Sed tertius bene facit, qui sub dubio semper expectat; ideo malum est determinare aliquod tempus.

---

**Caput 25**  
**Lectio 1**  
**Reportatio Leodegarii Bissuntini**

**25—1**  
**Mt 25:1-13**

1 τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου. 2 πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι. 3 αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· 4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν. 5 χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. 6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν, ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν [αὐτοῦ]. 7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. 8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν, δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. 9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι, μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. 10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι, κύριε κύριε, ἄνοιξον ἡμῖν. 12 ὁ δὲ ἀποκριθεὶς εἶπεν, ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 13 γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

1. Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. 2. And five of them were foolish and five wise. 3. But the five foolish, having taken their lamps, did not take oil with them. 4. But the wise took oil in their vessels with the lamps. 5. And the bridegroom tarrying, they all slumbered and slept. 6. And at midnight there was a cry made: Behold the bridegroom cometh. Go ye forth to meet him. 7. Then all those virgins arose and trimmed their lamps. 8. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. 9. The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell and buy for yourselves. 10. Now whilst they went to buy the bridegroom came: and they that were ready went in with him to the marriage. And the door was shut. 11. But at last came also the other virgins, saying: Lord, Lord, open to us. 12. But he answering said: Amen I say to you, I know you not. 13. Watch ye therefore, because you know not the day nor the hour.

Supra actum est de adventu domini ad iudicium, hic agitur de ipso iudicio: unde dividitur istud capitulum in duas partes. In prima parte loquitur de iudicio per quasdam parabolas; in secunda manifeste et explicite formam iudicii demonstrat, ibi *cum autem venerit* et cetera. Circa primum duo facit. Primo ponitur quaedam parabola, in qua aliqui excluduntur a regno propter defectum interiorem; in secunda, quod quidam excluduntur propter negligentiam exterioris operationis, ibi *sicut enim homo peregre proficiscens* et cetera. Prima est de virginibus, quae solent animos

hominum exercere: et in hac tria considerata sunt. Primo ponitur praeparatio aliquorum se disponentium ut regnent cum Christo; secundo ponitur excitatio ad iudicium; tertio adventus iudicii. Secunda ibi *media autem nocte* etc.; tertia ibi *dum autem irent* et cetera. Circa primum primo tangit studium praeparantium; secundo eorum somnum, ibi *moram autem faciente* et cetera. Circa primum duo facit. Primo ponit quod est commune omnibus se praeparantibus; secundo distinctionem in his, qui se praeparant, ibi *quinque autem* et cetera. Circa primum quatuor considerantur communia quantum ad omnes: numerus; status; officium; et finis intentus. Numerus tangitur quod decem erant: *simile est regnum caelorum decem virginibus*. Sed quare decem? Triplex ratio est. Una quidem, quia decem est numerus universitatis: in numerando procedimus usque ad decem, et post incipimus ad uno; unde per decem, per unum, et per centum universitas significatur. Vel, secundum Hilarium, omnes obsistunt decem praeceptis observandis, vel obligantur ad ea. Vel decem propter quinque sensus duplicatos. Sunt enim duplicati uno modo, secundum Gregorium, quia quinque sunt in viris, et quinque in mulieribus: et sic decem. Secundum Hieronymum, duplicantur secundum quod ad diversos sensus referuntur: sunt enim quidam sensus exteriores, et quidam interiores. De visu interiori dicitur Io. IV, 12: *Deum nemo vidit umquam*. De gustu dicitur Ps. XXXIII, 9: *gustate et videte quoniam suavis est dominus*. De olfactu dicitur Cant. c. I, 3: *in odorem unguentorum tuorum currimus*. Et sic sunt omnes decem, qui ad iudicium veniunt. Status tangitur cum dicitur *virginibus*. Sed quare dicuntur virgines? Triplex est ratio. Secundum Chrysostomum intelligitur de his qui integritatem carnis servant. Sed quare magis facit mentionem de virginibus? Dicit quod supra XIX, 12 locutus est de virginibus, ubi dicit quod *sunt quidam eunuchi, qui se ipsos castraverunt propter regnum caelorum. Qui potest capere capiat*. Ideo cum virginitas sit tantum bonum quod non cadit sub praecepto, sed sub consilio, secundum quod habetur I Cor. VII, 25: *de virginibus praeceptum non habeo, consilium autem do*, si isti damnantur, multo magis et alii. Vel virgines dicuntur qui ab illecebris quinque sensuum abstinere. Secundum Hieronymum et Origenem virgines dicuntur fideles qui non admittunt corruptelam, secundum quod dicit apostolus, II Cor. XI, 2: *despondi vos uni viro virginem castam exhibere Christo*. Sequitur videre studium: *quae accipientes lampades suas*. Lampades sunt vasa luminis. Unde secundum Hilarium possumus intelligere animas illuminatas lumine fidei, quod in Baptismo receperunt; Is. LVIII, v. 8: *tunc erumpet quasi mane lumen tuum*. Vel per lampades opera signantur, secundum Augustinum: opera enim vestra debent esse lucerna; supra V, 16: *sic luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent patrem vestrum qui in caelis est*.

Ergo accipere lampades est praeparare animam, vel disponere ad bona opera. Quartum quod ponitur est quod *exierunt obviam sponso et sponsae*. Quis est sponsus, et quae est sponsa? Dupliciter exponitur secundum duplex matrimonium. Unum divinitatis ad carnem, quod celebratum est in utero virginis; *ipse enim tamquam sponsus procedens de thalamo suo*, Ps. XVIII, 6. Sponsus ipse filius est, sponsa humana natura; unde nihil aliud est exire obviam sponso et sponsae, nisi servire Christo. Item est matrimonium Christi et Ecclesiae; Io. III, 29: *qui habet sponsam, sponsus est*. Ergo praeparantes lampades intendunt ut placeant sponso, idest Christo, et sponsae, idest matri Ecclesiae. Et sic in istis conveniunt. Ponuntur etiam duo, in quibus discrepant, discrepant, in interiori discretione et exteriori sollicitudine. Quantum ad primum dicit *quinque autem ex eis erant fatuae, et quinque prudentes*; Prov. X, 23: *sapientia est viro prudentia*. Ille prudens est qui quae facit, non vult pro nullo perdere. Ideo dictum est supra X, 16: *estote prudentes sicut serpentes*. Vel sic fatui sunt qui divertunt a Deo, vel per malam intentionem et non rectam, vel per falsam doctrinam; Prov. IX, 13: *mulier stulta, et clamosa, plenaque illecebris, et nihil omnino sciens, sedet in foribus domus suae*. Secundum Origenem, qui habet unam virtutem, habet omnes: unde non potest esse unus sensus ordinatus quin sint alii ordinati. Item sicut etiam dicitur Iacob II, 10, *qui delinquit in uno, factus est omnium reus*. Item discrepant quantum ad exteriorem sollicitudinem, quia *quinque fatuae acceptis lampadibus non sumpserunt oleum secum*. Omnes istae bene volebant habere lampades accensas, quia ipse qui lumen est, vult sibi servire cum lumine; sed lumen non potest nutriri sine oleo: stultus enim esset qui crederet servare lumen in lampade, et non poneret oleum. Per oleum quatuor significantur. Secundum Hieronymum per oleum significantur bona opera. Et quare? Fides est lumen animarum quo accenduntur lampades. Per bona opera fides nutritur; I ad Tim. I, 18: *hoc praeceptum commendo tibi, fili mi Timothee, secundum praecedentes in te prophetias, ut milites in illis bonam militiam, habens fidem et bonam conscientiam, quam quidam repellentes circa fidem naufragaverunt*. De isto potest accipi quod dicitur Prov. XXI, v. 20: *thesaurus desiderabilis, et oleum in habitaculo iusti, et imprudens homo dissipabit illud*. Alio modo per oleum misericordia signatur: et sic dicit Chrysostomus. Unde habetur Lc. c. X, 34, quod *Samaritanus infudit vinum et oleum*. Per vinum severitas signatur, per oleum opus misericordiae. Vult ergo quod qui intendit continentiam servare, et non fecerit misericordiam, stultus est. Unde dicit Iac. II, v. 13: *iudicium sine misericordia ei, qui non fecerit misericordiam*. Item per oleum signatur interior laetitia, de quo in Ps. CIII, 15: *ut exhilaret faciem in oleo*. Et alibi in Ps. XLIV, 8: *unxit te Deus oleo laetitiae*. Multi sunt qui

exterius abstinent et quaerunt intus gaudium, scilicet conscientiae, et ibi habent secum oleum. Alii vero non quaerunt gaudium conscientiae, sed gloriam hominum, et isti non habent oleum. Secundum Origenem per oleum sancta doctrina signatur; Cant. I, 2: *oleum effusum nomen tuum*. Oleum iustitiae rectam doctrinam signat; Ps. CXVIII, 11: *in corde meo abscondi eloquia tua*. Unde virgines dicuntur qui continentiam servant, qui faciunt misericordiam, qui gaudium interius quaerunt, qui rectam doctrinam assumunt. Sequitur de somno repentino. Ponitur causa somni, et somnus. Causa somni est mora. Quando enim aliqui expectant aliquem, et maxime de nocte, cito dormiunt. Unde per hoc spatium signatur spatium inter adventum Christi in carne, et adventum ad iudicium; unde dicit *moram autem faciente sponso, dormitaverunt omnes, et dormierunt*. Secundum omnes expositores exponitur de morte. Sed quare dicitur mors somnus? Hoc est propter spem resurrectionis. Sicut enim qui dormit, intendit evigilare, sic qui dormit morte, intendit resurgere; I Thess. IV, 12: *nolumus vos ignorare de dormientibus, ut non contristemini, sicut et caeteri, qui spem non habent*. Sed quid est dormitio, et dormitatio? Exponit Gregorius: dormitatio est proprie via ad somnum; unde per dormitationem possumus intelligere longiorem vitam, per somnum mortem. Secundum Origenem intelligitur de somno pigritiae; Prov. VI, 9: *usquequo, piger, dormies, quando consurges de somno tuo?* Unde *moram autem faciente sponso, vel ad iudicium, vel ad mortem, dormitaverunt omnes, et dormierunt*; vix enim sunt aliqui qui longo tempore vivant quin torpescant. Vel qui totaliter negligunt, dormiunt; qui vero aliquo modo aliquialiter desistunt a primo fervore, dormitant. Tunc sequitur excitatio; secundo effectus; tertio petitio fatuarum virginum; quarto responsio sapientum. Dicit ergo *media nocte clamor factus est; ecce sponsus venit*. De ista dicit Origenes aliter quam alii, et magis secundum litteram. Alii omnes exponunt excitationem istam referendo ad finale iudicium; et secundum hoc iste clamor erit tuba, vel vox Christi; I Thess. IV, 15: *quoniam ipse dominus in iussu et in voce Archangeli, et in tuba Dei descendet de caelo*; I ad Cor. XV, v. 52: *canet tuba (...) et mortui qui in Christo sunt resurgent primi*. Et quare media nocte? Dicit Hieronymus quod Hebraeus dicit quod sicut Angelus in media nocte descendit ad interficiendum primogenita Aegypti, sic venturus est dominus in media nocte. Unde solebat esse consuetudo apud eos, quod non dimittebatur populus usque ad mediam noctem. Augustinus dicit quod non est propter rationem temporis, sed solum est propter occultationem; I ad Thess. c. V, 2: *dies domini sicut fur de nocte*. Sed quid est quod dicit *ecce sponsus venit, exite obviam ei?* Quia tunc omnes resurgent ei obviam; Io. V, 25: *venit hora, in qua omnes qui in monumentis sunt, audient vocem eius*; Amos IV, 12: *praepara te, Israel, in occursum Dei tui*. Origenes

refert ad praesentem vitam. Et hoc quando homo detinetur inani gloria, et fit clamor per praedicatorem, vel per internam inspirationem; tunc revertitur ad Christum; Is. XL, 9: *exalta in fortitudine vocem tuam qui evangelizas Ierusalem*. Tunc sequitur effectus: *tunc surrexerunt omnes virgines illae, et ornaverunt lampades suas*. Ad litteram, facto clamore per tubam, vel per vocem Christi, omnes resurgent. Unde Io. V, 25: *omnes enim qui in monumentis sunt, vocem eius audient*. Sed quid fecerunt? *Ornaverunt lampades suas*. Sed quid est hoc? Erit ne tempus? Dicendum, quod ornare lampades nihil aliud est quam dinumerare opera quae fecerunt, ut possint congruam rationem reddere. Unde habebunt sollicitudinem quando audient vocem filii Dei, ut infra: *quando vidimus te esurientem, et pavimus; sitientem, et dedimus tibi potum?* et cetera. Secundum Origenem est planior littera. Quia si ad praesentem vitam referatur, quando fit clamor per praedicatorem, vel internam inspirationem, tunc surgunt a negligentia, et tunc incipiunt surgere ad corrigendum facta sua. Tunc sequitur petitio fatuarum: *fatuae autem sapientibus dixerunt: date nobis de oleo vestro, quia lampades nostrae extinguuntur*. Istaе erant fatuae quoad aliquid et quoad aliquid non, quia aliquid habebant de lumine fidei; unde dicunt: *quia lampades nostrae extinguuntur*. Si enim nihil haberent fidei, dicerent extinctae sunt, unde cognoscunt quod non possunt ignem sine oleo conservare. Et quid est hoc dictum? Sive intelligatur per oleum opus misericordiae, sive iustitiae, idem est sensus, quia illi resurgentes, qui non habent haec opera in abundantia, petunt suos defectus suppleri per eos qui habuerunt magis abundanter. Sed hoc non poterit fieri, quia unicuique erunt sua necessaria; ad Gal. ult., 5: *onus suum unusquisque portabit*. Et quia videbant quod non poterat valere lumen fidei sine opere misericordiae, petebant ab aliis qui fecerant opera misericordiae. Augustinus sic exponit. Consuetum est quod quando aliquis praeoccupatur in aliquo, solet recurrere ad illud in quo sperat; istae habebant exterius fiduciam, quia laudem aliorum quaerebant, unde dicunt: *date nobis de oleo vestro*, idest de laude vestra, idest laudetis nos de opere nostro. Sed istud non valebit eis, secundum quod habetur ad Rom. c. II, 15: *testimonium reddente illis conscientia ipsorum*; Iob XVI, 20: *ecce enim in caelo est testis meus, et conscius meus in excelsis*. Unde confidunt in humano favore qui prodesse non potest. Secundum Origenem contingit quod aliqui in rebus vanis expenderunt vitam suam: et cum recognoscunt, recurrunt ad alios, et petunt orationes et beneficia eorum. Et in hoc non sunt fatui si incipiunt reverti ad dominum. *Responderunt prudentes dicentes*. Hic ponitur responsio sapientum, et in ista responsione duo ponuntur. Et primo ponitur responsio repudiandi; item ponitur quoddam consilium, ibi *ite potius ad vendentes*. Et quae est ratio? *Ne forte non sufficiat nobis et vobis*. Unde,

quia oleum misericordiae, vel interius gaudium, vel exteriora opera non sufficiunt nobis et vobis, sicut dicitur I Petr. IV, 18: *si iustus vix salvabitur, impius et peccator ubi parebunt?* Et apostolus Rom. VIII, 18: *non sunt condignae passionis huius temporis ad futuram gloriam quae revelabitur in nobis.* Et Is. LXIV, 6: *omnes iustitiae vestrae tamquam pannus menstruatae.* Quia ergo non sufficit nobis et vobis, *ite potius ad vendentes et emite vobis.* Sed numquid erit tempus quod requirant sibi oleum? Ideo intelligendum quod istud magis dicitur per modum improprietatis quam per modum consilii; quasi dicerent, debuissetis ivisse. Secundum Chrysostomum isti vendentes sunt pauperes, quia mercantur regnum; Lc. XVI, v. 9: *facite vobis amicos de mammona iniquitatis;* unde dicunt *ite*, idest ire debuissetis. Secundum Augustinum dicitur enim per modum improprietatis. Venditores olei sunt adulatorum, unde videntes quod istae petunt auxilium, dicunt: *ite potius ad vendentes, et emite vobis;* quasi dicerent: vos numquam quaesistis nisi oleum, idest laudem humanam, modo eatis ad mundum, et ematis illud testimonium quod semper quaesistis. Secundum Origenem plana est littera, quia vult quod totum in mundo isto contingat. Aliquando accidit quod peccator videt iustum, et petit quid debeat facere. Sed aliqui sunt ita sapientes quod sibi sufficit sapientia sua, sed non sufficit sibi et aliis. Unde tales dicunt illis, qui ab eis petunt consilium: non habemus tantum de doctrina spirituali quod possimus nobis et vobis sufficere; ideo ite ad doctores Ecclesiae, et ad sapientes qui vendunt vobis. De ista habetis Is. LV, 1: *omnes sitiientes venite ad aquas, et qui non habetis argentum, properate, emite, et comedite.* Sed quomodo sine argento venditur? Dico quod sapientia venditur sine argento. Et quod est pretium eius? Quod homo libenter studeat, hoc est pretium sapientiae; Prov. II, v. 4: *si quaesieris eam quasi pecuniam, et sicut thesauros effoderis illam, tunc intelliges timorem, et scientiam Dei invenies. Dum autem irent emere, venit sponsus.* Dicit Augustinus quod quidam referunt istud ad statum praesentis vitae; sed non potest stare cum eo quod dicitur *et clausa est ianua.* Ideo Origenes etiam hoc exponit de futuro adventu. Et tria facit. Primo ponitur adventus iudicis; secundo receptio bonorum; tertio exclusio malorum. Dicit ergo *dum irent emere venit sponsus;* idest dum haberent sollicitudinem quomodo excusarent se in iudicio, venit dominus ad iudicium. Sed Origenes dicit quod quidam sunt qui veniunt ad consilium, vel ad sacerdotes, et cum deliberatione ut convertantur, et tunc in adventu moriuntur. Unde tunc venit sponsus, quando homo moritur. Sed quid est quod hic dicitur, *veniente sponso, cum supra dixerit, exierunt obviam sponso et sponsae?* Ratio est, quia in iudicio sponsa, idest caro Christi, erit assumpta in glorificationem. Vel si referamus ad Ecclesiam, tunc perfecte ipsa unietur ipsi sponso per adhaesionem. Unde apostolus I Cor. VI, 17: *qui*



*adhaeret Deo, unus spiritus est cum illo. Et sequitur et quae paratae erant, intraverunt cum eo ad nuptias. Ista nuptiae sunt regnum caelorum, de quo Apoc. c. XVII, 14: quoniam dominus dominorum est, et rex regum, et qui cum illo sunt vocati, et electi, et fideles. Et statim clausa est ianua, quia nulli postea aperietur. Modo autem aperitur; unde Ps. XXIII, 7: attollite portas, principes, vestras. Et Apoc. IV, 1: post haec vidi, et ecce ostium apertum in caelo. Sed tunc claudetur. Consequenter ponitur repulsio malorum: et dicuntur tria. Primo exprimitur negligentia, quia tarde veniunt; unde dicitur novissime autem veniunt. Unde signat eos qui tardam poenitentiam agunt; Sap. V, 3: dicentes intra se, poenitentiam agentes, et prae angustia spiritus gementes. Desiderium tangitur cum dicunt: domine, domine, aperi nobis. Unde in hoc quod dicunt eum dominum dicunt aliquid per quod deberent impetrare. Per hoc autem quod geminant, signatur quod ex angustia petant; unde dicitur supra VII, 21: non omnis qui dicit mihi, domine, domine, intrabit in regnum caelorum. Desiderium autem eorum tangitur cum dicitur aperi nobis. Sequitur repulsio: at ille respondens ait: amen dico vobis, nescio vos; idest non approbo vos. Novit enim dominus qui sunt eius, II ad Tim. II, 19, sicut artifex nescit opus quod discordat ab arte sua. Consequenter concludit: vigilate itaque et orate quia nescitis diem neque horam.*

## Caput 25

### Lectio 2

#### Reportatio Leodegarii Bissuntini

## 25—2

### Mt 25:14-30

14 ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, 15 καὶ ὃ μὲν ἔδωκεν πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως 16 πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἡργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε: 17 ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο. 18 ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὥρυξεν γῆν καὶ ἔκρυπεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. 19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν. 20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, κύριε, πέντε τάλαντά μοι παρέδωκας: ἴδε

14. For even as a man going into a far country called his servants and delivered to them his goods; 15. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey. 16. And he that had received the five talents went his way and traded with the same and gained other five. 17. And in like manner he that had received the two gained other two. 18. But he that had received the one, going his way, digged into the earth and hid his lord's money. 19. But after a long time the lord of those servants came and reckoned with

ἄλλα πέντε τάλαντα ἐκέρδησα. 21 ἔφη αὐτῷ ὁ κύριος αὐτοῦ, εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἧς πιστός, ἐπὶ πολλῶν σε καταστήσω: εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. 22 προσελθὼν [δὲ] καὶ ὁ τὰ δύο τάλαντα εἶπεν, κύριε, δύο τάλαντά μοι παρέδωκας: ἴδε ἄλλα δύο τάλαντα ἐκέρδησα. 23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ, εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἧς πιστός, ἐπὶ πολλῶν σε καταστήσω: εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. 24 προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν, κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας: 25 καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ: ἴδε ἔχεις τὸ σόν. 26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, πονηρὲ δοῦλε καὶ ὀκνηρέ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα; 27 ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζítais, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. 28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα: 29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται: τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 30 καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον: ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

them. 20. And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents. Behold I have gained other five over and above. 21. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things. Enter thou into the joy of thy lord. 22. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me. Behold I have gained other two. 23. His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things. Enter thou into the joy of thy lord. 24. But he that had received the one talent, came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown and gatherest where thou hast not strewed. 25. And being afraid, I went and hid thy talent in the earth. Behold here thou hast that which is thine. 26. And his lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not and gather where I have not strewed. 27. Thou oughtest therefore to have committed my money to the bankers: and at my coming I should have received my own with usury. 28. Take ye away therefore the talent from him and give it him that hath ten talents. 29. For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away. 30. And the unprofitable servant, cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

Supra posuit dominus parabolam de iudicio, in qua reprobatur aliquis propter hoc quod bonum spirituale interius susceptum non conservat, hic

vero ponit parabolam, in qua quis bona suscepta non multiplicat: unde dividitur. Quia primo de distributione donorum agit; secundo de usu eorum; tertio de iudicio utentium. Secunda ibi *abiit autem qui quinque talenta acceperat* etc.; tertia ibi *post multum vero temporis* et cetera. Circa primum tria facit. Primo ponit necessitatem distribuendi; secundo distributionem; tertio recessum distribuentis. Necessitatem ostendit in hoc quod dicit *sicut enim homo peregre proficiscens vocavit servos suos, et tradidit illis bona sua*. Ubi debetis notare quod iste homo Christus est. Et possumus dicere quod peregre proficiscebatur tripliciter: quia pergebat in locum, qui quamvis sit sibi proprius per divinitatem, scilicet in caelum, tamen peregrinus erat secundum carnem, quia nulla caro ibi ascenderat. Unde Io. III, 13: *nemo ascendit in caelum, nisi qui descendit de caelo, filius hominis qui est in caelo*. Item proficiscebatur in caelum, quia in mundo peregrinus existens in caelum proficiscebatur; Ier. XIV, 8: *quare futurus es quasi colonus in terra, et quasi viator declinans ad manendum?* Item potest intelligi spiritualiter: nunc enim peregrinatur a nobis, quoniam nos peregrinamur ab eo; II ad Cor. V, 6: *dum sumus in corpore peregrinamur a domino*. Quando autem videbimus eum, tunc non erimus sicut peregrini, sed sicut cives et domestici Dei. Et notandum quod, sicut dicit Origenes, ubi ponitur *sicut* debet iungi aliquid, nisi ponatur in similitudine, sicut habetur supra XXIV, 27: *sicut enim fulgor exit ab oriente, ita erit adventus filii Dei*. Sed hic non ponitur in similitudine, et non ponitur postea aliud; propter hoc debet sic legi. Aliquis peregre proficiscens sicut homo, quia Christus et Deus et homo est. Unde secundum quod Deus, non peregrinatur, quia *omnia nuda et aperta sunt oculis eius*, ad Hebr. IV, 13. Peregre autem proficiscitur sicut homo; Io. I, 14: *vidimus eum tamquam unigenitum a patre*, id est sicut unigenitum a patre. Et hoc fuit necesse ex quo peregre proficisceretur, quod curam committeret de suis; et hoc facit cum dicit *vocavit servos suos et tradidit illis bona sua*. Et primo tangitur liberalitas dantis; secundo diversitas donorum; item discretio dandi. Dantis liberalitas in duobus tangitur: eo quod praevenit eos quibus dedit, item eo quod abundanter dedit. Eo quod praevenit, quia qui expectat dare, diminuit de liberalitate sua; non sic autem dominus; in Ps. XX, 4: *domine, praevenisti eum in benedictionibus dulcedinis. Unde vocavit servos suos*, non illi ipsum; unde Io. c. XV, 16: *non vos me elegistis, sed ego elegi vos*; Rom. VIII, 29: *quos praescivit, hos et praedestinavit*. Item tangitur liberalitas, quia de suo: *dedit bona sua*, non aliena. Aliqui bene sunt liberales de alieno, sed non de suo; iste autem de suo. Unde de isto potest intelligi quod dicitur in Ps. LXVII, 19: *ascendisti in altum, cepisti captivitatem, dedisti dona hominibus*. Consequenter ponitur diversitas donorum: *et uni dedit quinque talenta, alii autem duo, alii vero unum*.

Omnes istos dividit per tres, in fructum trigesimum, sexagesimum, et centesimum; quia omnis multitudo dividitur in summum, et infimum, et medium. Ista talenta sunt diversa dona gratiarum: sicut enim talentum pondus dicitur metalli, sic gratia pondus est quod inclinat ipsam animam; unde amor est pondus animae. Apostolus, I ad Cor. XII, 4: *divisiones gratiarum sunt*. unde ista dona dividuntur, ita quod non aequaliter dantur omnibus; ad Eph. IV, v. 7: *unicuique nostrum data est gratia secundum mensuram donationis Christi*. Et hoc est quod dicit: *uni dedit quinque talenta, alii autem duo, alii vero unum*. Et quae est ratio huius numeri? Possumus dicere quod aliquis ita superabundat, quod habet mensuram dupli; aliquis vero ita quod ultra duplum. Unde qui accipit duo, se habet ad illum qui unum, sicut proportio dupli: qui autem quinque, se habet ultra proportionem dupli. Unde vult dicere quod aliquis accipit quinque, qui accipit secundum mensuram incomparabilem. Possumus etiam dicere quod ista dona sunt eloquia Dei, verba sapientiae: frequenter enim sapientia divitiis comparatur; Is. XXXIII, 6: *divitiae salutis sapientia*. Quid est quod dicit, quod *uni dedit quinque talenta, alii autem duo, alii vero unum*? Origenes dicit quod illi dedit quinque talenta, qui omnia quae in Scriptura dicuntur, ad spiritualem intellectum refert; unde dictum est supra: sicut sunt quinque sensus corporales, sic sunt quinque spirituales. Sic dominus apostolis dedit. Lc. XXIV, v. 45 dicitur quod *aperuit eis sensum, ut intelligerent Scripturas*. Et in Daniele I, 17 dicitur quod *dedit Deus pueris intelligentiam in omni Scriptura*. Qui autem sunt illi, qui duo accipiunt? Secundum Origenem dualitas numerus est materiae, unde omnis numerus est ex binario et unitate; unde binario attribuitur materia, unitati forma. Unde illi dicuntur duo recipere, qui minus recipiunt, quia nesciunt se in omnibus regere; sed aliquid habent in quo sciunt, quia sunt boni aedificatores, vel huiusmodi. Unde secundum Origenem plus accipit qui recipit unum, quam qui duo. Secundum Gregorium et Hieronymum est e converso, quia per quinque talenta intelliguntur quinque sensus: unde ille recipit quinque talenta, qui gratiam a Deo recipit circa temporalia, circa quae operatio sensuum versatur. Per duo autem talenta intelliguntur sensus et intellectus. Per unum vero assignatur intellectus solum. Unde ille unum recipit, qui gratiam intellectus recipit, non gratiam operandi. Secundum Hilarium, ille recipit quinque qui Christum invenit in quinque libris Moysi; ille autem duo, qui gratiam novi et veteris testamenti veneratur, qui in Christo veneratur naturam divinam et humanam; unum autem recipit Iudaeus, qui in solis legalibus gloriatur. Deinde sequitur ratio: *unicuique secundum propriam virtutem*. Si hoc referatur ad illud quod talenta sint eloquia, plana est expositio, quia debent dari secundum maiorem capacitatem; Io. XVI, 12: *multa habeo vobis dicere, quae non potestis portare modo*. Et

apostolus I Cor. III, 2: *tamquam parvulis in Christo lac potum dedi vobis, non escam*. Ideo magis subtilibus magis subtilia dedit. Si autem referamus ad bona gratiarum, sciendum quod quidam dixerunt, quod secundum bona naturalia daret bona gratuita. Unde secundum quod magis habet homo de bonis naturalibus, habet etiam de bonis gratuitis: et hoc verum fuit in Angelis, at in hominibus non. Et quae est ratio? Quia in Angelis una est natura spiritualis; ideo ad quod moventur, totaliter moventur secundum totalitatem virtutis. Ideo quantum valet conatus eorum, tantum capiunt. Sed homo est ex duabus contrariis naturis, quarum una retrahitur ab alia a suo corpore: unde non tantum datur ei nisi quantum homo cum isto bono naturali habet de studio. Item alius error fuit, qui dixit quod initium gratiae fuit a nobis. Et contra hoc obiicit Augustinus per verbum apostoli, II Cor. III, 5, qui dicit quod *non sufficientes sumus cogitare aliquid a nobis quasi ex nobis*. Sed quod est prius principium, quam cogitatio? Et si cogitatio a nobis non est, ergo nec operatio. Unde qui plus conatur plus habet de gratia; sed quod plus conetur, indiget altiori causa; Thren. V, 21: *converte nos ad te, et convertemur*. Si autem quaeris quare unus magis habet de gratia quam alter, dico quod huius rei est causa proxima, et causa prima: proxima est maior conatus istius quam illius; causa prima est electio divina; Eccli. XXXIII, 7: *quare dies diem superat, et lux lucem, et annus annum, et sol solem? A domini scientia separati sunt*. Et quae est ratio huius? Videte quod aliter est de agente universali et particulari. Agens particulare praesupponit sibi aliquid, et secundum hoc diversimode operatur, ut artifex aliam formam dat uni materiae, et aliam alii. Sed si posset facere materiam, diceretur quod talis fecit talem materiam, ut induceret formam secundum voluntatem suam. Sic dominus, cum sit creator omnium, creavit istum, ut sic eum faceret. Unde intelligitur, ut intelligatur capacitas naturae cum conatu. Tunc ponitur recessus dantis cum dicit *et profectus est statim*. Et potest intelligi quod iste peregre proficiscebatur, quia cum apostolis dixisset: *accipite spiritum sanctum*, Io. ult., 22, et Petro dixisset, Io. c. XXI, 17: *pasces oves meas*, statim profectus est. Unde dicebat, Io. XIII, 33: *filioli, adhuc modicum vobiscum sum*, et statim ascendit. Vel potest dici quod profectus est non recedendo, sed quia relinquit eos sub arbitrio, quia non compellit eos uti donis datis. *Abiit autem qui quinque talenta acceperat* et cetera. Hic ponitur de usu donorum, et hoc quantum ad tres servos. Et primo quantum ad primum; secundo quoad secundum; tertio quoad tertium. Unde dicit *abiit autem qui quinque talenta acceperat*. Designatur hic profectus virtutis; Ps. LXXXIII, 8: *ibunt de virtute in virtutem*. Et hoc habetur Gen. XXVI, 13: *ibat crescens et proficiens*. Virtus enim proficit per exercitium operationis; nisi enim operetur, deficit. Et ideo dicit *operatus est*. Unde dicitur Prov. XIII, 4: *anima operantium*

*impinguabitur. Et lucratus est alia quinque.* Et quomodo? Dupliciter proficit aliquis: uno modo in seipso, alio modo in alio. In se, si habeat intelligentiam Scripturarum, ita ut proficiat; si caritatem, ut proficiat aliis. Profectus est, ut proficiat in alio, ut quod accepit, communicet; I Petr. IV, 10: *unusquisque gratiam quam accepit, in alterutrum administrantes.* Unde si quod accipis comunicas, totidem lucraris. Unde dicit quod *superlucratus est alia quinque*; quia vix est quod aliquis conferat ad aliquem id quod non habet. I ad Cor. XI, 23: *ego enim accepi a domino quod et tradidi vobis.* In eo autem quod habet, in eo proficit. Apostolus: *gratia eius in me vacua non fuit.* Secundum Hilarium ille lucratur quinque, qui proficit in quinque libris Moysi, ut Christum lucretur. *Similiter qui duo acceperat*, scilicet qui proficit intellectu et operatione, *lucratus est alia duo*, idest praemiationem quoad utrumque. Vel duo, quia non solum proficit praedicando viris, sed etiam mulieribus, secundum Gregorium. Secundum Origenem, quod illud quod acceperat secundum rationem naturalium, ad intellectum referat. *Qui autem unum acceperat abiens fodit in terram* et cetera. Quid autem est fodere in terram? Tripliciter exponitur secundum Gregorium. Ille thesaurum abscondit, qui donum acceptum abscondit in peccatis carnis, vel temporalibus: unde qui potest in temporalibus proficere, et convertit se ad terrena, abscondit pecuniam domini sui in terra. De talibus dicitur in Ps. XVI, 11: *oculos suos statuerunt declinare in terram.* Secundum Origenem habet aliquis donum intellectus, et tamen vult religiose vivere, et sibi solum vivere, cum tamen multis possit proficere; iste abscondit in terra; Tob. XII, 7: *opera Dei revelare et confiteri honorificum est.* Talis enim pecunia est ad multiplicandum, non abscondendum. Hilarius: qui sunt qui recipiunt unum? Iudaei, qui puram litteram recipiunt. Isti abscondunt pecuniam in terra, idest in carne Christi, qui propter carnem non possunt credere ipsum esse Deum. Unde Apost., I Cor. I, 23: *nos autem praedicamus Christum Iesum, Iudaeis quidem scandalum, gentibus autem stultitiam. Post multum vero temporis venit dominus servorum illorum.* Hic agitur de iudicio. Et primo ponitur ratio adventus iudicis; secundo de iudicio, ibi *et posuit rationem cum eis.* Notandum quod de operibus et donis debemus Deo reddere rationem; supra XII, 36: *de omni verbo, quod locuti fueritis, oportebit reddere rationem.* Et supra XVIII, 23: *simile est regnum caelorum homini, qui voluit ponere rationem cum servis suis.* Et primo ponitur in speciali *et posuit rationem cum eis*, quia quilibet tenetur reddere rationem primo in sua morte, secundo in die iudicii, quando oportebit nos adstare ante tribunal Christi. Cum ergo dicit *post multum vero temporis venit dominus*, potest referri ad utrumque. Si enim ad diem iudicii, datur intelligi quod magna est mora inter adventum Christi et diem iudicii; contra illud quod crediderunt quidam tempore apostoli; unde II ad Thess. II, 2: *non terreamini*

*quasi instet dies domini.* Sed si ad diem mortis, dicit Origenes: consideretis quod vix fuerit aliquis utilis in Ecclesia, qui parum vixerit. Et hoc probat de Petro cui dixit dominus, Io. XXI, v. 18: *cum autem senueris, extends manum tuam, et alius te cinget.* Item de Paulo, qui adolescens fuit in sui conversione, et post factus est senex; unde ad Philemonem v. 9: *ut Paulus senex et cetera.* Unde cum dicitur *post multum vero temporis*, datur intelligi quod dat dominus longum spatium ad bene agendum: et de hoc intelligitur quod dicitur Prov. c. III, 2: *longitudinem dierum, et annos vitae, et pacem apponet tibi. Et accedens qui quinque talenta acceperat, obtulit alia quinque* et cetera. Hic agitur de tribus servis. Et primo de primo; secundo de secundo; tertio de tertio. In primo duo facit. Primo ponitur ratio reddita; secundo remuneratio debita ibi *ait illi dominus eius* et cetera. Ex parte istius primo ponit securitatem, fidelitatem, humilitatem et strenuitatem, sive sollicitudinem. Securitatem tangit, quia non expectavit quod dominus vocaret eum, sed ingressit se; unde dicit *accedens*. Hanc securitatem habebat Paulus per sanguinem Christi; ad Hebr. X, 19: *habentes fiduciam in introitu sanctorum in sanguine Christi*; II Cor. III, 12: *habentes talem spem, multa fiducia utimur.* Item notatur fidelitas, quia et *obtulit alia quinque*. Infidelis quidem esset, qui de bonis domini sui aliquid sibi attribueret: unde iste totum obtulit domino. Si ergo feceris aliquod bonum, si aliquem convertisti, et tibi attribuis, non Deo, non es fidelis; I Paral. XXIX, 14: *tua sunt omnia, et quae de manu tua accepimus, dedimus tibi.* Item notatur humilitas confessionis doni, quia cognoscebat ab eo recepisse; I Cor. IV, v. 7: *quid habes quod non accepisti?* Unde iste confitetur donum dicens: *domine, quinque talenta tradidisti mihi* et cetera. Item tangit strenuitatem sive sollicitudinem: *ecce alia quinque superlucratus sum.* Unde bene dicebat cum apostolo: *gratia Dei in me vacua non fuit.* Sequitur remuneratio debita: et in ista facit quatuor. Quia primo ponitur congratulatio; secundo commendatio meritorum; tertio aequalitas iudicii; quarto magnitudo praemii. Congratulatio tangitur, cum dicit *ait illi dominus eius: euge, serve bone et fidelis* et cetera. Unde dicitur Is. LXII, 5: *ecce gaudebit sponsus super sponsam, et gaudebit super te dominus tuus.* Unde exultanti animo recipit eum, cum dicit *euge*. *Euge* vox est exultationis. Sequitur commendatio. Et primo commendat de humilitate, cum dicit *serve*, quia recognoscebat se esse servum eius; Lc. XVII, 10: *cum omnia bene feceritis, dicite: servi inutiles sumus.* Item commendat eum de bonitate per hoc quod dicit *bone*; quia proprie bonum est diffusivum sui; unde bonus multiplicavit bonitatem. Item a fidelitate, quia non sibi retinuit, sed domino obtulit; unde dicitur *et fidelis*; I Cor. IV, 2: *iam quaeritur inter dispensatores, ut fidelis quis inveniatur.* Et supra XXIV, 45: *quis putas est fidelis servus et prudens?* Unde approbat eum dicens *fidelis. Non enim*

*qui seipsum commendat, ille probatus est, sed quem Deus commendat, II Cor. X, 18.* Deinde ponit aequalitatem, ut praestet aequitatem iudicii, dicens: *quia super pauca fuisti fidelis supra multa te constituam.* Ista pauca sunt omnia quae sunt in vita ista, quia quasi nihil sunt in comparatione ad caelestia. Unde vult dicere: quia fuisti fidelis ratione bonorum, quae sunt praesentis vitae, *super multa te constituam*, idest dabo tibi spiritualia, quae sunt super omnia bona ista; Lc. c. XVI, 10: *qui fidelis est in minimo, et in maiore fidelis est.* Sequitur magnitudo praemii: *intra in gaudium domini tui.* Gaudium enim est praemium; Io. XVI, 22: *videbo vos, et gaudebit cor vestrum.* Et posset dicere aliquis: nonne visio est praemium, vel aliquod aliud bonum? Dico quod si alia res dicatur praemium, gaudium tamen est finale praemium. Sicut possem dicere, quod est finis gravium locus inferior; item quiescere in illo loco, et illud est magis principale. Sic gaudium nihil aliud est quam quies animi in bono adepto; unde ratione finis dicitur gaudium praemium. Et quare dicit *intra in gaudium*, non accipe? Dicendum quod duplex est gaudium: de bonis exterioribus et de bonis interioribus; qui gaudet de bonis exterioribus, non intrat in gaudium, sed intrat gaudium in ipsum; qui autem gaudet de spiritualibus intrat in gaudium. Cant. c. I, 5: *introduxit me rex in cellaria sua.* Vel aliter. Quod est in aliquo, continetur ab illo, et continens maius est. Quando ergo gaudium est de aliquo, quod minus est quam cor tuum, tunc gaudium intrat in cor tuum. Sed Deus maior est corde; ideo qui gaudet de Deo, intrat in gaudium. Item intrat *in gaudium domini*, idest de domino, quia dominus veritas est. Unde nihil aliud est beatitudo, quam gaudium veritatis. Vel sic: *intra in gaudium domini tui*, idest de eo gaude quo gaudet, et de quo gaudet dominus tuus, scilicet de fruitione suiipsius. Tunc ergo gaudet homo ut dominus, cum fruitur ut dominus; unde dicit dominus apostolis: *statui vos ut edatis et bibatis super mensam meam in regno meo*, idest ut sitis beati in quo sum beatus. *Accessit autem et qui duo talenta acceperat:* supra actum est de iudicio quantum ad primum servum, qui quinque talenta acceperat; hic agitur de iudicio quantum ad secundum servum, qui duo talenta acceperat. Quantum ad litteram nihil differt a primo, nec est aliquid dicendum nisi quod dictum est de primo; et ideo non oportet iterare, quia et iste eandem commendationem et idem praemium recepit, sicut qui quinque talenta acceperat. In quo datur intelligi, secundum Origenem, quod qui parvum donum a Deo recipit, et bene utitur secundum posse suum, tantum accipit et meretur quantum qui magnum. Hoc enim solum requirit dominus ab omni homine, quod ei serviat in toto corde suo, ut habetur Deut. VI, 5. Sed hoc potest habere dubietatem. Ponatur quod aliquis habeat magnam mensuram bonorum, alter parvam; si operatur iste secundum paucam caritatem quam accepit, tunc merebitur tantum quantum qui plus accepit:



quod videtur quod non possit esse, quia sic mereretur tantum vel plus qui minus habet de caritate quam qui plus. Et ideo distinguendum est, quia quaedam sunt bona quae perficiunt, et eliciunt actum voluntatis et inclinant; quaedam autem quae non. Donum quod inclinat voluntatem et elicit actum est caritas. Non potest ergo esse qui plus habet de caritate, quin maiori nixu utatur, et melius. Sed sunt alia dona quibus potest aliquis uti secundum maiorem et minorem caritatem, ut scientia et huiusmodi: in talibus qui maiori conatu utitur, quantum ad praemium magis meretur; unde dicitur Lc. XXI, 3 s., quod paupercula mulier plus misit in gazophilacium quam illi qui plus apposuerunt, quia usa est secundum totum posse suum. *Accedens autem et qui unum talentum acceperat, ait.* Hic determinatur de iudicio mali servi. Et primo ponitur ratio; secundo condemnatio quam suscepit, ibi *respondens autem dominus eius dixit ei.* Mirabilem rationem proposuit. Primo enim blasphemiam proposuit; inde negligentiam assumpsit; tertio innocentiam conclusit. Et sic non poterat valere syllogismus. Blasphemiam, cum dicit *domine, scio quod homo durus es.* Negligentiam, cum dicit *abii et abscondi talentum* et cetera. Innocentiam, cum dicit *ecce habes quod tuum est.* Et consideremus quod dicit quod accessit. Dictum est supra de illo qui quinque talenta acceperat quod accessit, idest fiduciam habuit; sed iste non accessit cum fiducia, sed per violentiam. Vel aliter, quia aliqui in his quae male faciunt, videtur eis bene fecisse. Prov. XXVI, v. 16: *sapientior sibi piger videtur septem viris loquentibus sententias.* Unde visum fuit ei quod bene fecisset. Secundum Origenem, videtur aestimatio de Deo alicui sicut de homine duro, a quo se abstrahit aliquis propter duritiam. Eccli. IX, 18: *longe abesto ab homine potestatem habente occidendi.* Et ideo sicut qui cognoscit hominem durum, non vult ei servire, sic cogitant aliqui de Deo, quod sit homo durus. Et secundum hoc iste servus habebat tres malas opiniones de Deo. Primo quod Deus non esset misericors; secundo quod ei aliquid accresceret a bonis nostris; tertio quod non omnia essent a Deo; et omnes istae opiniones procedebant ab una radice mala, quia cogitabat quod Deus esset quasi unus homo. Et hoc signatur cum dicit: *scio quod homo durus es*, idest aestimo te esse hominem; quod non est verum, ut habetur Num. XXIII, v. 19: *non est Deus ut homo*; Is. LV, 9: *sicut exaltantur caeli a terra, sic exaltatae sunt viae meae a viis vestris.* Et dicit, *durus*, quia homo durus non flectitur. Et dicitur de tali Iob XLI, 15: *cor eius indurabitur ut malleatoris incus.* Sed non sic est dominus, quia *miserator et misericors dominus*, Ps. CX, v. 4. Duritia solet accidere ex avaritia; Prov. c. XXIX, 4: *rex iustus erigit terram, vir avarus destruet eam*; ideo ita aestimat quod sit durus, et ita avarus; et ideo attribuit ei quae sunt avari: *metis ubi non seminasti, et congregas ubi non sparsisti*, idest ita durus es quod aliena rapere non

cessas; quod tamen falsum est; Iob XXXV, 7: *porro si iuste egeris, quid donabis ei, aut quid de manu tua accipiet?* Et in Ps. XV, 2: *bonorum meorum non eges*. Unde in hoc imponebat ei quod indigeret bonis nostris. Tertium erat quod esset aliquod bonum, quod non esset a Deo; ut sunt aliqui qui ea quae habent de patrimonio, vel de studio, non dicuntur habere a Deo: et hoc est quod dicit *ubi non seminasti*; contra illud Iac. I, v. 17: *omne datum optimum, et omne donum perfectum desursum est, descendens a patre luminum*. Item aliqui aestimantes ipsum esse durum, extrahunt se a servitio suo. Unde aliqui, qui possunt multum proficere, dicunt: si audirem confessiones, et facerem praedicationes, fortassis male accideret mihi: tales Deum durum reputant. Item aliqui dicunt: si intrarem religionem, fortassis peccarem, et essem deterius; isti reputant Deum durum, qui credunt si adhaeserint Deo quod deficiat eis. Tales sunt similes his qui desperant de Dei misericordia. Ista allegabat iste servus. Et tamen ista vera sunt, et habent fulcimentum ab auctoritate. Est enim durus cum peccatoribus, et benignus recurrentibus ad eum; Sap. XI, 11: *hos quidem tamquam pater monens probasti, illos autem tamquam rex durus interrogans condemnasti*; Thren. III, 25: *bonus est dominus animae quaerenti eum*; II Paral. XXX, 18: *dominus bonus propitiabitur cunctis, qui requirunt in toto corde dominum Deum patrum suorum*. Ergo durus est cum peccatoribus, et misericors bonis. Et non est dubium quod timeri debet ne contemnatur; unde ad Hebr. X, 31: *horrendum est incidere in manus Dei viventis*. Sed in quantum est misericors, debemus sperare quod si se dat aliquis servitio suo, quod non cadet; et si ceciderit, resurget. Item quod dicit *metis ubi non seminasti*, licet falsum sit, tamen quoad aliquem sensum verum potest esse; quia non requirit propter se, sed propter nostram utilitatem; quia ipse metit gloriam suam quam non seminavit. Item *congregas ubi non sparsisti*. Qui enim metit, accipit in multitudine; ille autem qui congregat, ex multis recipit; sic vult dominus quod sua gloria ex diversis hominibus crescat. Unde apostolus, II ad Cor. I, 14: *gloria vestra sumus, sicut vos nostra, in die domini nostri Iesu Christi*. Similiter quod dicit *metis ubi non seminasti*, quoad aliquid veritatem habet, quia homo seminat, et Deus colligit; Io. IV, 37: *alius est qui seminat, alius qui metit. Ego misi vos metere ubi non laborastis*. Homo enim seminat opera sua, et Deus metit ad gloriam suam; ad Gal. ult., 8: *quae seminaverit homo, haec et metet*. Et dominus dicit, Io. XIV, 3: *veniam et accipiam vos ad meipsum*. Si enim facis eleemosynam, tu seminas, et dominus metit, quia sibi fortasse reputat. Unde ipse dicit, infra in hoc cap.: *quod uni ex minimis meis fecistis, mihi fecistis*. Item sicut supra dictum est: *semen est verbum Dei*, unde aliquando colligit Deus fructus boni operis, ubi non est seminata praedicatio; Rom. II, 14: *homines qui legem non habent, ipsi sibi sunt lex*.

Tertio modo quod quaedam mala fiunt ab homine, sicut mala carnis, ex quibus malum colligi debet. De quo ad Gal. ult., 8: *qui seminat in carne, de carne metet corruptionem*. Attamen Deus facit venire ad bonum aliquid, ut bonum iustitiae, humilitatis vel huiusmodi. Unde iste servus primo blasphemus fuit. Deinde tangitur negligentia sua *timens abii*; Ps. XIII, 5: *trepidaverunt timore, ubi non erat timor*. Verum est quod timendus est Deus, ut evitetur peccatum, secundum quod habetur Iob XXXI, 23: *semper enim quasi tumentes super me fluctus timui Deum*. Unde quod non peccet homo, hoc debet facere ex amore, non timore. Ideo sequitur: *abscondi talentum tuum in terra*, quia ex timore, quia timor servilis multa mala facit. Tunc concludit *ecce habes quod tuum est*. Unde conservavit scientiam, et non multiplicavit. Et hoc non sufficit, quia oportet multiplicare; I ad Cor. IX, 16: *si non evangelizavero, non est mihi gloria. Respondens autem dominus eius dixit ei*. Hic ponitur condemnatio servi. Et sicut in aliis servis primo commendavit eos, deinde posuit aequitatem iudicii, et postea praemium; sic in isto, primo vituperat eum; secundo ponit aequitatem iudicii; tertio poenam. Secunda ibi *sciebas quia meto ubi non semino* etc.; tertia ibi *tollite itaque ab eo talentum*. Dicit ergo *serve male et piger*. Servum vocat, quia propter timorem dimisit, et servorum est timere serviliter. Et ideo ad Rom. VIII, 15: *non accepistis spiritum servitutis iterum in timore*. Item eum malum vocat, quia malum dixerat de domino suo; supra XII, 35: *malus homo de malo thesauro cordis sui profert mala*. Item vocat eum pigrum, quia operari noluit; Prov. XX, 4: *propter frigus piger arare noluit*, propter frigus scilicet timoris. *Sciebas quia meto ubi non semino* et cetera. Nunc arguit eum de culpa. Et primo proponit quod sciebat; secundo quid facere oportebat; tertio quid inde sequeretur. Dicit ergo *sciebas quod meto ubi non semino*, et tamen non operaberis; quamvis habeatur Lc. XII, 47: *servus sciens voluntatem domini sui, et non faciens plagis vapulabit multis*. Item dixerat quod erat durus, et quod colligebat ubi non seminabat. Dominus bene confitetur quod ipse metit ubi non seminat; sed non confitetur quod sit durus, quia quod requirit ab homine, hoc non facit propter duritiam, sed propter misericordiam, ut bonum suum multiplicetur. *Oportuit ergo te pecuniam meam committere nummulariis*. Et sequitur: sicut tu dicis quod meto ubi non seminavi, et colligo ubi non sparsi. Sed quia haec facio, multo magis volo quod pecunia mea multiplicetur. Et loquitur secundum similitudinem illorum, qui pecuniam tradunt ad multiplicationem. Pecunia ista sunt verba Dei: unde in Graeco habetur *argireon*: per argentum enim, quod sonorum est, signatur verbum Dei; Ps. XI, 7: *eloquia domini eloquia casta, argentum igne examinatum*. Nummularii possunt dici dupliciter, propter duplex officium, quia officium habent ut probent pecuniam utrum sit bona, item ut exhibita pecunia lucrentur. Secundum primum nummularii

sunt auditores qui debent probare quod audiunt; Iob XII, 11: *nonne auris verba diiudicat?* Item illi qui multiplicant, ut apostoli, qui aliis dederunt donum spiritus sancti, constituendo episcopos et cetera. Ad Tit. c. I, 5: *huius gratia dimisi te Cretae, ut constituas per civitates presbyteros et cetera. Et ego veniens recepissem utique quod meum est.* Unde istud bonum sequeretur. Et quod est illud bonum? Triplex. Cum dominus dat tibi intellectum, et tu studes ad operandum, multiplicas; Iac. I, 22: *estote factores verbi et non auditores tantum.* Item quando dat dominus virtutem, et studes ad bene utendum; I Petr. II, 2: *quasi modo geniti infantes, rationabiles sine dolo lac concupiscite, ut in eo crescatis in salutem.* Item ut quod in te habes, aliis studeas impartiri. Consequenter ponit poenam, et circa hoc duo facit. Primo ponit poenam damni; secundo sensus. Circa primum primo ponit poenam damni; secundo generalem sententiam, ibi *omni enim habenti dabitur, et abundabit.* Dicit ergo *tollite itaque ab eo talentum, et date ei qui habet decem talenta.* Sicut dicit Gregorius, ille qui quinque talenta acceperat, est ille qui scientiam habet de terrenis, quae subiacent quinque sensibus; qui autem unum, est qui habet intellectum sine opere. Accidit ergo quod qui habet intellectum, exercitat se in illo; Ps. CXVIII, 104: *a mandatis tuis intellexi, propterea odivi omnem viam iniquitatis.* Aliquando e converso accidit quod aliquis habet donum intellectus, et occupat se in terrenis, et totum amittit; Apoc. III, 11: *tene quod habes ne alius accipiat coronam tuam.* Vel potest dici quod ille qui quinque talenta recipit, magis accepit: et secundum quod magis laboravit, magis accepit. Unde unus accepit talentum alterius, quia sanctus homo non solum gaudebit de suis bonis, sed de omnibus quae facta sunt per quoscumque, et ita accipiet coronam istius, et sic talentum eius. Consequenter ponitur generalis sententia *omni enim habenti dabitur, et abundabit.* Istud potest exponi quadrupliciter. Primo sic, secundum Gregorium: ab eo qui non habet, non posset aliquid auferri; sed contingit quod aliquis habet dona gratuita, et non habet caritatem; unde omnia auferentur ab eo, quia non habet ad sui utilitatem; I ad Cor. XIII, 1: *si linguis hominum loquar et Angelorum, caritatem autem non habeam, factus sum velut aes sonans, aut cymbalum tinniens.* Unde si habeat homo caritatem, dantur ei multa bona, quia accipiet bonum alterius, quia gaudebit de bono alterius sicut de suo. Chrysostomus exponit de doctrina: qui habet gratiam docendi, et non exercitat se, amittit illam. Alter, qui non habet, et exercitat se, acquirit eam, ita ut sit doctor. Hieronymus exponit sic: aliquis habet ingenium, et dat se otio, efficitur rudis et hebes; aliquis autem non habet ingenium, et exercitat se, et acquirit ingenium. Et ita habenti studium datur scientia et ingenium; et non habenti, etiam illud quod habet, scilicet ingenium, auferetur ab eo. Item, secundum Hieronymum, exponitur de fide,

quia habenti fidem dabitur gratia; ad Ephesios II, 8: *gratia estis salvati per fidem*. Unde qui non haberet fidem, etsi haberet alia, sine fide nihil valerent. Hilarius autem exponit de populo Iudaeorum et gentilium, quia Iudaei videbantur habere legem Dei, et noluerunt obedire, unde facti sunt alieni; populus autem gentilium recepit quod non habebat, et intravit in benedictionem olivae. Consequenter agit de poena sensus. Duo autem sunt sensus, visus scilicet et tactus. Ideo ponit primo poenam visus; secundo tactus. Cum dicit *et inutilem servum mittite in tenebras exteriores*. Et notate quod non punitur propter malum quod fecerit, sed propter bonum quod omisit; unde supra VII, 19: *omnis arbor quae non facit fructum bonum, excidetur*. Et alibi, Io. XV, 2: *omnem palmitem in me non ferentem fructum tollet eum*. Et dicitur servus inutilis, quia bonum quod habet, non expendit in utilitatem aliorum: ut si intellectum habuit et non expendit in usum bonum, alios docendo; si pecuniam, et non exercuit opus misericordiae. *Mittite in tenebras exteriores*. Origenes dicit quod quidam ante eum dixerunt quod damnati a toto mundo eiicientur. Unde dicunt Infernum esse extra totum mundum. Et innitebantur illi quod dixit Iob XVIII, v. 18: *de orbe transfert eos Deus*. Ipse autem sic exponit: *in tenebras*, quia ignorant; Ps. LXXXI, 5: *nescierunt, neque intellexerunt, in tenebris ambulant*. Et sequitur poena tactus *illic erit fletus et stridor dentium*. Hoc est expositum supra c. XXIV.

---

**Caput 25**  
**Lectio 2**  
**Reportatio Leodegarii Bissuntini**

**25—2**  
**Mt 25:31-46**

31 ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ: 32 καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, 33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ ἐκ δεξιῶν αὐτοῦ, δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου: 35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἦμην καὶ συνηγάγετέ με, 36

31. And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty. 32. And all nations shall be gathered together before him: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: 33. And he shall set the sheep on his right hand, but the goats on his left. 34. Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. 35. For I was hungry, and you gave me to eat: I was

γυμνὸς καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἦλθατε πρὸς με. 37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες, κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν; 38 πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν; 39 πότε δέ σε εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἦλθομεν πρὸς σε; 40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. 41 τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, πορεύεσθε ἀπ' ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ: 42 ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με, 43 ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με. 44 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες, κύριε, πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμέν σοι; 45 τότε ἀποκριθήσεται αὐτοῖς λέγων, ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. 46 καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

thirsty, and you gave me to drink: I was a stranger, and you took me in: 36. Naked, and you covered me: sick, and you visited me: I was in prison, and you came to me. 37. Then shall the just answer him, saying: Lord, when did we see thee hungry and fed thee: thirsty and gave thee drink? 38. Or when did we see thee a stranger and took thee in? Or naked and covered thee? 39. Or when did we see thee sick or in prison and came to thee? 40. And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. 41. Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels. 42. For I was hungry and you gave me not to eat: I was thirsty and you gave me not to drink. 43. I was a stranger and you took me not in: naked and you covered me not: sick and in prison and you did not visit me. 44. Then they also shall answer him, saying: Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison and did not minister to thee? 45. Then he shall answer them, saying: Amen: I say to you, as long as you did it not to one of these least, neither did you do it to me. 46. And these shall go into everlasting punishment: but the just, into life everlasting.

Supra dominus praemisit diversas parabolas pertinentes ad iudicium; hic autem manifeste de suo iudicio agit: et tria facit. Primo agit de adventu iudicis; secundo de congregatione iudicandorum; tertio de iudicio. Secunda ibi *et congregabuntur ante eum omnes gentes*; tertia ibi *et dicet rex et cetera*. Circa primum quatuor sunt considerata. Primo tangitur conditio iudicis venientis; secundo dignitas; tertio ministri; quarto iudiciaria auctoritas. In hoc quod dicitur *cum venerit filius hominis*, non est dubium quin idem sit filius Dei. Sed quare potius nominat filium hominis quam filium

Dei? Una ratio est, quia inquantum filius hominis iudicabit; Io. V, 27: *potestatem dedit ei iudicium facere, quia filius hominis est*. Et hoc propter tria. Primo ut ab omnibus videatur: in forma enim divinitatis non poterit videri nisi a bonis, unde si ab omnibus videri debeat, debet videri in forma hominis. Apoc. I, 7: *videbit eum omnis oculus*. Item propter meritum Christi: hoc enim ipse meruit per suam passionem; ad Philipp. II, 8: *humiliavit semetipsum factus obediens usque ad mortem, mortem autem crucis; propter quod et Deus exaltavit illum*. Item ut appareat iudicaturus in forma in qua iudicatus fuit; Iob XVI, 22: *utinam sic iudicaretur vir cum Deo, quomodo iudicatur filius hominis cum collega suo*. Item ex Dei clementia, ut homines ab homine iudicentur; ad Hebr. IV, 15: *non habemus pontificem qui non possit compati infirmitatibus nostris*. Iste ergo erit filius hominis. Et cuius erit dignitas? Veniet in maiestate sua; Lc. XXI, 27: *videbunt filium hominis venientem in nube cum potestate magna et maiestate*. Sed quid per maiestatem potest intelligi? Dicendum quod divinitas, quia licet appareat in forma hominis, tamen apparebit cum divinitate. Unde apostolus, I Thess. c. IV, 15: *dominus in iussu et in voce Archangeli, et in tuba Dei descendet de caelo*. Et de hoc dicitur etiam Act. IX. Vel in maiestate, idest in gloria, quia suum corpus erit gloriosum; et veniet cum societate gloriosa; unde supra XVI, 27: *filius hominis venturus est cum gloria*. Et ideo subdit *et omnes Angeli cum eo*. Hic agit de ministris. Et potest intelligi de caelestibus spiritibus; Ps. CIII, 4: *qui facit Angelos suos spiritus*. Et quare veniet cum istis? Quia custodes sunt hominum; Ps. XC, 11: *Angelis suis Deus mandavit de te*. Ideo aderunt tamquam testes, quia boni custodiam suam receperunt, mali autem non, sed repulerunt; Is. I, 7: *curavimus Babylonem, et non est sanata*. Vel omnes Angeli, idest praedicatores, vel doctores veritatis; Mal. II, 7: *labia sacerdotis custodiunt scientiam, et legem requirunt ex ore eius*. Istis competit iudiciaria potestas, ut dicit Augustinus. Is. III, 14: *dominus ad iudicium veniet et omnes sancti eius cum eo*; Prov. ult., 23: *nobilis in portis vir eius, quando sederit cum senatoribus terrae*. Tunc sequitur iudiciaria potestas: *tunc sedebit super sedem maiestatis suae*. Non debemus intelligere secundum sedem corporalem; sed sedes eius homines sancti sunt et Angeli. In eis sedebit, quia per eos iudicium exercebit. De hominibus dicitur supra c. XIX, 28 quod *sedebunt super sedes duodecim* et cetera. De Angelis dicitur Col. I, 16: *sive throni, sive dominationes* etc. et in Ps. LXXIX, v. 3: *sedes super Cherubim*; et Ps. IX, 5: *sedisti super thronum, qui iudicas iustitiam*. Consequenter ponitur congregatio; secundo divisio. Dicit ergo *et congregabuntur omnes gentes*. Per gentes non solum gentes signantur, sed omnes homines qui nati sunt ab Adam usque ad finem mundi; II ad Cor. V, 10: *omnes nos manifestari oportet ante tribunal Christi, ut referat*

*unusquisque quod gessit in corpore, sive bonum, sive malum.* Inter istos etiam parvuli nati, quia, etsi nihil habeant proprio merito, habent tamen aliquid, scilicet vel culpam ex peccato primi hominis, vel gratiam ex sacramento Christi. Unde notandum quod non omnes isti congregabuntur ad idem; sed erit quadruplex genus eorum qui comparebunt in iudicio. Quidam enim comparebunt ut iudicentur per discussionem meritorum; sed istorum quidam damnabuntur, quidam salvabuntur. Quidam vero ut sine discussione sententiam recipiant. Iudicari enim dupliciter dicitur: scilicet vel sententiam recipere, quia omnes vel praemiabuntur vel punientur, vel dicitur iudicari, per discussionem meritorum reddere rationem. Et haec discussio non erit necessaria omnibus, quia peccata et merita illorum praecipue discutientur, qui fuerunt coniuncti cum Christo per fidem: illi enim qui totaliter alieni sunt a Christo, non indigent discussione, secundum quod dicitur Io. III, 18: *qui non credit, iam iudicatus est.* Gregorius ponit exemplum: qui inimicum suum accipit in bello, non expectat iudicium, sed iam iudicatus est, sic et cetera. Item aliqui sunt qui nihil habent commune cum mundo, quia omnia dimiserunt propter Christum, et isti apparebunt ut iudices; unde supra XIX, 28: *vos qui secuti estis me, sedebitis super sedes duodecim tribus Israel.* Qui sunt ergo qui iudicabuntur? Fideles qui implicati sunt saecularibus, quorum quidam sunt eis bene utentes, ut habetur I ad Tim. VI, 18: *divitibus praecipe bene agere, divites fieri in bonis operibus, facile tribuere, communicare* et cetera. Qui autem detinentur, et eis involvuntur, damnabuntur. Sed quae est necessitas? Nonne omnes in morte recipiunt quod meruerunt? Ad quid ergo iudicabuntur? Notandum quod praemium quod iusto Dei iudicio datur hominibus, est duplex: primum est stola animae, et secundum stola corporis. Quantum ad stolam animae, in morte recipitur, sed tunc gloriam corporis simul recipient. Unde quantum ad animam omnes simul recipiunt corpora, sed quantum ad poenam, omnes simul damnabuntur; unde Is. XXIV, 22: *congregabuntur congregatione unius fascis,* quia unum sunt in peccato. Istam congregationem possumus intelligere congregationem localem, quia omnes congregabuntur in uno loco; Ioel III, 2: *congregabo omnes gentes, et deducam eas in vallem losaphat;* quia qui salvantur, per passionem Christi salvantur, et qui damnantur, per contemptum passionis eius damnantur; ideo ubi facta fuit passio Christi, ibi iudicium. Et intelligendum est quod boni in aere occurrent ei obviam, aliqui vero in terra manebunt. Secundum Origenem ista congregatio non erit localis, sed dispersi erunt, et in locis singulis congregabuntur; et hoc vult illud quod est dictum supra XXIV, 27, quod *sicut fulgur exit ab oriente, et paret usque in occidentem, ita erit et adventus filii hominis,* quia ubicumque erunt, erunt ibi praesentes. Unde vult quod erit congregatio spiritualis, quia modo quidam disperguntur



ab eo, quidam se tenent cum eo; sed tunc omnes congregabuntur; Is. XL, 5: *videbit omnis caro salutare Dei nostri*. Tunc agit de separatione *et separabit eos ab invicem, sicut pastor segregat oves ab hoedis*. Et primo ponitur secundum nomen; secundo secundum situm, ibi *et statuet oves quidem a dextris* et cetera. Dicit ergo *et separabit eos ab invicem*. Notate quod quamdiu mundus durat, mali sunt bonis permixti. Vix autem est aliqua societas, quin aliqui sint mali; Cant. II, 2: *sicut liliū inter spinas, sic amica mea inter filias*. Sed in illo iudicio mali erunt ad unam partem, boni ad aliam; Eccli. XXXV: *iudicabit inter oves et hoedos*. Sed quare bonos vocat oves? Hoc est propter quatuor. Invenimus enim in ovibus innocentiam, II regum XXIV, 17: *isti qui oves sunt, quid fecerunt?* Item patientiam; Is. LIII, 7: *tamquam ovis ad occisionem ducetur, et quasi agnus coram tondente se obmutescet, et non aperiet os suum*. Item Ps. XLIII, 22: *aestimati sumus sicut oves occisionis*. Item obedientiam, quia ad vocem pastoris congregantur; Io. X, 27: *oves meae vocem meam audiunt*. Item affluentiam fructuum: sicut ex ove plures fructus percipimus, sic multi sunt fructus bonorum; Ez. c. XXXIV, 3: *lac comedebatis, et lanis cooperiebamini*. Item per hoedos intelligit peccatores, quia est animal per praecipitia vadens, item ad coitum fervidum et contrarias habet proprietates, item pro peccato offerebatur. Consequenter ponitur divisio quoad situm *et statuet oves quidem a dextris, hoedos autem a sinistris*. Quid intelligitur per dexteram, et quid per sinistram? Potest dici quod ad litteram ita fiet, quod boni ad partem unam, et mali ad aliam constituentur. Vel quia dextera pars nobilior est, ideo qui sunt boni, situm habebunt nobiliorem, quia occurrent Christo in aere. Origenes retorquet istud ad finalem remunerationem; quia qui intentionem suam direxerunt ad Deum, erunt a dextris, idest in remuneratione aeterna; Eccle. X, 2: *cor sapientis in dextera eius, et cor stulti in sinistra illius*. Item Prov. IV, 27: *vias quae a dextris sunt novit dominus; perversae vero sunt, quae sunt a sinistris*. Tunc dicit rex his qui a dextris eius erunt et cetera. Hic agitur de iudicio. Et primo promulgatur sententia quoad bonos; secundo quoad malos; tertio ponit complementum. Circa primum tria facit. Primo ponitur sententia; secundo admiratio salvandorum; tertio satisfactio. Secunda ibi *tunc respondebunt ei iusti*; tertia ibi *respondens rex dicet illis*. Circa primum duo facit. Primo invitat ad praemium; secundo comparat ad meritum. Dicit ergo *tunc dicet rex*. Et vocat eum regem, quia regis est iudicare; Prov. XX, 8: *rex qui sedet in solio dissipat omne malum intuitu suo*. Sed est quaestio: numquid fiet per vocalem sententiam? Quidam dicunt quod verbotenus et quod multum tempus tenebit iudicium; et hoc dixit Lactantius, quod durabit mille annis; sed hoc non est verum. Sed hoc ad interiorem locutionem referri debet; et inducit in cognitionem hominum, quia boni digni gloria, mali poena. Unde

quod isti dicent non erit vocale, sed secundum interiorem instinctum; et hoc dicit Augustinus, quod divina virtute erit, quod unicuique occurret quod fecit. Et hoc patet per apostolum Rom. c. II, 15: *testimonium reddente illis conscientia eorum, et inter se invicem cogitationibus accusantibus, aut etiam defendentibus, in die cum iudicabit dominus occulta hominum* et cetera. Ideo ad interiorem locutionem debet referri. Et videtur tria tangere, quia ponitur invitatio, causa sententiae, et ipsum praemium. Invitatio *venite, benedicti patris mei*. Sed quare dicit *benedicti patris mei*? Quia non erit nobis secundum nostrum meritum, sed secundum quod confirmamur merito Christi; unde Apoc. III, 21: *qui vicerit, dabo ei sedere mecum in throno meo, sicut et ego vici, et sedi cum patre meo in throno eius*; Lc. XXII, 29: *ecce ego dispono vobis sicut disposuit mihi pater meus regnum*. Ego in quantum homo, in quantum fruor verbo. Item quantum ad corpus; ad Phil. III, 21: *reformabit corpus humilitatis nostrae configuratum corpori claritatis suae*. *Venite*, idest conformamini; I Io. III, 2: *cum apparuerit, similes ei erimus*. Sed numquid boni modo non sunt coniuncti Deo? Dico quod sic per caritatem non plenam, item per fidem aenigmaticam; sed tunc congregabuntur in caritate plena, in fide non aenigmatica; quia *nunc corpus quod corrumpitur, aggravat animam, et terrena inhabitatio deprimit sensum multa cogitantem*, Sap. IX, 15. Causa huius praemii est duplex: causa damnationis est ex homine, causa salutis ex Deo; Osee XIII, 9: *ex te perditio tua, Israel, ex me tantummodo auxilium tuum*. Unde causam salutis invenimus temporalem et aeternam; temporalis est appositio gloriae, et hoc tangitur, *venite, benedicti patris mei*. Dicere suum est facere; unde Ps. XXXII, 9: *ipse dixit, et facta sunt*. Unde eius benedicere, est gratiam infundere, unde dicit *patris*, quia non est ex nobis, sed ex Deo; Iac. c. I, 17: *omne datum optimum, et omne donum perfectum desursum est, descendens a patre luminum*. Item alia causa est Dei praedestinatio; et hoc notatur cum dicit *paratum vobis regnum*. Unde apostolus ad Rom. VIII, 30: *quos praedestinavit, hos et vocavit*, Is. LXIV, v. 4: *oculus non vidit, nec auris audivit, quae praeparavit Deus diligentibus se*. Et dicit *a constitutione mundi*. Sed quomodo est hoc? Nonne ipse elegit eos ab aeterno? *Ipse elegit nos ante mundi constitutionem*, ad Eph. I, 4. Et dicendum quod elegit ab aeterno, sed a constitutione mundi manifestavit. Sed quid est praemium illud, quod tangit *possidete paratum vobis regnum*? Et quod est istud regnum? Istud regnum est regnum caelorum; Ps. CXLIV, 13: *regnum tuum, domine, regnum omnium saeculorum*. Qui possidet Deum, possidet regnum; Apoc. V, 10: *et fecisti nos Deo nostro regnum et sacerdotes*. Sed diceret aliquis: nolo regnare, sufficit mihi quod non damner. Hoc non potest esse. Vel eris rex et habebis regnum, vel eris damnatus. Et dicit *possidete*, idest intrate in possessionem. Intrare autem

in possessionem proprie convenit ei, qui ius habuit. Istud autem ius habuimus ex ordinatione divina; item ex acquisitione Christi, qui nobis hoc acquisivit; item ex gratia sua; Eph. I, 14: *qui est pignus haereditatis nostrae*. Item dicitur possessio, quae pacifice habetur; unde plenarium dominium signatur. Modo habemus Deum, sed non quiete, quia inquietatur homo multis modis; sed tunc quieta erit possessio; I Petr. III, 9: *in hoc vocati estis, ut benedictionem haereditate possideatis*; supra XVIII, v. 29: *et vitam aeternam possidebit. Esurivi enim, et dedistis mihi manducare et cetera*. Supra posita est sententia de praemio, hic posita est de merito. Ex quo considerare debemus quod duplex est causa beatitudinis: una ex parte Dei, idest benedictio Dei; alia ex parte nostra, idest meritum quod est de libero arbitrio: non enim debent homines esse desides, sed cooperari gratiae Dei, ut dicitur I ad Cor. XV, 10: *gratia Dei sum id quod sum, et gratia Dei in me vacua non fuit*. Sed cum sint multa bona merita, solum fit mentio de operibus misericordiae. Et ex hoc aliqui acceperunt occasionem errandi, dicentes quod solum per opera misericordiae salvantur, vel damnantur per omissionem eorum; ita quod si commiserit aliquis multa peccata, et exerceat se in operibus misericordiae, salvabitur, iuxta illud Dan. IV, 24: *peccata tua eleemosynis redime, et iniquitates tuas misericordiis pauperum*; contra illud quod habetur ad Rom. I, v. 32: *qui talia agunt, scilicet peccata, digni sunt morte*. Et ad Gal. V, 21 post enumerationem peccatorum carnalium dicit: *qui talia agunt, regnum Dei non possidebunt*. Ideo istud non est tenendum. Sed posset esse quod aliquis abstinet, et poenitet, et sic per eleemosynam potest liberari: eleemosynam enim debet homo incipere a se; Eccli. XXX, 24: *miserere animae tuae placens Deo*. Et quare magis fit mentio de istis operibus quam de aliis? Dicendum, secundum Gregorium, quod proponit ista tamquam minora: si enim ista quae dictat natura, non faciunt, nec alia multo magis. Et hoc consonat verbis Evangelii, quia isti dicunt *quando vidimus te esurientem, et pavimus?* etc., quasi dicant: istud est modicum. Et cum magis parum reputant, dominus magis exaltat dicens *quod fecistis uni ex his fratribus meis minimis, mihi fecistis*. Augustinus dicit quod omnes peccant in mundo, non tamen omnes damnantur; sed qui non poenitent, nec satisfaciunt. Sed qui poenitet et promittit satisfactionem per opera misericordiae, salvatur. Origenes dicit quod sub operibus misericordiae omnia bona sunt dicta vel praetermissa propter praetermissionem huiusmodi operum. Et significatur quia eleemosyna non solum proximo fit, sed et sibi ipsi: si enim pascit esurientem, multo magis pascere debet se esurientem, et sic de aliis operibus. Item non solum sunt eleemosynae corporales, sed etiam spirituales; ideo quidquid facit homo vel ad suam utilitatem, vel proximi, totum sub opere misericordiae continetur. Unde omnia vel sub his

continentur vel sub contrario. Septem sunt opera misericordiae, sed sex solum tanguntur. Ista septem habentur per verbum: *visito, poto, cibo, redimo, tego, colligo, condo*. De sepultura vero hic non tangitur. Sed quare? Ad excludendum errorem quorundam qui dixerunt quod animae non consequuntur requiem, donec corpus condatur. Sed hoc non est verum, quia nihil recipit anima a corpore, quando est separata. Ponit ergo sex quae impenduntur contra defectum. Et quia est defectus quidam generalis, quidam specialis; primo agit de generali, secundo de speciali. Et quia quidam generaliter ab exteriori, quidam ad interiori, primo tangit defectus a parte interiori, secundo ab exteriori. Dicit ergo *esurivi, et dedistis mihi manducare*. Hoc habetur Isaiae LVIII, 7: *frange esurienti panem tuum. Sitivi, et dedistis mihi bibere*, quia propter me dedistis proximo. Unde supra X, 42: *qui dederit calicem aquae frigidae uni ex minimis meis, non perdet mercedem suam*, de istis duobus Prov. XXV, 21: *si esurierit inimicus tuus, ciba illum: si sitierit, da ei aquam bibere*. Item sunt defectus ab exteriori, et hi sunt duo, scilicet a tegumento coniuncto et separato. Dicit ergo *hospes eram et collegistis me*. Ad Hebr. ult., 2: *hospitalitatem nolite oblivisci; per hanc enim latuerunt quidam Angelis hospitio receptis*. Quantum ad tegumentum coniunctum dicit *nudus fui et operuistis me*; Iob XXXI, 19: *si despexi praetereuntem eo quod non haberet indumentum: et sequitur, si non benedixerunt mihi latera eius, et de velleribus ovium meorum calefactus est*; Is. LVIII, 7: *cum videris nudum, operi eum*. Item quidam sunt particulares defectus; et horum quidam sunt naturales quidam ab exteriori. Defectus naturalis et ab intrinseco est infirmitas; unde dicit *infirmus, et visitastis me*. Quantum ad exteriorem defectum dicit *in carcere eram, et venistis ad me*. Et potest per carcerem intelligi quaelibet tribulatio; ad Hebr. X, 34: *nam et vinctis compassi estis. Tunc respondebunt iusti dicentes*. Hic ponitur responsio mentalis. Bonarum mentium est quod ea quae propter Deum faciunt, parva reputent; Lc. XVII, 10: *cum feceritis omnia quae praecepta sunt vobis, dicite, quia servi inutiles sumus*. Et ad Rom. c. VIII, 18: *existimo quod non sunt condignae passionis huius temporis ad futuram gloriam quae revelabitur in nobis*. Unde dicent quod ignorantes fecerunt, et haec dicent parva reputantes; unde *quando vidimus te esurientem et pavimus?* et cetera. Unde hoc dicent admirantes. *Et respondens rex dicet illis*. Huic admirationi satisfacit, quia quando homo humiliat se et Deus exaltat hunc, quando homo se vilificat et Deus collaudat; unde *quamdiu fecistis uni de his fratribus meis minimis, mihi fecistis*; supra X, 40: *qui vos recipit, me recipit*, quia caput et membra sunt unum corpus. Et dicit *fratribus*, quia fratres sunt, qui Dei faciunt voluntatem; unde supra XII, 48 dicitur quod extendens manus in discipulos dixit: *hi sunt fratres mei*. In quo notatur quod bonis dandum est; Eccli. XII, 4: *da bono,*

*et non recipias peccatorem.* Et numquid dandum est peccatori? Dandum est, cum fuerit in extrema necessitate, sed magis et prius iustis; ideo dicit *fratribus meis*. Multi enim veniunt, qui non fratres Dei sunt; unde I Io. IV, 3: *omnis spiritus qui solvit lesum, ex Deo non est*. Unde caeteris paribus melius debemus facere bonis; tamen ad indigentiam etiam malis dandum est in tempore necessitatis, non propter fomentum peccati, sed naturae. Numquid omnes sunt fratres Dei? Ita; sed quidam secundum naturam, quidam secundum gratiam: secundum naturam omnes boni et mali; II Cor. XI, 26: *periculum in falsis fratribus*; secundum gratiam autem soli boni; Rom. VIII, 29: *ipse est primogenitus in multis fratribus*. Et his principaliter est miserendum et subveniendum; unde apostolus ad Gal. VI, 10 dicit: *dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei*. Sed quare dicit eos *minimos*? Hoc dicit quantum ad opinionem vulgi. Constat quod homines qui propter Deum parvi sunt, minimi reputantur, Iac. III. Item minimi propter humilitatem; supra XI, 25: *abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis*. Et loquitur a minori, quia possent dicere aliqui: si fecissem pari, vel aliquibus de magnis hoc, credo quod redderetur. Ideo dominus dicit quod non solum maioribus, sed imperfectis; ideo dicit *minimis*. *Tunc dicet rex et his qui a sinistris erunt*. Hic ponitur condemnatio malorum. Et primo ponitur condemnatio; secundo excusatio eorum; tertio confutatio. Et circa primum primo ponit sententiam; secundo poenam. Dicit ergo: *discedite a me, maledicti*. Haec sententia differt a prima, quia dixit in prima *venite, benedicti patris mei* etc.; hic autem non dicit: maledicti patris mei, quia benedictio nostra a Deo est, maledictio autem a nobis. Et ad Hebr. V, et Deut. XXIII, 5 vertit benedictionem in maledictionem. Item differentia est, quia supra dixit *possidete paratum vobis regnum* etc., hic autem dicit *ite in ignem aeternum qui paratus est Diabolo et Angelis eius*. Et quae est ratio? Dicit Origenes quod poenas non fecit propter homines, sed ipsi acquirunt sibi mortem manibus suis; Is. c. XXXI, 7: *in die illa abiiciet vir idola auri et argenti sui, quae fecerunt vobis manus vestrae*. Sed potest aliquis dicere: nonne etiam fecit dominus Diabolum bonum? Notate quod loquitur dominus de praeparatione secundum quod manifestatur ab origine mundi. Sed Diabolus ab initio peccavit: unde Angelo, qui quantum ad naturam creatus est bonus, non paravit, sed peccato. *Esurivi*. Hic non est aliud dicendum nisi quod diversimode loquitur ad bonos et ad malos: quia supra dixit explicite unumquodque per se, hic multa coniungit; unde *infirmus et in carcere*. Et quia coniungit ista duo, dicendum quod ad modum boni iudicis procedit qui invite condemnat, et large remunerat: unde verba remunerationis dilatat, verba condemnationis abbreviat. *Tunc respondebunt ei et ipsi*. Et notate quod sicut boni abbreviant bona, ita mali

culpas; unde dicunt: *domine, quando vidimus te esurientem aut sitientem?* et cetera. Totum simul dicunt; in quo datur intelligi quod non libenter discutiunt conscientias suas, contra illud Is. XLVI, 8: *redite, praevaricatores, ad cor*. Unde, cum oportet redire, redeunt ad valde breve. Tunc sequitur confutatio *amen dico vobis: quamdiu non fecistis* et cetera. Simile habetur Lc. X, 16: *qui vos spernit, me spernit*, Zach. II, 8: *qui tetigerit vos, tangit pupillam oculi mei. Et ibunt hi in supplicium aeternum* et cetera. Posita sententia, ponitur effectus. *Et ibunt hi in supplicium aeternum*. Supra dixerat quod in ignem aeternum, quia stare posset quod esset ignis aeternus, et tamen non aeternae cruciaret; ideo dicit *in supplicium*. *Iusti autem in vitam aeternam*; Io. c. XVII, 3: *haec est vita aeterna, ut cognoscant te solum verum Deum, et quem misisti Iesum Christum*. Quod autem sit supplicium aeternum habetur Dan. XII, 2: *multi de his qui dormiunt in pulvere, evigilabunt, alii in vitam aeternam, alii in opprobrium, ut videant semper*, Apoc. c. XX, 15: *missus est in stagnum ignis et sulphuris, ubi et bestia et pseudoprophetae cruciabuntur die ac nocte in saecula saeculorum*; Is. ult., 24: *vermis eorum non morietur, et ignis eorum non exstinguetur*. Quae est causa huius supplicii? Quidam, ut Origenes, voluerunt quod non esset aeternum supplicium. Unde ponunt quod omne supplicium terminatur. Unde dicit quia quod dictum est hic, dictum est propter exaggerationem. Sed Augustinus arguit: si hoc ita est, ergo quod dicitur quod iusti ibunt in vitam aeternam, similiter diceretur secundum exaggerationem. Sed hoc dicitur secundum diuturnitatem, ut etiam concedit Origenes. Et hoc est detestabile, quod in eadem Scriptura sit talis diversitas. Sed quod hoc non possit esse, patet sic: quia hoc exigit iustitia, ut culpa poena respondeat aequalis. *In qua enim mensura mensi fueritis remetietur vobis*, supra VII, 1. Sed quomodo post mortem tantam dilationem habebit supplicium aeternum? Respondet Gregorius dicens quod Deus iudex est voluntatis, unde qui non retinuit voluntatem a peccato usque ad mortem, peccavit in suo aeterno; ideo dignum est quod Deus puniat in suo aeterno. Augustinus dicit sic: videmus quod poena debet esse aequalis culpa, et sic est etiam in iustitia humana, quod si quis peccat contra societatem civitatis, iudex non intendit mortem, nisi ut separet a societate civitatis perpetuo. Sed qui contra Deum, intendit excludere eum a societate caelestis curiae. Secundum Hilarium, culpa debetur poena, sed culpa non deletur nisi per caritatem; ergo quamdiu homo non habet caritatem, iustum est quod semper sit in poena. Ex quo ergo caritatem non habuit in hac vita, necesse est quod semper maneat in poena. Item obiicitur quod sancti orabunt, et ipsi exaudientur. Ergo et cetera. Dicit Gregorius quod dum sunt in via sancti pro eis exaudientur, sed non post. Item obiicitur: Deus non delectatur in poena; quomodo ergo sine fine affliget?

Dicendum quod etsi non delectatur, tamen hoc facit ad iustitiam suam conservandam.

---

**Caput 26**  
**Lectio 1**  
**Reportatio Leodegarii Bissuntini**

**26—1**  
**Mt 26:1-16**

1 καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ, 2 οἶδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς τὸ σταυρωθῆναι. 3 τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου καϊάφα, 4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν· 5 ἔλεγον δέ, μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. 6 τοῦ δὲ Ἰησοῦ γενομένου ἐν βηθανίᾳ ἐν οἰκίᾳ σίμωνος τοῦ λεπροῦ, 7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου. 8 ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες, εἰς τί ἡ ἀπώλεια αὕτη; 9 ἐδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς. 10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ· 11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε· 12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. 13 ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς. 14 τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰουδᾶς ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς 15 εἶπεν, τί θέλετέ μοι δοῦναι καὶ γὰρ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. 16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

1. And it came to pass, when Jesus had ended all these words, he said to his disciples: 2. You know that after two days shall be the pasch: and the Son of man shall be delivered up to be crucified. 3. Then were gathered together the chief priests and ancients of the people, into the court of the high priest, who was called Caiphaz: 4. And they consulted together that by subtilty they might apprehend Jesus and put him to death. 5. But they said: Not on the festival day, lest perhaps there should be a tumult among the people. 6. And when Jesus was in Bethania, in the house of Simon the leper, 7. There came to him a woman having an alabaster box of precious ointment and poured it on his head as he was at table. 8. And the disciples seeing it had indignation, saying: To what purpose is this waste? 9. For this might have been sold for much and given to the poor. 10. And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon me. 11. For the poor you have always with you: but me you have not always. 12. For she in pouring this ointment on my body hath done it for my burial. 13. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her. 14. Then went one of the twelve, who was called Judas Iscariot, to the chief

priests. 15. And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. 16. And from thenceforth he sought opportunity to betray him.

Postquam posuit Evangelista praeparatoria passionis, hic accedit ad passionem Christi; et dividitur in duas partes: quia primo narratur passio quantum ad ea quae facta sunt a Iudaeis; secundo quantum ad ea quae a gentilibus XXVII, 1 *mane autem facto* et cetera. Circa primum duo facit. Primo ponitur praenuntiatio dominicae passionis; secundo narratur passio et ordo, ibi *tunc abiit* et cetera. Praenuntiatur passio tripliciter: verbo Christi, consilio inimicorum, tertio facto et obsequio. Secunda *tunc congregati sunt* etc.; tertia *cum autem esset Iesus* et cetera. Circa primum primo ponit ordinem praenuntiationis, et ipsam praenuntiationem. Ordinem *et factum est cum consummasset*. Et dicit sic, quia ipse solus est qui consummare potest. Nos incipere possumus, sed non consummare, iuxta illud Eccle. IV: *multa dicimus, et deficimus*. Item dicit sermones *hos*, scilicet quos a principio suae praedicationis dixerat, ex quo dixerat: *poenitentiam agite, appropinquavit enim regnum caelorum*. Vel sermones quos dixerat de praenuntiatione gloriae, quia passio fuit exaltatio gloriae; Phil. II, v. 9: *propter quod exaltavit illum Deus, et dedit illi nomen quod est super omne nomen, ut in nomine Iesu omne genu flectatur caelestium, terrestrium et Infernorum, et omnis lingua confiteatur, quia dominus Iesus Christus in gloria est Dei patris*. Item non dicit solum *omnes*, sed *hos omnes*, quia omnia ad utilitatem credentium et fidei est locutus. *Scitis quia post biduum Pascha fiet*. in ista praenuntiatione non simpliciter praenuntiat, sed dicit, *post biduum Pascha fiet*. et hoc factum est ad designandum quod non quaecumque passio est passio Christi, sed quae signatur per paschale sacrificium. Et dicit *post biduum*. Et secundum hoc debetis considerare, quod verba haec dicta fuerunt luna decima tertia, idest feria tertia, quia luna decima quinta celebrabatur Pascha. Sed habetur Io. XII, 1 quod dominus venit in Bethaniam, et hoc in die sabbati; et alio die venit in Ierusalem, et ibi eiecit vendentes et ementes, et in die lunae rediit, et vidit ficum arentem cui maledixit. Et secundum Marcum in die Martis rediit, et tunc in illo die constituit omnes parabolas illas. Et illo die cum consummasset sermones hos, dixit: *scitis quia post biduum Pascha fiet*. Hoc nomen *Pascha*, secundum quod dicit Hieronymus, a pascendo dicitur, sed proprie dicitur phase, quod est transitus. Quadruplex autem est transitus, secundum quod Pascha quadrupliciter accipitur. Secundum historiam celebrata est Pascha,



quando exterminator percussit primogenita Aegypti; tunc praecepit dominus quod manducarent phase, Ex. XII, 3. Item secundum allegoriam est transitus Christi per mortem; et de isto Io. XIII, 1: *sciens Iesus quod iam hora esset ut transiret de hoc mundo ad patrem* et cetera. Item est moralis, sive typicus, secundum quod de carnali conversatione transitur ad spiritualem; Eccli. XXIV, 26: *transite ad me omnes qui concupiscitis me*. Item transitus generalis est, secundum quod dicitur quod caelum et terra transibunt et cetera. Unde post duos dies, scilicet post doctrinam veteris et novae legis. Secundum Graecum dicitur a *pasqui*, quod est pasci. Unde congrue sciens Christus quod transiret a mundo ad patrem, dixit *et filius hominis tradetur, ut crucifigatur*. Non dicit a quo tradetur, quia traditus est a patre; Rom. VIII, 32: *qui proprio filio non pepercit, sed pro nobis omnibus tradidit eum*. Item a seipso; ad Eph. V, 2: *dilexit nos, et tradidit semetipsum pro nobis* et cetera. Item a Iuda. Hic: *quid vultis mihi dare, et ego eum vobis tradam?* Item a Iudaeis Pilato; Io. XVIII, v. 35: *gens tua et pontifices tui tradiderunt te mihi*. Item a Pilato gentibus; unde dicitur Io. XIX, 16: *tradidit eum ad crucifigendum. Tunc congregati sunt principes sacerdotum* et cetera. In parte ista ponitur perversum consilium Phariseorum. Et primo ponitur consilium de Christi passione; secundo de dilatione, ibi *dicebant autem: non in die festo*. Circa primum notare possumus quod peccatum Iudaeorum aggravatur ex tempore, quia *tunc*, imminente paschali festivitate; Is. LVIII, 13: *si averteris a sabbato pedem tuum, facere voluntatem tuam in die sancto meo*. Sed, ut credo, non ad diem immediatum refertur, sed circa illud tempus, quia Io. XI, 13 habetur quod *collegerunt consilium et ex illa die cogitaverunt ut interficerent eum*. Et tunc dicitur quod recessit Iesus in regionem iuxta desertum. Unde non fuit hoc immediate factum. Vel potest dici quod bis fuit factum. Item aggravatur ex multitudine; unde dicitur: *congregati sunt principes sacerdotum et seniores populi*; Is. I, 14: *solemnitates vestras odivit anima mea: ecce enim manus vestrae sanguine plenae sunt*. Item ex conditione peccantium, quia erant de maioribus; unde dicitur, *principes sacerdotum*; Ier. V, 5: *ibo ad optimates, et loquar eis*; et post: *et ecce magis hi simul confregerunt iugum, ruperunt vincula*. Et Ps. II, 2: *astiterunt reges terrae, et principes convenerunt in unum adversus dominum, et adversus Christum eius*. Item ex loco, quia *in atrio principis sacerdotum*. Unde isti debebant alios cohibere a malitia, ipsi autem faciebant; Dan. XIII, 5: *a senioribus egressa est iniquitas*. Sed numquid erant multi principes? Praeceperat enim dominus, quod esset unus solus summus sacerdos, sed non sufficebat eis. Unde propter cupiditatem sacerdotium diviserant. Item iam amiserant, et a Romanis sacerdotium emebant. Vel vocat principes illos qui ante eum fuerant principes, et illum qui illius anni fuerat princeps.

Item tangitur illud de quo consiliabantur *ut Iesum dolo tenerent*. Et hoc erat fatuum eum credere dolo tenere, qui omnia sciebat; Ier. IX, 8: *sagitta vulnerans lingua eorum, dolum locuta est. Dicebant autem: non in die festo*. Hic agitur de dilatione: et ponitur consilium, et ratio. *Dicebant autem: non in die festo*. Posset aliquis dicere quod hoc dicerent ex devotione, ideo hoc tollit dicens *ne forte tumultus fieret in populo*; sciebant enim quod multi habebant eum ut prophetam, quidam vero ut Christum: ideo dissensio erat in populo, sicut habetur Io. VII, 30 ss. et IX, 8 ss. Ideo timebant ne tollerent eum a manibus suis. Hoc isti cogitabant, sed aliud cogitabat Christus: unde illi duo cogitabant, scilicet quod eum volebant occidere, et quod non in die festo crucifigeretur, ad significandum quod ista immolatio succedebat immolationi agni paschalis. *Cum autem esset Iesus in Bethania*. Hic ponitur prae-nuntiatio per factum mulieris. Et primo ponitur factum; secundo reprehensio; tertio excusatio. Secunda ibi *videntes autem discipuli indignati sunt*; tertia ibi *sciens autem Iesus*. Circa primum quatuor facit. Primo locus describitur; secundo persona; tertio facultas; quarto opus. Primo duplex locus ponitur, scilicet generalis et specialis. Generalis, cum dicit *cum esset Iesus in Bethania*; specialis cum dicit *in domo Simonis leprosi*. Notate quod tunc non erat leprosus, sed curatus fuerat a Christo, si enim esset, non remansisset Christus cum eo, cum esset illud prohibitum in lege: et tamen utrumque ad mysterium attinet. Bethania domus obedientiae dicitur: unde per hoc significatur eius obedientia; Phil. II, 8: *factus est obediens usque ad mortem*. Ideo competit ei esse in domo leprosi; Is. LIII, 4: *et nos reputavimus eum ut leprosum*. Et ob hoc potius ibi venit. Alia ratio potest esse litteralis, scilicet ut illa haberet fiduciam veniendi ad Christum, quia iste erat cognatus Mariae, et curatus erat ab eo lepra corporali, et ipsa veniebat ut curaretur a lepra spirituali. Et notandum quod nullus alius dicitur venire ad Christum pro salute spirituali, excepta ista; ideo laude digna fuit. *Accessit ad eum mulier*. Ecce persona. Matthaeus et Marcus dicunt hoc accidisse in eodem loco, Ioannes et Lucas non. Lucas enim loquitur de ista c. VII, v. 37, ss., et Ioannes XII, 3 ss. Est ergo quorundam opinio, ut fuit Origenis, quod fuerunt mulieres plures. Loquamur de primis duabus. Expresse dicit Hieronymus quod illa, de qua loquitur Lucas, non fuit soror Lazari, quia de illa dicitur quod pedes unxit, de ista dicitur quod pedes et caput. Ambrosius super Lucam dicit quod utrumque potest dici, quod sit eadem, vel diversa. Si dicimus quod eadem, possumus dicere: etsi eadem, non tamen eiusdem meriti: sed peccatrix non est ausa caput tangere, sed post habita fiducia caput unxit. Et Augustinus probat quod sit eadem, quia Io. XI, 5 antequam accedat ad istud factum, dicit: *erat autem Maria soror Lazari, quae unxit dominum unguento, et extersit pedes eius capillis suis*. Ideo videtur quod illa, de qua

Lucas loquitur, sit eadem cum illa, quae est soror Lazari. Origenes dicit quod non est eadem illa de qua Lucas loquitur, et illa de qua Ioannes loquitur. Et potest probari ratione temporis, quia illud legitur factum antequam iret in Ierusalem; hoc factum est cum dicit: *scitis, quia post biduum Pascha fiet*. Item ex loco, quia illa in domo Marthae, de qua in Ioanne; haec autem in domo Simonis. Item per hoc quod ibi pedes, hic caput ungit. Quartum est quod ibi Iudas dixit: *ut quid perditio haec?* Hic autem quod omnes discipuli. Augustinus dicit quod eadem mulier est, et respondet ad rationes Origenis. Ad primam dicit, quod Matthaeus non servat ordinem historiae, sed recitat, quia ex hoc casu assumpsit Iudas occasionem peccandi, cum vidit unguentum effundi. Quod obiicit de loco Augustinus non solvit. Potest tamen sic solvi: quia iste homo erat magnae auctoritatis, et potestatem habens, et domus una eorum, quia cognatus eius erat. Aliter quomodo verum esset quod dicitur quod *fecerunt ibi caenam (...) et Lazarus erat unus de discumbentibus? Accessit ergo mulier habens alabastrum unguenti*. Alabastrum est genus marmoris, quod est translucens, et fiunt inde fenestrae. Et de ista petra fiebant quaedam vasa, ubi conservabantur unguenta, sicut modo fiunt de terra contrita, quia ex sui frigidityte erant conservativa; unde *alabastrum*, idest vas de alabastro plenum unguento. Et dicitur hic *pretiosi*, alibi quod *nardi pistici*. Pistis Graece, fidelis Latine. Unde pistici, idest non sophisticati. Consequenter effectus ponitur: *et effudit super caput eius discumbentis*. Sed hic quaestio duplex. Quomodo Christus sustinuit, quia videtur ad lasciviam pertinere? Ad hoc respondit Augustinus de doctrina Christiana. Aliter existimatur in persona communi, aliter in persona prophetica: quia in persona communi secundum factum, sed in prophetica secundum suam significationem. In persona communi significaret lasciviam; in persona prophetica significationem. Expositio allegorica: quia significat sepulturam Christi, quia antiquitus corpora solebant inungi. Marci XIV habetur quod praevenit corpus inungere in sepulturam. Item mystice unguentum significat quodcumque opus bonum. Istud autem opus dupliciter potest fieri, quia quoddam est quod non fit propter Deum, sed propter iustitiam naturalem, ut opus gentilis, et hoc est unguentum, sed non pretiosum. Si propter Deum, sic est pretiosum. Unde pedes ungit, quando bonum opus facit propter utilitatem proximi; sed quando ad gloriam Dei, tunc ungit caput. Sed quid est quod dicit Ioannes quod pedes, et Matthaeus quod caput? Augustinus dicit quod utrumque. Sed quid est quod dicit Marcus quod fregit alabastrum? Dicit Augustinus, quod sicut accidit aliquando, quod aliquis effundit sic, ut nihil remaneat, et post frangit: sic fecit ista, et effudit, et fregit. Vel si vult aliquis calumniari, potest dici quod primo pedes, deinde caput unxit. Tunc sequitur increpatio mulieris *videntes autem discipuli indignati*

*sunt*. Sed hic opponitur, quia Io. XII dicitur quod solus Iudas dixit, iste quod omnes. Duplex est responsio secundum Hieronymum: quia illud quod dicitur hic quod discipuli dixerunt, dicitur per synecdochem: *discipuli*, idest discipulus, et hic modus consuetus est in Scriptura; Hebr. XI, 37: *secti sunt*, quia unus sectus, scilicet nonnisi Isaias. Vel potest dici quod omnes, quia, secundum quod dicit Augustinus, Iudas omnes excitavit. Item, quod alii excitati propter inopiam pauperum, iste vero motus fuit propter avaritiam. Unde dicunt *ut quid perditio haec*? Sed quare hoc dicebant? Audierant dominum multum commendasse misericordiam; supra XIX, 21: *si vis perfectus esse, vade, et vende omnia quae habes, et da pauperibus. Sciens autem Iesus ait illis*. Hic ponitur excusatio mulieris: et duo facit. Primo excusat et commendat; secundo praemium eius tangit *amen dico vobis* et cetera. Et primo excusat; secundo obiectioni discipulorum respondet; tertio exponit quod dixerat. Dicit ergo *quid molesti estis huic mulieri*? Dominus semper est advocatus huius mulieris, quia Lc. VII, 39 Phariseus accusabat eam de peccato, unde dicebat: *hic si esset propheta, sciret utique quae et qualis est mulier, quae tangit eum* etc., et dominus excusavit eam per dilectionem. Item Lc. X, v. 40 etiam Martha accusabat eam de otio, et dominus excusabat eam per contemplationem. Hic discipuli de unguenti effusione, et dominus excusat eam ex devotione, dicens: *quid molesti estis huic mulieri*? Iob VI, 27: *super pupillum irruitis, et subvertere nitimini amicum vestrum. Opus bonum operata est in me*; Prov. III, v. 27: *noli prohibere aliquem benefacere; si potes, tu ipse benefac*. Chrysostomus: aliquando contingit quod aliquis facit bonum opus ex genere, et forte melius facere potuisset; unde aliter est agendum ante factum et post factum. Unde post factum de facto commendandus est; sed si veniret ante factum, consulendum esset ei quod faceret quod melius est. Unde credendum quod si a domino petiisset ante consilium, dixisset ei quod daret pauperibus. *Nam pauperes semper habebitis vobiscum* et cetera. Hic ponitur responsio ad obiectionem eorum, quia illi dicebant quod poterat dari pauperibus. *Me autem non semper habebitis*. Verum est secundum praesentiam corporalem, sed semper erit secundum praesentiam spiritualem. Unde dicit infra ult., 20: *ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi*. Et quid fecit? *Mittens autem hoc unguentum in corpus meum, ad sepeliendum me fecit*. Sed quid est? Numquid intendit sepelire Christum? Non. Sed, sicut dicit Augustinus, spiritus sanctus sicut movet ad loquendum, ita aliquando ad operandum; unde scriptum est Rom. VIII, 14: *qui spiritu Dei aguntur, non sunt sub lege*. Unde accidit quod a spiritu sancto instruatur aliquis ad aliquem sensum, quem non intendebat. Sic ista bonum opus intendebat, sed spiritus sanctus illud ordinabat ad sepulturam. Dicit *bonum opus operata est in me*. Posset

aliquis dicere quod dare proximo esset bonum opus. Verum est, sed non tantum quod praedicetur per universum mundum; ideo subdit *amen dico vobis: ubicumque praedicatum fuerit hoc Evangelium in toto mundo, dicetur in memoriam eius*, idest in commendationem eius. Hieronymus dicit quod iste crucifigendus praenuntiat Evangelium narrandum in universo mundo, et tamen non erat adhuc divulgatum, cum Matthaeus scripsit. Item notate, quod multi voluerunt divulgari nativitatem suam per universum mundum, et deleta est memoria eorum, factum tamen huius non est deletum; Prov. X, 7: *memoria iustorum cum laudibus*; et Ps. CXI, 7: *in memoria aeterna erunt iusti. Tunc abiit unus de duodecim*. Supra posuit triplicem praenuntiationem dominicae passionis, hic intendit ad narrationem: et duo facit. Primo praemittit praeparatoria; secundo agit de ipsa passione, ibi *adhuc eo loquente* et cetera. Sunt autem tria praeparatoria. Primo ponitur tractatus proditoris; secundo institutio communionis dominicae; tertio de oratione Christi. Secunda ibi *die autem azymorum* etc., tertia ibi *tunc venit Iesus cum illis in villam quae dicitur Gethsemani*. Circa primum tria. Primo describitur persona proditoris; secundo tractatus proditoris; tertio sollicitudo; dicit ergo *tunc*. Intelligatis quod non refertur ad immediate praecedens, quia de ista muliere per transpositionem dictum est; sed retorquetur ad illud quod dictum est, quod *congregati sunt principes sacerdotum et seniores populi (...) ut Iesum dolo tenerent et occiderent. Tunc abiit unus de duodecim, qui dicebatur Iudas Scarioth*. Et describitur persona eius ex tribus. Ex officio, quia unus erat de duodecim, non solum de discipulis, sed de duodecim specialiter vocatis; Io. VI, 71: *nonne vos duodecim elegi, et unus ex vobis Diabolus est?* Sed quare futurum malum et proditorem voluit eligere? Prima ratio potest esse ad significandum quod nullum condemnat propter suam praedestinationem, vel salvat, sed propter praesentem iustitiam. Unde si damnalet propter suam praedestinationem, non imputaretur alicui. Item propter consolationem hominum: sciebat enim esse futurum, quod multi deciperentur in electionibus, sicut de Philippo accidit, qui elegit Simonem magum; ideo dominus permisit inter discipulos proditorem esse. Alia potest esse ratio ut nullus vituperaretur, si aliquis esset malus, cum in primo collegio unus fuerit malus. Item describitur ex nomine persona proditoris: *qui dicebatur Iudas*. Inter discipulos vocati fuerunt hoc nomine duo; tamen unus fuit malus, per quod significatur, quod quidam confitentes Deum sunt boni, quidam mali. De bonis Ps. CXIII, 2: *facta est Iudaea sanctificatio eius*. De malis dicitur ad Titum I, 16: *confitentur se nosse Deum, factis autem negant*. Item describitur a patria. *Scarioth*, est villa quaedam, et interpretatur memoria mortis, quia peccatum Iudae in memoria habetur. Et potest ad illud referri quod dicitur Ier. XVII, 1: *peccatum Iuda scriptum est stilo ferreo in ungue adamantino*.

*Ad principes sacerdotum*, qui Christum habebant interficere, obliviscens illius quod dictum est Ps. I, 1: *beatus vir qui non abiit in consilio impiorum* et cetera. Et in Gen. XLIX, 6 dicit Iacob: *in consilium eorum non descendat anima mea. Et ait illis*. Hic ponitur tractatus prodicionis. Et primo ponitur tractatus; secundo consummatio. Et primo considerata est cupiditas eius; secundo praesumptio. Cupiditas, cum dicit *quid vultis mihi dare et ego eum vobis tradam*? Propter pecuniam omnem amicitiam contempsit; Eccli. X, 10: *nihil est iniquius, quam amare pecuniam; hic enim animam suam venalem habet*. Iste enim quia non refraenavit cupiditatem, incidit in prodicionem. Quia enim vidit quod fraudatus erat pretio unguenti, ideo voluit recuperare in prodendo Christum. Item tangitur praesumptio, cum dicit *et ego eum vobis tradam*. Magna praesumptio fuit eum tradere, qui omnia sciebat. Item loquitur iste ut valde male sentiens de Deo, quia quando aliquis vult vendere rem quam diligit, imponit ei pretium; sed quando habet rem de qua vult se expedire, dicit: date mihi quod placet. Sic dicit iste: *quid vultis mihi dare*? Idest date quod vultis. *Pro nihilo habuerunt terram desiderabilem*, Ps. CV, 24. Et isti *constituerunt ei triginta argenteos*. Dicit Origenes quod simili modo faciunt qui pro temporali commodo Deum dimittunt. Habitat enim in nobis per fidem; sed tunc dimittimus quando nimis temporalibus adhaeremus; unde dixit: *at illi constituerunt ei triginta argenteos*. Sed quare ita expressit? Quia ita significatum erat per illud Zac. XI, 12: *et appenderunt mercedem meam triginta argenteis*. Et non est dicendum quod Ioseph venditus fuit triginta denariis, sed Scriptura vult quod solum viginti argenteis, idest denariis. Sed quid vult dicere quod triginta? Intelligendum est: iste numerus componitur ex quinque et sex, unde quinquies sex sunt triginta. Per quinque significantur quinque libri Moysi, vel temporalia quae subiecta sunt quinque sensibus; unde signatur quod post legem Moysi in sexta aetate fieret salus. *Et exinde quaerebat opportunitatem ut eum traderet*. Hic ponitur sollicitudo. Et quare hoc faciebat? Ut facilius et occultius facinus perpetraret, sicut est de peccantibus, quia *qui male agit, odit lucem*, Io. c. III, 20; et Iob XXIV, 15: *oculus adulteri observat caliginem*.

---

**Caput 26**  
**Lectio 2**  
**Reportatio Leodegarii Bissuntini**

26—2  
Mt 26:17-25

17 τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, ποῦ θέλεις

17. And on the first day of the Azymes, the disciples came to Jesus, saying:

ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; 18 ὁ δὲ εἶπεν, ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἵπατε αὐτῷ, ὁ διδάσκαλος λέγει, ὁ καιρὸς μου ἐγγύς ἐστιν: πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. 19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτοίμασαν τὸ πάσχα. 20 ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. 21 καὶ ἐσθιόντων αὐτῶν εἶπεν, ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με. 22 καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος, μήτι ἐγώ εἰμι, κύριε; 23 ὁ δὲ ἀποκριθεὶς εἶπεν, ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει. 24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται: καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. 25 ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν, μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ, σὺ εἶπας.

Where wilt thou that we prepare for thee to eat the pasch? 18. But Jesus said: Go ye into the city to a certain man and say to him: The master saith, My time is near at hand. With thee I make the pasch with my disciples. 19. And the disciples did as Jesus appointed to them: and they prepared the pasch. 20. But when it was evening, he sat down with his twelve disciples. 21. And whilst they were eating, he said: Amen I say to you that one of you is about to betray me. 22. And they being very much troubled began every one to say: Is it I, Lord? 23. But he answering said: He that dippeth his hand with me in the dish, he shall betray me. 24. The Son of man indeed goeth, as it is written of him. But woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. 25. And Judas that betrayed him answering, said: Is it I, Rabbi? He saith to him: Thou hast said it.

*Prima autem die* tunc agit de constitutione sacramenti, et quia nova succedunt veteribus, ut dicitur Lev. c. XXVI, 10: *novis supervenientibus vetera proiicietis*; primo agit de veteri; secundo de novo. Circa primum duo. Primo ponitur praeparatio Paschae; secundo ponitur praenuntiatio proditoris, ibi *edentibus illis dixit* et cetera. Et circa primum primo tempus designatur; secundo praeparatio convivii; tertio institutio sacramenti. Dicit ergo *prima die azymorum*. Et hic potest esse obiectio, quia hic dies erat prima dies Paschae. Et videtur contra hoc quod dicitur in Io. XIII, 1: *ante diem festum Paschae* et cetera. Dicunt Graeci, Matthaeum, Lucam et Marcum errasse, et quod Ioannes correxit eos, quia fuit facta ante diem Paschae. Unde dicunt quod dominus passus est decima quarta luna, et coenam fecit decima tertia. Unde dicunt quod dominus confecit non in azymo, sed in fermentato. Et hoc nituntur confirmare plurimis argumentis. Primo quia dicitur Io. XVIII, 28 quod *non introierunt, ut non contaminarentur, sed manducarent Pascha*: et ita die passionis debebant comedere Pascha. Item alia ratio eorum, quia mulieres praeparaverunt aromata, ideo et cetera. Sed hoc non potest stare, quia dominus non fregit caeremonias: non enim invenitur quod praeveniretur Pascha, invenitur

tamen quod prolongaretur. Et dato quod praeveniretur, hoc non est pro Graecis, quia scriptum est quod Pascha debebat comedi cum azymis et lactucis agrestibus. Si ergo aliter fecisset, contra legem fecisset. Ideo secundum quod tres Evangelistae dicunt, hoc fuit factum decima quarta luna, et tunc erat necesse comedere Pascha. Quid ergo respondendum ad id quod dicit Ioannes: *ante diem festum Paschae*? Dicendum quod consuetudo fuit quod incipiunt diem a vespere, et sic dies paschalis a vespere, incipiebat. Et hoc habetur in Ex. XII, v. 18: *decima quarta luna ad vesperum celebrabitis Pascha*: et ex tunc non inveniebatur fermentatum in domibus Iudaeorum usque ad vigesimum primum diem. Unde si computamus a vespere quartae decimae lunae, praeparatio fuit facta ante diem Paschae, tamen erat decima quarta luna. Vocat ergo Ioannes diem illum azymorum, et diem Paschae decimam quintam lunam. Quod tu dicis secundo, quod *non introierunt praetorium* etc., Chrysostomus sic solvit, et dicit quod dominus non praetermisit aliquid de legalibus observantiis: unde Pascha comedit decima quarta luna. Sed isti principes inhiarunt ad interfectionem Christi propter quod distulerunt, et tunc non celebraverunt, et hoc contra legem suam. Vel per Pascha intelliguntur panes azymi. Quod dicunt de mulieribus, dicit Augustinus quod habebant multas solemnitates; sed sabbatum solemnior erat solemnitas. Unde non licebat sabbato praeparare cibaria, quod tamen licebat in aliis festis, sed in die sabbati non. Ideo tunc ita accidit quod festivitas Paschae accidit in die Veneris, et sequebatur sabbatum; ideo tunc praeparaverunt, et in die sabbati quieverunt. Ideo possumus dicere quod decima quarta luna celebravit Pascha. Sequitur sollicitudo discipulorum *accesserunt discipuli ad Iesum dicentes: ubi vis paremus tibi comedere Pascha*? Et primo ponitur inquisitio; secundo mandatum; tertio impletio. Dicit *accesserunt discipuli eius*. Sed qui discipuli? Dicit Remigius quod ex obsequio Iudas, ut celaret prodicionem suam. Tamen Leo Papa dicit quod etiam alii. *Ubi vis paremus tibi comedere Pascha*? Per hoc designatur quod Christus non habebat ibi domum, nec aliquis de societate; ideo signatur paupertas eius; unde supra VIII, 20: *filius autem hominis non habet ubi reclinet caput suum. At ille dixit*. Hic ponitur mandatum. Et primo denuntiat hospitem; secundo passionem; tertio exposcit locum ad convivandum. Dicit ergo *ite in civitatem ad quemdam*. Et notare debetis quod non erat hospitatus in civitate, sed in Bethania. Sed quid est quod dicit *quemdam*? Dicit Augustinus quod dominus aliquem certum nominavit; sed quia non erat necessarium nominare, Matthaeus praetermisit nominare. Chrysostomus dicit quod dicit *ite ad quemdam*, idest ad quemcumque, quia voluit ostendere suam virtutem, ut non turbarentur de passione. Ita enim erat divulgata fama eius quod iam sententiatum erat quod qui reciperet eum, fieret extra



synagogam. Unde voluit dare intelligi quod non reciperet eum aliquis nisi immutaret cor eius; Prov. XXI, 1: *cor regis in manu domini, et quocumque voluerit inclinabit illud. Et dicite ei et cetera.* Praenuntiat passionem ut non turbentur; unde dicit *tempus*, non quodcumque dicitur, sed determinatum a patre. Secundum istum modum dicitur Io. VII, 6: *tempus meum nondum advenit, tempus autem vestrum semper est paratum. Apud te facio Pascha*, idest celebrabo paschale convivium apud te. Et addit *cum discipulis meis*, ad denotandum quod non occulte, sed publice. Secundum Chrysostomum istud dixit, quia volebat quod praepararentur cibaria sufficientia et sibi, et discipulis. Sed quid est quod ipse celebravit, et nos non debemus celebrare? Quia Io. XIII, 15 dicitur: *exemplum dedi vobis, ut quemadmodum ego feci, ita et vos faciatis.* Ad hoc respondet Augustinus, quod sicut Christus passus est, ut a morte nos redimeret, sic legem voluit observare, ut nos a lege absolveret. Tunc sequitur executio *et fecerunt discipuli sicut praeceperat eis Iesus et cetera.* Similiter habetur Ex. XXIV, 3: *omnia verba quae praecepit dominus faciemus.* Consequenter agitur de convivio *vespere autem facto discumbebat cum duodecim discipulis eius.* Et dicitur *vespere*, quia, sicut praecipitur Ex. XII, 18, *decima quarta luna ad vesperam celebrabitis Pascha.* Vel *vespere*, quia tendit ad occasum; Zach. c. XIV, 7: *et in tempore vesperi erit lux.* Vel signatur verus transitus Christi, scilicet finis: ad vesperum enim est finis diei. *Et edentibus illis dixit et cetera.* Hic ponitur de praenuntiatione proditoris. Et primo designat ex societate; secundo ex auctoritate; tertio ex propria voce. Secunda ibi *at ille respondens* etc., tertia ibi *tu dixisti.* Et circa primum primo ponitur praenuntiatio; secundo effectus *et contristati sunt.* Unde dicit *et edentibus illis dixit: amen dico vobis quod unus vestrum me traditurus est.* Amen dico, affirmat, quia magnum dicebat, *quod unus vestrum*, quos elegi esse columnas Ecclesiae; Eccli. VI, 10: *est amicus socius mensae, et non permanet in die necessitatis.* Et in Ier. IX, 4: *in omni fratre tuo non habeas fiduciam.* Tunc sequitur effectus, et est duplex effectus, tristitia et dubitatio. Quantum ad tristitiam dicit *et contristati.* Et quare? Contristabantur de morte Christi, quia amarum erat eis carere tali duce, tali patrono. Item tristabantur de tali scelere quod erat futurum; Ier. IX, 1: *quis dabit oculis meis fontem lacrimarum?* Tunc ponitur dubitatio *coeperunt singuli dicere.* Sed quare dubitabant? Nonne unusquisque erat certus de se? Responsio: instructi erant discipuli, quia homines sunt cito prони ad peccatum; unde apostolus, I Cor. X, 12: *qui stat, videat ne cadat.* Item dubitabant, quia magis ei credebant, quam propriae conscientiae. Simile est illud quod dicitur I Cor. IV, 4: *nihil mihi conscius sum, sed non tamen in hoc iustificatus sum.* At ille respondens ait: *qui intingit manum in paropside hic me tradet.* Hic ponitur praenuntiatio ex verbo prophetico. Et primo ponit

praenuntiationem prophetica; secundo necessitatem passionis; tertio poenam proditoris. Dicit ergo *at ipse respondens ait*. De hoc potest intelligi illud Ps. XL, 10: *qui edebat panes meos magnificavit super me supplantationem. Qui intingit manum in paropside*. Marcus dicit *in catino*. Paropsis dicitur vas quadrangulare, et dicitur quasi latera paria habens. Catinus dicitur vas fictile ad recipiendum liquores: unde in catino reponebantur liquores, in paropside sicca; unde poterat ibi esse utrumque. Vel dicebatur paropsis, sed ex officio catinus. Et quid est quod dicit. *Qui intingit manum in paropside*? Dicendum quod consuetudo apud antiquos erat quod multi comedebant ex una scutella, et forte vas accipiebant. Unde omnes admirantes retraxerunt manum, praeter ludam, ut magis excusaret se: et ideo erat verbum dubium, quia simul intingebat cum omnibus: ideo noluit eum detegere ne fieret magis peccator. Vel potest dici quod duo et duo sedebant, et istum secum posuerat, ut ipsum retraheret. Sed multi per amicitiam non retrahuntur. *Filius quidem hominis vadit sicut scriptum est de illo*. Quid est quod dicis, quod tu traderis? Dicit *filius hominis vadit*, scilicet propria voluntate. *Oblatus est, quia ipse voluit*, sicut scriptum est Is. LIII, 7. Unde praedicta fuit passio a prophetis, ut habetur Lc. ult., 27: *et incipiens a Moyse, et omnibus prophetis interpretabatur illis in omnibus Scripturis, quae de ipso erant*. Et ita filio hominis nihil nocet, quia fit quod ipse disposuit. Sed dicet aliquis: si vadit ex propria voluntate, ergo non est imputandum Iudae. Dicendum quod immo, quia hoc mala voluntate faciebat, quod filius spontaneus agebat. Ideo sequitur poena *vae autem homini illi, per quem filius hominis tradetur*. Sicut supra XVII, 7: *necesse est ut veniant scandala; vae autem homini illi per quem scandalum venit*. Et tangitur magnitudo poenae *bonum erat illi si natus non fuisset*. Ex hoc sequitur occasio erroris. Dicunt enim quidam quod non existenti non inferitur poena, ideo dicunt quod melius est simpliciter non fuisse, quod est contra apostolum ad Rom. IX. Unde, secundum Hieronymus, dicendum quod loquitur secundum communem modum loquendi, idest minus nocumentum, idest maius tormentum sentit, quam si natus non fuisset. Et ad hoc videtur facere quod dicitur Eccle. IV, 2: *laudavi magis mortuos quam viventes*. Et hoc est contra Augustinum in libro de libero arbitrio. Quod nihil est, non potest eligi. Item quod eligimus, est propinquius felicitati. Sed quod non est, non est propinquum felicitati. Quid est ergo dicendum? Potest ne aliquis magis eligere non esse quam poenale esse? Ideo dicendum quod non esse dupliciter potest accipi: vel secundum se, vel per comparisonem ad aliud. Secundum se dico quod non est eligibile, ut dicit Augustinus, sed per comparisonem ad aliud est eligibile, ut dicit Hieronymus. Quia hoc non est aliquid in natura, sed secundum apprehensionem animae accipitur ut aliquid, ut non sedere. Sed electio accipitur ab eo quod est apprehensum:

ideo carere malo accipitur ut bonum. Quando ergo eligit non propter se, sed inquantum exclusivum mali, sic eligit, ut dicit philosophus. Per hoc patet responsio ad secundum. Dicit ergo quod illud quod magis removet a malo, accipitur ut magis propinquum felicitati; unde homini febrienti carere febre videtur esse felicitatem, quia sub miseriis videtur non esse; unde melius est non esse quam sub miseriis esse. *Respondens autem Iudas qui tradidit eum, dixit: numquid ego sum, Rabbi?* Notandum quod simulatorie hoc dixit, unde quia tardavit quaerere, significavit quod erat tristis, sed simulavit. Item alii vocant ipsum dominum, sed iste magistrum. Utrumque tamen erat; Io. XIII, 13: *vos vocatis me magister et domine, et bene dicitis, sum etenim. Ait illi: tu dixisti.* Notate mansuetudinem domini. Supra XI, 29: *discite a me, quia mitis sum et humilis corde*; et hoc ut nobis exemplum mansuetudinis daret; unde dicit *tu dixisti*, idest confessus es. Vel tu dicis ista, non assero ego, sed tu dicis. Unde non est verbum asserentis. Nolebat enim eum revelare; quasi dicat: non assero, sed tu dicis.

---

**Caput 26**  
**Lectio 3**  
**Reportatio Leodegarii Bissuntini**

**26—3**  
**Mt 26:26**

26 ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς μαθηταῖς εἶπεν, λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.

26. And whilst they were at supper, Jesus took bread and blessed and broke and gave to his disciples and said: Take ye and eat. This is my body.

Supra posuit Evangelista celebrationem veteris Paschae; hic ponitur institutio sacramenti altaris. Et primo instituitur sacramentum; secundo praenuntiatur futurum scandalum discipulorum, ibi *tunc dixit illis Iesus: omnes vos scandalum patiemini*. Primo duo facit. Primo instituitur paschale sacramentum; secundo hymnus gratiarum actionis, ibi *et hymno dicto exierunt in montem oliveti*. Et circa primum duo facit. Primo ponitur institutio sacramenti sub specie panis; secundo sub specie vini, ibi *et accipiens calicem gratias egit* et cetera. Circa primum primo tangit facta Christi; secundo verba, ibi *accipite et comedite; hoc est corpus meum*. In factis quinque sunt notanda. Primo ponitur tempus; secundo designatur materia; tertio benedictio; quarto fractio; quinto communicatio, sive distributio. Tempus tangitur cum dicit *coenantibus autem eis* etc., idest dum essent in coenando, idest dum coenarent. Et quare hoc constituit in ipsa coena, et non ante? Duplex est ratio. Quia voluit dominus quod istud succederet

veteri sacramento, sicut veritas figurae; ideo post constitutionem veteris sacramenti novum constituit; Lev. XXVI, 10: *novis supervenientibus vetera proiicietis*. Item propter aliud, quia voluit ut infigeretur memoriae: quae enim ultimo audiuntur, altius infiguntur memoriae. Thren. c. III, 19: *recordare paupertatis et transgressionis meae, absinthii et fellis*. Quare ergo constituit Ecclesia quod homines ieiuni istud sacramentum reciperent? Dicendum quod hoc est ad reverentiam sacramenti: conveniens enim est quod ante cibum sumatur. Et hoc intelligendum est eodem die. Cum enim dies a media nocte incipiat, non debet recipere quicquam a media nocte usque ad perceptionem huius sacramenti. Sed quaesierunt aliqui, si quodcumque intrat in os, solvat sumptionem sacramenti, ut si bibit aliquis aquam. Intelligendum est quod duplex est ieiunium, scilicet ieiunium Ecclesiae, et ieiunium naturae. Ieiunium Ecclesiae non solvit potus aquae, sed ieiunium naturae solvit; quia etsi aqua per se non nutriat, cum aliis nutrit. Et debetis intelligere quod aquam recipit et potum, si aliquis lavet os, et transglutiat unam guttam casualiter. Non tamen propter hoc debet dimittere, immo computatur cum saliva. Similiter de cibo dico, quod si qui anisum comedit in sero, et remanserit aliquid in dentibus, si casu transglutiat, non propter hoc debet dimittere. Item aliqui conscientiam faciunt, quod si non dormiunt, non recipiant. Hoc non habet locum, quia non fuit de constitutione Ecclesiae. Unde non facit ad rem utrum dormiat, vel non dormiat. *Accepit Iesus panem* et cetera. Hic tangitur materia. Notandum quod istud sacramentum quantum ad aliquid veteri sacramento attinet, sicut veritas figurae. Sacramentum illud sumebatur ut cibus, quia mandatum erat quod comederent agnum: et istud, quod loco eius sumitur, debet sumi ut cibus. Et sicut ille erat vere cibus, ita et iste agnus; Io. VI, v. 56: *caro mea vere est cibus*. Unde falsa est illa opinio quae ponebat quod solum erat ibi Christus sub signo, quia si ita esset, quid plus haberet istud signum quam illud? Sed illud erat signum tantum; hoc autem est figura et veritas. Sed numquid est irreverentia, quia aliquis comedat corpus domini? Dicendum quod differt iste cibus ab aliis cibis, quia alii cibi convertuntur in corpus nostrum: unde si Christus ita converteretur, irreverentia esset. Sed non est sic, immo e converso, ut dicit Augustinus: non tu me mutabis in te, sed tu mutaberis in me. Unde illud sacramentum finis et perfectio omnium est sacramentorum. Et ratio est, quia esse quod est per essentiam, est finis et perfectio eorum quae per participationem: alia enim sacramenta Christum continent per participationem, in isto autem est Christus secundum substantiam. Ideo dicit Dionysius quod nullum est sacramentum quod non perficiatur in Eucharistia. Unde si adultus baptizetur, debet ei dari Eucharistia. Debet ergo sumi in cibo, ut veritas respondeat figurae. Et quare non sub specie propria? Una ratio est ratione meriti fidei, quia fides

non habet meritum, ubi humana ratio praebet experimentum. Item ut parcatur summentibus, quia non est consuetum quod caro humana comedatur. Item ut defendatur a derisionibus infidelium. Et quare sub tali specie? Quia voluit celebrari ab omnibus ubique terrarum: ideo voluit eis dare materiam, quae communis est omnibus. Communis autem cibus est panis, et communis potus hominum est vinum: unde panis et vinum sunt cibus principalis, alia potius quasi edulia. Item in aliis sacramentis in unctione non quodcumque oleum accipitur, sed commune, quod dicitur oleum ex multis olivis; sic unitas Ecclesiae ex multitudine fidelium. Et sic patet quod nostra sacramenta magis sunt antiqua quam sacramenta veteris legis; quia sacramenta veteris legis habuerunt initium a Moyse et Aaron, sed sacramenta novae legis a Melchisedech, qui obtulit Abraham panem et vinum. Ideo dicitur Christus factus *sacerdos secundum ordinem Melchisedech*, Ps. CIX, 4. Consequenter agitur de benedictione; et haec benedictio refertur ad tria. Ad materiam, quia benedixit fructum terrae, in quo significatur quod maledictio Adae revocata est per Christum, quando dixit ei, Gen. c. III, 17: *maledicta terra in labore tuo, (...) spinas et tribulos germinabit tibi*. Item refertur quantum ad illud quod continebatur in illo, scilicet Christum; supra XXI, 9: *benedictus qui venit in nomine domini*. Item ad fructum sacramenti, quia per istum benedicuntur fideles, et transit a capite ad membra; Prov. X, 6: *benedictio domini super caput iusti*. Deinde tangitur fractio *et fregit: et tria significat. Primo significat mysterium futurae passionis, quia in passione perforata sunt membra*, secundum illud Ps. XXI, 17: *foderunt manus meas et pedes meos, dinumeraverunt omnia ossa mea*. Et hoc factum est, quia ipse voluit; Is. LIII, 7: *oblatus est quia ipse voluit*. Item significatur quod frangatur ab unitate in multitudinem, unde significat incarnationem: quia, cum ipsum Dei verbum simplex esset, venit in istam multitudinem, non relinquendo simplicitatem. Item signatur effectus quem in diversos intulit; quia, secundum apostolum, I Cor. XII, 4, *divisiones gratiarum sunt, idem autem spiritus*. Item ponitur distributio *dedit discipulis suis*; Eccli. XXIX, 33: *ex his quae in manu habes, ciba singulos*. Et dicit, *discipulis*, quia nulli non baptizato debet dari huiusmodi sacramentum. Sicut non conficeret sacerdos nisi consecratus, sic non debet alicui illud administrari nisi baptizato. Item non est dandum nisi fidelibus; immo infideles non debent admitti ad videndum istud sacramentum: unde in primitiva Ecclesia, quando multi erant catechumeni, recipiebantur in Ecclesia usque ad Evangelium, et tunc expellebantur. Item cum dicat quod *discipulis suis*, quaeritur utrum Iudas ibi fuerit. Omnes dicunt quod simul dedit omnibus, et etiam Iudae, et hoc ut eum sua benignitate a peccato revocaret. Item ut daret Ecclesiae documentum ut dum esset occultus peccator, quod non prohiberetur a receptione huius

sacramenti: homines enim non habent iudicare de occultis. Hilarius hic dicit quod non fuit Iudas, quia iam exierat. Et vult probare per illud quod dicitur in Io. XIII, 25, cum petierunt discipuli: quis est qui tradet te? Quibus dixit: cui tradidero buccellam intinctam. Ideo ostendit quod iam exierat. Sed magis tenendum est quod alii dicunt. *Et ait: accipite, et comedite; hoc est corpus meum.* Hic ponuntur verba: et in istis verbis tria facit. Primo hortatur ad recipiendum; secundo ad comedendum; tertio denuntiat veritatem. Dicit *accipite et comedite*. Et quod dicit *accipite*, ad spiritualem receptionem debet referri, quia non debet accipi nisi in fide et caritate; Io. VI, 55: *qui manducat carnem meam, et bibit sanguinem meum, in me manet, et ego in eo*. Item inducit ad comestionem, *comedite*, non solum spiritualiter, sed etiam sacramentaliter; Cant. V, 1: *comedite, amici, et bibite*. Item designat veritatem *hoc est corpus meum*. Forma sacramenti continetur in his verbis, quae sunt verba domini, quia in verbis domini sacramentum conficitur. Unde si verbum Eliae tantam virtutem habuit quod faceret ignem de caelo descendere, multo magis verbum Dei poterit transmutare unum corpus in aliud. Tunc quaeritur utrum virtus sit in verbis. Et non est dubium quod sic. Unde dicitur Ps. LXVII, 34: *dedit voci suae vocem virtutis*; Eccle. VIII, 4: *quia sermo eius potestate plenus est*. Unde sacerdos peragit in persona Christi, et non utitur verbis in persona propria, sed in persona Christi. Sed quae est haec virtus? Quomodo tanta est virtus? Ideo dicunt aliqui quod nulla est ibi virtus, sed potestas Christi solum, quae ibi assistit. Et hoc non videtur, quia sacramenta novae legis efficiunt quod figurant. Sed quam virtutem habuit? Dicendum quod est causa agens principalis, et haec virtutem habet in se manentem; item causa instrumentalis, et haec non operatur per virtutem in se manentem, sed ab alio transeuntem: unde sacramenta sunt causae, non sicut causae principales, sed instrumentales ab alio transeuntes. Sed tunc quaeritur quid est de facto: utrum istud *accipite et comedite* etc. sit de forma sacramenti. Et dicendum quod solum illud *hoc est corpus meum*, est de forma sacramenti. Unde intelligendum quod aliter est de sacramento hoc et de aliis sacramentis, quia consecratio materiae aliquando est de necessitate sacramenti, aliquando non; ut in Baptismo consecratio materiae non est de necessitate Baptismi, sed in unctionibus nulla fit unctio, nisi oleum benedicatur. In aliis etiam sacramentis non percipitur sacramentum in benedictione, sed in infusione; quia oleum et aqua, cum sint inanimata, non continent gratiam: unde cum gratia sit finis sacramenti, non potest inferri nisi per susceptionem sacramenti. Sed in isto sacramento continetur ille qui est plenitudo gratiae; ideo non perficitur in nobis, sed in consecratione materiae. Unde dato quod nullus acciperet, non minus esset sacramentum: unde usus est consequens et non est de necessitate. Unde in aliis illud est

de forma quod pertinet ad usum: istud non pertinet ad usum, sed ad materiae sanctitatem. Unde istud quod dicitur *accipite et comedite* quod pertinet ad usum, non est de forma. Item solet esse quaestio, utrum dominus confecerit sub his verbis. Et videtur quod non: quia dicitur ibi *accepit panem, et benedixit*. Ergo videtur quod in benedictione consecraverit. Ideo dixerunt aliqui quod non consecravit primo verbis, sed spirituali virtute. Et hoc potuit facere propter virtutem excellentiae, quia poterat veritatem sacramenti sine sacramento tradere, quia virtutem suam non alligaverat sacramentis: unde hoc potuit facere per virtutem excellentiae. Alii dicunt quod primo in occulto dixit, et post in publico. Melius dicitur quod semel dixit, et non bis, et in his verbis consecravit. Unde debet ita legi quod illud quod dicitur *ait: accipite et comedite*, referatur ad praecedentia, unde, sic dicendo, dixit *hoc est corpus meum*. Hic quaeritur quid demonstret hoc pronomen *hoc*. Dixerunt quidam quod demonstrat non ad sensum, sed ad intellectum, quia non est nisi ad substantiam panis, et non est nisi ad significandum. Unde sensus est *hoc est corpus meum*, idest signatum per hoc, est corpus meum. Et hoc non potest stare, quia sacramenta novae legis efficiunt quod signant, ideo nihil aliud facit nisi quod signat: et signat corpus Christi, et sic solum est corpus Christi sub signo. Alii dicunt quod ly *hoc* demonstrat ipsam substantiam corporis. Sed quomodo est hoc? Est ne statim corpus Christi cum dicit, *hoc*? Constat quod non, quia si moreretur sacerdos, non esset consecratum nisi expleret. Ideo dicunt alii quod ly *hoc* retardat suam significationem, et demonstrat illud quod erit post prolationem istius verbi *meum*. Istud etiam non competit, quia sic idem videretur dicere, ac si diceret: corpus meum est corpus meum; et Deo non competit. Alii dicunt quod verba proferuntur materialiter, non significative. Et hoc non potest stare, quia dicit Augustinus: accedit verbum ad elementum, et fit sacramentum. Quid ergo? Dicendum quod recitative dicuntur, et simul recitative et significative. Quare? Quia ipse loquitur in persona Christi, et peragit ac si Christus esset praesens: aliter verba non accederent ad propriam materiam. Quid ergo? Dicendum quod aliter est in verbis sacramentalibus, et verbis aliis humanis: quia verbum humanum est solum significativum, sed divinum significativum et factivum. Unde verba sacramentalia habent virtutem a virtute divina. Unde simul dicit, et ex virtute divina facit. Ideo non solum est illud verbum significativum, sed etiam factivum. Et primo facit, secundo significat. In factione enim materiali ita est quod praeexistit aliquod commune in qualibet transmutatione, et illud commune est sub uno termino transmutationis, et in fine sub alio. Verbi gratia, ponatur quod de nigro fiat album; in ista transmutatione erat corpus, sed in principio erat sub nigredine, et post sub albedine. Unde quoad aliquid est simile, quoad hoc scilicet quod est aliquid

commune; sed dissimile, quia non eodem modo; quia in aliis transmutationibus materialibus commune est subiectum, et differens forma; hic autem est contrarium, quia commune est accidens, differens est substantia. Unde substantia transmutatur, commune accidens manet. Quid ergo demonstrat *ly hoc*? Dicendum quod sensus est: *hoc est corpus meum*, idest contentum sub accidente est corpus meum. Vel hoc fit quod contentum sub accidentibus sit corpus meum. Unde in fine posuit nomen, sed in principio pronomen, quod substantiam indeterminatam significat; sed per nomen forma determinata. Unde in principio non est forma, sed in fine. Sed quomodo est ibi corpus Christi? Una fuit opinio, quod simul cum corpore Christi substantia panis manebat. Unde quod dicit *hoc est corpus meum*, refertur ad corpus solum. Alii dicunt quod transit substantia panis in praeiacentem materiam, et advenit ibi corpus Christi, praeter hoc quod substantia panis transeat in corpus Christi. Improbatur autem hoc sic. Quia sic videtur quod aliquid incipiat esse ubi non primo fuit, quod non potest esse nisi vel mutetur secundum locum, vel quod aliquid convertatur in ipsum. Sicut si dicatur: hic non est ignis, quod ergo post sit ibi, hoc non potest esse, nisi quod ibi aliunde apportetur, vel quod aliquid, quod ibi sit, in ignem mutetur. Sed secundum istam opinionem tollitur modus conversionis; ergo non est nisi mutatio localis. Sed impossibile est idem corpus esse in diversis locis; ideo et cetera. Ideo aliter dicendum quod corpus incipit ibi esse, non per motum localem, sed per conversionem alterius in ipsum; et in hoc manet forma, et transit subiectum. Unde mutatur subiectum in subiectum, quod est principium individuationis, non propter hoc quod simul cum substantia panis sit corpus Christi, vel annihiletur substantia panis, sed per hoc quod transmutetur per conversionem in ipsum. Sed qualiter poterit esse in tam parvo loco? Dicendum quod aliquid est ibi de vi sacramenti, et istud ibi principaliter est; aliquid vero per concomitantiam. Illud est ibi de vi sacramenti, in quod terminatur conversio. Et quia panis convertitur in corpus Christi, illud quod significatur, est corpus Christi, et non est sine anima, nec sine divinitate: nec tamen panis convertitur in animam, vel divinitatem, sed sunt ibi per concomitantiam. Unde si aliquis in triduo celebrasset, cum anima esset separata a corpore, non esset ibi anima. In pane enim duo sunt, substantia et accidentia: accidentia manent, substantia transit. Illud ergo ibi est principaliter, in quod terminatur transmutatio; sed terminatur in substantiam; ergo substantia est principaliter, sed accidentia per concomitantiam: dimensiones autem sunt accidentia. Nec corpus Christi in sacramento comparatur ad locum per dimensiones proprias, sed per dimensiones panis praeexistentes. Item *fregit*. Sed numquid in qualibet parte est totum corpus? Dico quod sic. Et debetis intelligere quod dicitur aliter esse in loco, quam locatum in loco;



quia locatum comparatur ad locum sub suis dimensionibus, sed non sic hic. Ideo notandum quod ubicumque est aliqua differentia quantitatis, non facit differentiam in substantia; sed si sit aliquod sequens quantitatem, dividitur secundum quantitatem. Sed anima non habet a quantitate suam totalitatem accipere, sed habet suam totalitatem in qualibet parte: unde corpus Christi non comparatur ad corpus illud secundum quantitatem, sed solum secundum substantiam. Ideo sicut anima est in qualibet parte corporis, sic Christus in qualibet parte hostiae. Quid ergo erit de istis accidentibus? Dicendum quod manent absque subiecto ex virtute divina. Et quo modo potest hoc esse, cum accidentia dependeant a substantia? Dicendum quod Deus est principium essendi; unde potest producere effectum separatum a subiecto et sine principiis; ideo cum principium substantiae sit conservare accidentia in esse, potest Deus absque suis principiis conservare. Si quaeris utrum sit verum de omnibus accidentibus, dicendum quod omnia accidentia referuntur ad substantiam mediantibus dimensionibus, unde quodammodo individuuntur; ideo dimensiones sunt sine subiecto, sed qualitas in dimensionibus est ut in subiecto. Unde sensus est *hoc*, idest contentum sub his accidentibus, quae accidentia manent in dimensionibus, quia substantia, quae primo suberat sub his accidentibus, mutatur in corpus Christi.

## Caput 26

### Lectio 4

#### Reportatio Leodegarii Bissuntini

## 26—4

### Mt 26:27-29

27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων, πῖετε ἐξ αὐτοῦ πάντες, 28 τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν. 29 λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἅπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καὶ νῦν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

27. And taking the chalice, he gave thanks and gave to them, saying: Drink ye all of this. 28. For this is my blood of the new testament, which shall be shed for many unto remission of sins. 29. And I say to you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new in the kingdom of my Father.

Supra actum est de institutione novi sacramenti quantum ad sacramentum corporis domini, hic agitur de institutione eiusdem quantum ad sacramentum sanguinis: et circa hoc duo facit. Primo ponuntur facta Christi; secundo dicta, ibi *bibite ex hoc omnes*. Circa primum tria facta ponuntur. Primo quod accepit calicem; secundo quod gratias egit; tertio

quod discipulis dedit. Unde dicit *et accipiens calicem* etc.; per quod signatum est, quod non fuit institutum quod agatur sub una specie, sed sub duabus. Et quae est ratio huius? Una ratio est, quia tria sunt in hoc sacramento: unum quod est sacramentum tantum, aliud quod est res tantum, aliud quod est sacramentum et res. Sacramentum tantum sunt species panis et vini, res tantum est effectus spiritualis, res et sacramentum est corpus contentum. Si ergo consideremus sacramentum tantum, sic bene competit ut corpus signetur sub specie panis, sanguis sub specie vini, quia signatur ut indicans refectionem spiritualem; sed refectio est proprie in cibo et potu, ideo et cetera. Item si sumatur ut res et sacramentum, ad hoc competit quod illud sacramentum est rememorativum dominicae passionis. Et non potuit melius significare quam sic, ut significetur sanguis ut effusus et separatus a corpore. Item quantum ad id quod sumitur ut res tantum, quia sanguis pertinet ad animam, non quia sanguis sit anima, sed in sanguine vita conservatur: unde signatur quod cum illud sacramentum sit ad salutem fidelium, quod panis offertur pro salute corporis, sed sanguis pro salute animae. Prov. IX, 5: *venite, comedite panem meum, et bibite vinum quod miscui vobis*, quia refectio ista est in pane et vino. Item alia ratio, quia totus Christus continetur in corpore. Quae est ergo necessitas quod sanguis per se? Ideo est accipiendum quod dictum est supra, quod aliud est ibi ex vi sacramenti directe, aliud ex naturali concomitantia. Sub panis specie continetur corpus Christi de vi sacramenti, sed sanguis per concomitantiam. In sanguine vero e converso, quia sanguis est de vi sacramenti, sed corpus per concomitantiam. Unde sanguine Christi effuso in terram, si fuisset celebratum, non fuisset sanguis nisi seorsum. Ideo quia haec non intellexerunt quidam, dixerunt quod formae istae continuantur. Unde dicunt quod cum consecratur corpus, non est ibi sanguis donec vinum fuerit consecratum. Sed hoc non est ita, quia si moreretur sacerdos antequam consecraret vinum, esset in hostia et corpus et sanguis. Item dicit *accipiens calicem*, et non dicit accipiens vinum, ideo quidam dixerunt quod debebat fieri in aqua. Et hoc excluditur, quia sequitur *non bibam de genimine vitis* et cetera. Secundo patet quod fuit vinum et aqua mixtum. Et huius ratio est ex parte sacramenti, quia celebrandum est ut dominus instituit. Sed in terra calida consuetudo est quod non bibatur vinum sine aqua; ideo non est credendum quod in puro vino confecerit. Competit et contento, quia illud sacramentum est rememorativum dominicae passionis; sed a latere Christi exivit sanguis et aqua, ut habetur Io. XIX, 34. Item ad significandum effectus, et hoc dupliciter: quia istud significat memoriam passionis Christi; ergo inducit in nos effectus passionis Christi. Effectus autem est duplex, abluere et redimere. Redemit nos per sanguinem suum; Apoc. V, v. 9: *redemisti nos Deo in sanguine tuo*. Item abluit sordes; Apoc.

I, 5: *dilexit nos, et lavit nos a peccatis nostris in sanguine suo*. Et haec erant necessaria ut ablueret et redimeret. Et ablutio signatur per aquam, redemptio per vinum. Item per aquam populus; Apoc. XVII, 1: *aquae multae, populus multus*. Et per istud sacramentum populus unitur Christo; ideo per istam admixtionem signatur populus uniri Christo. Sed quid fit de illa aqua? Dicunt aliqui quod manet. Alii dicunt quod convertitur in vinum, quia cum ponatur parum, species mutatur, et ita totum est conversum; et ita pertinet ad mysterium, quia in hoc unitas ecclesiastica continetur. Item in hoc quod dicit *accipiens*, signatur quod voluntarie sustinuit passionem; unde in Psal. CXV, 13: *calicem salutaris accipiam, et nomen domini invocabo*. Item *gratias egit*. Et de quo? De duobus, de signo et signato. De signo, quia de effectu; de signato, quia de passione. In quo signatur quod non solum de bonis gratias reddere debemus, sed etiam de malis et adversis; I ad Thess. V, 18: *in omnibus gratias agentes*; ad Rom. VIII, 28: *diligentibus Deum omnia cooperantur in bonum*. Item gratias egit de institutione huius sacramenti, quia virtute divina hoc faciebat; unde in Io. c. V, 30: *a meipso facio nihil*. Ideo gratias agit Deo patri; Io. XI, 41: *gratias ago tibi, quoniam audisti me*. In quo datur nobis exemplum quod si Christus gratias egit, qui erat patri aequalis, quod nos gratias agere debemus. Item gratias agit de effectu, quia effectus est salus totius mundi. Et hoc non poterat facere nisi ex divinitate; Io. VI, 64: *spiritus est qui vivificat, caro autem non prodest quicquam*. Sequitur *et dedit*, ut sumerent in sacramento. Et per hoc significavit quod fructus suae passionis debebat per alios aliis ministrari. Unde apostoli possunt comparari pullis aquilae, de quibus dicitur Deut. XXXII, v. 11: *sicut aquila provocans pullos suos ad volandum, et super eos volitans*. Tunc iniungit usum. Et primo ponit usum; secundo verba consecrationis sanguinis; tertio resurrectionem praenuntiat. Dicit ergo *bibite ex hoc omnes*; Cant. V, 1: *bibite et inebriamini, carissimi*. Unde signatur quod Christiani possunt communicare loco et tempore. *Hic est enim sanguis meus* et cetera. Haec sunt verba consecrationis. Et notate quod in his verbis est differentia cum his quibus utitur Ecclesia. Ecclesia addit: *hic est calix*. Item ubi dicit, *novi testamenti*, Ecclesia addit *novi et aeterni testamenti*. Item ubi dicit *qui pro multis*, Ecclesia addit *qui pro vobis* et cetera. Unde ergo Ecclesia habet istam formam? Dicendum quod, sicut dicit Dionysius, non fuit intentio Evangelistarum tradere formas sacramentorum, sed eas tamquam secretas servare; unde non intendebant nisi historiam narrare. Unde ergo habet Ecclesia? A constitutione apostolorum. Unde dixit Paulus I Cor. XI, 34: *caetera cum venero, disponam*. Sed est quaestio: cur dicit *hoc est corpus meum*, vel *est sanguis*? Quare non dicit: hoc convertitur in corpus, aut in sanguinem? et cetera. Sed duplex est ratio. Prima est, quia formae sacramentorum debent

signare quod efficiunt. Illud quod efficiunt, est quod convertatur in corpus Christi; sed ultimus effectus est quod fit corpus, ideo ultimus effectus signari debet; ideo debet signari quod hoc sit corpus, non autem quod convertatur in corpus. In hac autem forma est aliquid simile cum veteri, aliquid dissimile. Simile in hoc, sicut habetur Ex. XXIV, 8, quod cum legisset Moyses legem, immolavit vitulos, et obtulit sanguinem, et dixit: *hic est sanguis foederis domini*. Sic iste sanguis oblatus est pro salute populi. Ad Hebr. IX, 7 dicitur, quod *semel in anno pontifex solus introibat non sine sanguine, quem offert pro sua et populi ignorantia*. Ostenditur autem differentia quantum ad quatuor. Primo in hoc quod sanguis ille est vitulorum, iste Christi; ideo iste est efficax ad remittendum; ad Hebraeos IX, 13: *si enim sanguis hircorum et taurorum, et cinis vitulae conspersus inquinatos sanctificat ad emundationem carnis, quanto magis sanguis Christi emundabit conscientiam nostram ab operibus mortuis ad serviendum Deo viventi?* Item ille dicebatur sanguis testamenti, sed iste dicitur testamentum. Item accipitur testamentum communiter et proprie. Communiter pro quocumque facto, quia ita solebat esse quod in omni facto adducebantur testes. Proprie dicitur testamentum quando aliquid legatur in morte, secundum quod dicit apostolus, quod testamentum in morte testatoris firmatur. Utroque modo competit hic, quia pactio fuit ibi; et fiebat sanguine, quia in confoederatione pacis antiquitus ostendebant sanguinem, ideo dicebatur sanguis foederis. Item secundum quod ad mortuos dicitur, sic erat quoddam pactum inter Deum et homines in veteri et in nova lege, sed differenter; quia primo de temporalibus, scilicet veteris legis, sicut patet quod promisit eis terram Amorrhaeorum, ideo fuit vetus, quia non innovabantur homines, sed magis inveterabantur; istud autem testamentum est de caelestibus et de supernis. Ideo supra IV, 17: *agite poenitentiam, appropinquabit enim regnum caelorum*. Ideo dicit *novi testamenti*; ibi vero dicebatur: *hic est sanguis foederis quod pepigit dominus vobiscum super cunctis sermonibus his et cetera*. Ier. XXXI, 31: *feriam domui Israel et domui Iuda foedus novum*. Unde *hic est enim sanguis meus novi testamenti*, idest dedicatus ad novum testamentum, in quo debemus habere fiduciam; ad Hebr. X, 19: *habemus fiduciam per sanguinem Christi*. Item pro morte competit; quia per mortem Christi confirmata est repromissio. Item alia differentia, quia ista addit *novi et aeterni testamenti*, quod potest referri vel ad haereditatem aeternam, vel ad Christum, qui aeternus est. Alia differentia est, quia in illa habetur: *quod pepigit vobiscum*; unde ad illos solum restrictum est illud testamentum; sed istud etiam ad gentes, Is. c. LII, 15: *ipse asperget*, scilicet sanguine suo, *gentes multas*. Pro multis, et pro omnibus, quia si consideretur sufficientia, *ipse est propitiatio pro peccatis nostris; non pro nostris autem*

*tantum, sed et pro totius mundi.* Sed si consideremus effectum, non habet effectum nisi in his qui salvantur, et hoc ex culpa hominum. Sed Ecclesia addit, *pro vobis*, idest apostolis, quia ipsi ministri sunt huius sanguinis, et per istos derivatur ad gentes. Item ponitur *in remissionem peccatorum*, quia ille non poterat remittere peccata. *Dico autem.* Hic ponitur consolatio, secundum Chrysostomum. Quia fecerat mentionem de effusione sanguinis, per quem signatur passio, ideo consolatur eos, et praenuntiat gloriam suam. Et potest quatuor modis exponi. Exponit sic Chrysostomus, quod dominus praenuntiaverat passionem, ideo vult eos laetificare. *Non bibam amodo de genimine vitis*, idest de vino, *usque in diem illum* et cetera. Hoc regnum appellat regnum resurrectionis. Tunc accepit regnum novum, idest novo modo. Quod post biberit cum eis patet Act. X. Sed quare dicitur novo modo? Quia ante aliter comedit, et post; quia ante comedit ex necessitate, sed post resurrectionem non propter necessitatem, sed ut demonstraret resurrectionis veritatem. Hieronymus dicit sic, quod per vineam signatur populus Iudaeorum; Is. V, 7: *vineam domini exercituum domus Israel est*; Ier. II, v. 21: *ego plantavi te vineam electam, omne semen verum.* *Dico autem vobis quod amodo non bibam*, idest non gaudebit anima mea de populo isto, *usque in illum diem, cum illud bibam vobiscum novum in regno patris mei.* Regnum signat praesentem Ecclesiam; *novum*, idest innovatum per fidem, quia tunc convertentur, et tunc gaudebo cum eis. Multi enim sunt conversi, et multi convertentur. Remigius exponit sic, et dicit quod hoc referendum est ad caeremonias paschales, idest: non celebrabo de caetero huiusmodi caeremonias usque ad statum Ecclesiae, cum gaudebo de innovatione Ecclesiae. Augustinus sic: in hoc quod dicit *novum*, opponitur veteri. Vetustas autem duplex est: poenae et culpa, et haec derivata est ab Adam, ut habetur ad Rom. V, 12 ss. Christus autem vetustatem habuit poenae, non culpa. Unde suum simplum solvit nostrum duplum. Dicit ergo *non bibam*, de vetustate poenae, *usque*, etc., quia depositurus erat corpus istud, et assumpsit in resurrectione corpus glorificatum, et promittit apostolis quod ipsi etiam assument. Et signat quod non sunt diversae naturae, quia corpus quod assumet, erit eiusdem naturae, sed alterius gloriae.

30 καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 31 τότε λέγει αὐτοῖς ὁ Ἰησοῦς, πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ, πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμένης· 32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν γαλιλαίαν. 33 ἀποκριθεὶς δὲ ὁ πέτρος εἶπεν αὐτῷ, εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. 34 ἔφη αὐτῷ ὁ Ἰησοῦς, ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἄλέκτορα φωνῆσαι τρεῖς ἀπαρνήσῃ με. 35 λέγει αὐτῷ ὁ πέτρος, κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν. 36 τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον γεθσημανί, καὶ λέγει τοῖς μαθηταῖς, καθίσατε αὐτοῦ ἕως [οὔ] ἀπελθὼν ἐκεῖ προσεύξομαι. 37 καὶ παραλαβὼν τὸν πέτρον καὶ τοὺς δύο υἱοὺς ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. 38 τότε λέγει αὐτοῖς, περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὥς ἐγὼ θέλω ἀλλ' ὥς σύ. 40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ πέτρῳ, οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορεῖσαι μετ' ἐμοῦ; 41 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. 42 πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων, πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίνω, γενηθήτω τὸ θέλημά σου. 43 καὶ ἐλθὼν πάλιν εὔρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. 44 καὶ ἀφείς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν. 45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς, καθεύδετε [τὸ] λοιπὸν καὶ ἀναπαύεσθε; ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν. 46

30. And a hymn being said, they went out unto mount Olivet. 31. Then Jesus saith to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd: and the sheep of the flock shall be dispersed. 32. But after I shall be risen again, I will go before you into Galilee. 33. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. 34. Jesus said to him: Amen I say to thee that in this night before the cock crow, thou wilt deny me thrice. 35. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. 36. Then Jesus came with them into a country place which is called Gethsemani. And he said to his disciples: Sit you here, till I go yonder and pray. 37. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. 38. Then he saith to them: My soul is sorrowful even unto death. Stay you here and watch with me. 39. And going a little further, he fell upon his face, praying and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will but as thou wilt. 40. And he cometh to his disciples and findeth them asleep. And he saith to Peter: What? Could you not watch one hour with me? 41. Watch ye: and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. 42. Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. 43. And he cometh again and findeth them sleeping: for their eyes were heavy. 44. And leaving them, he went again: and

ἐγείρεσθε, ἄγωμεν: ἰδοὺ ἤγγικεν ὁ  
παραδιδούς με.

he prayed the third time, saying the  
selfsame word. 45. Then he cometh to  
his disciples and said to them: Sleep ye  
now and take your rest. Behold the  
hour is at hand: and the Son of man  
shall be betrayed into the hands of  
sinners. 46. Rise: let us go. Behold he  
is at hand that will betray me.

Posita institutione novi sacramenti, hic praenuntiatur futurum scandalum discipulorum. Et primo praemittitur locus; secundo praenuntiatio, ibi *et dixit illis*. Et hoc competit praemissis, et ei quod sequitur. Unde cum utroque potest ordinari. Dicit ergo *et hymno dicto*. Per hoc exemplum duorum nobis dat; quia primo fuit coena et prandium materiale, post quod gratias debemus reddere, et Deum laudare; Ps. XXI, 27: *edent pauperes, et saturabuntur, et laudabunt dominum qui requirunt eum*. Item post istud fuit coena sacramentalis, post quam etiam debemus gratias agere. Unde post illud, hymnum dixit. Unde illud quod post communionem dicitur in Missa, repraesentat istum hymnum; ideo fideles debent expectare usque ad finem Missae ut hymnum istum audiant. Et hoc est quod Io. XVII, 1 dicitur: *pater, clarifica filium tuum, ut filius tuus clarificet te*. Et hoc dicto *exierunt in montem oliveti*. Mons enim oliveti pinguedinem significat, quia olivae pingues sunt; unde spiritualem pinguedinem significat. In Gen. XLIX, 20: *pinguis panis eius*. Unde signat pinguedinem gratiae et gloriae caelestis in quam provehitur; Ps. LXVII, 16: *mons domini mons pinguis*. Oleum membra fessa quietat, dolorem mitigat, igni pabulum et claritatem praestat. Sic erit in illa gloria, quia amovebitur omnis labor, omnis dolor; omnis aderit claritas. Item, quod dicit, *in montem oliveti*, convenit praenuntiationi futurae. Per oleum misericordia signatur: sicut enim supernatat aliis liquoribus, sic misericordia; Ps. CXLIV, 9: *miserationes eius super omnia opera eius*. Item in monte scandalum ostendit, ut misericordia signetur praevia. *Cum ceciderit iustus, non collidetur, quia dominus supponit manum suam*, Ps. XXXVI, 24. *Tunc dicit (...) omnes vos scandalum patiemini in me*. Hic ponitur scandalum. Et primo in generali; secundo in speciali, ibi *respondens autem Petrus*. Circa primum duo facit. Primo praenuntiat; secundo ne videatur fortuitum, auctoritatem inducit, ibi *scriptum est enim: percutiam pastorem et dispergentur oves*. Et in isto verbo aggravatur peccatum discipulorum ex multis. Primo ex universitate, *omnes vos*; Is. I, 6: *a planta pedis usque ad verticem capitis non est in eo sanitas* et cetera. Item materia tangitur *scandalum patiemini in me*; I ad Cor. I, 23: *nos praedicamus Christum crucifixum, Iudaeis*

*quidem scandalum.* Iudaei, quia non quaerebant nisi infirmitatem carnis, scandalum passi sunt. Item aggravatur peccatum appropinquatione temporis, quia post tantas monitiones, post sacramenti susceptionem. Unde iam obliti erant quae fecerat eis; unde bene comparati sunt viro consideranti vultum nativitatis suae in speculo: *consideravit enim se, et abiit, et statim oblitus est qualis fuerit*, Iac. I, 24. Item quia in nocte, quia *qui ebrii sunt, et qui dormiunt, in nocte dormiunt*, I ad Thess. c. V, 7: sic etiam qui scandalizantur. Tunc subiungit auctoritatem: *scriptum est enim: percutiam pastorem et dispergentur oves*. Et scribitur Zac. XIII, 7, et dicitur ibi: *percute pastorem*, scilicet Christum, *et dispergentur oves*; hic autem dicitur *percutiam*, et satis convenienter, quia propheta desiderabat quod istud fieret, ideo dixit, *percute pastorem*; sed Christus in propria persona loquitur; et in isto die praenuntiat primo passionem Christi; secundo scandalum, cum dicit *percutiam pastorem*. Iste pastor est Christus; Io. X, 11: *ego sum pastor bonus*. Et I Petr. II, 25: *conversi estis ad pastorem et episcopum animarum vestrarum*. Et iste percussus est, quia Deus tradidit eum, quia *proprio filio non pepercit*, Rom. VIII, 32: et hoc propter peccata nostra; Is. LIII, 8: *propter scelus populi mei percussi eum*. Item praenuntiat scandalum *et dispergentur oves*. Oves sunt fideles; Io. X, 27: *oves meae vocem meam audiunt*. Et sic Deus passus est ut dispergerentur, ut post congregaret; Ps. CXLVI, 2: *dispersiones Israel congregabit*. Io. X, 16: *alias oves habeo quae non sunt ex hoc ovili, et illas oportet me adducere*. Tunc praenuntiat gaudia resurrectionis *postquam autem resurrexero, praecedam vos in Galilaeam*; quia licet pater resuscitaverit eum, sicut alibi dicitur, Act. II, v. 24: *quem Deus suscitavit, solutis doloribus Inferni*, tamen propria virtute surrexit, quia virtus patris est virtus filii; II ad Cor. ult., 4: *sed si crucifixus est propter infirmitatem nostram, vivit tamen ex virtute Dei*. Item contra illud quod dixerat quod *dispergentur oves*, dicit *praecedam vos in Galilaeam*. Oves enim sequuntur pastorem: unde pastor congregat vocando eas nominatim; ideo dicit *praecedam*. Vel potest referri ad illud quod dicit *postquam resurrexero*. Quia possent aliqui credere quod multum esset tempus usque ad resurrectionem suam, ideo dixit quod non multum, quia *praecedam vos in Galilaeam*. Consuetudo eius erat quod parum moraretur in Iudaea, sed cito transibat in Galilaeam. Vult ergo dicere: ante resurgam quam possitis venire in Galilaeam, ut ostenderet se esse illum, qui apparebit eis. Ideo satis potuerunt certificari. Item quod dicit quod praecedet, securitatem dat. Quia in Iudaea persecutionem patiebantur, ideo dicit quod praecedet in Galilaeam, ut removeat eos a timore. Et dicit Chrysostomus quod non est intelligendum quod primo apparuerit in Galilaea: sed hic apparuit, sed non primo, immo in Ierusalem. Quare ergo magis dicit *in Galilaeam*? Galilaea interpretatur transmigration: unde



significatur quod per resurrectionem transibimus a vita mortali ad immortalem: et in ista nos praecessit, quia Christus est primitiae dormientium. Item signatur transmigratio discipulorum ad gentes: et in hoc Christus praecessit, corda movendo. *Respondens autem Petrus*. Hic ponitur praenuntiatio de scandalo Petri. Et primo ponitur occasio; secundo praenuntiatio; tertio excusatio. Secunda ibi *ait ei Iesus* etc.; tertia ibi *ait ei Petrus* et cetera. Hic est quaestio litteralis; quia videtur quod Petrus hoc dixerit postquam recessissent de coenaculo; sed Lucas XXII, 34-39 videtur dicere quod antequam recessissent, et huic consonat Ioannes XIII, 36-38. Augustinus solvit quod Petrus hoc ter dixit, et sic concordant omnes etc., quia si consideremus narrationem, ex pluribus causis hoc dicit. Hic motus fuit ex hoc quod scandalum praenuntiavit. Lc. XXII, 32 dixerat dominus: *ego pro te rogavi, Petre, ut non deficiat fides tua*, et tunc dixit Petrus: *domine, tecum paratus sum et in carcerem, et in mortem ire*. Sed in Io. dictum est alia de causa; quia Io. XIII, 33 dixit dominus: *quo ego vado, vos non potestis venire modo*. Tunc dixit Petrus: *animam meam ponam pro te*. Ideo ter dixit; ideo potest esse quod bis dixerit in coenaculo, sed semel dixit extra, sicut hic dicitur. Et potest esse quod ex fervore dicebat, et non considerabat virtutes suas. Tamen in tribus deliquit. Primo quia non plus domino credidit quam sibi, cum tamen scriptum sit ad Rom. III, 4: *solus Deus verax, omnis homo mendax*. Item quia praetulit se aliis; unde dixit *et si omnes scandalizati fuerint in te, ego numquam scandalizabor*. Unde reputabat se aliis firmiorem; et incidit in illud quod dicitur Lc. XVIII, 11: *non sum sicut caeteri hominum* et cetera. Item quia attribuebat sibi quod non debebat, cum scriptum sit Io. XV, 5: *sine me nihil potestis facere*. Quia ergo arroganter locutus est, ideo magis permisit eum cadere. Et hoc facit Deus, quia multum odit Deus superbiam; Iob XL, 6: *et respiciens omnem arrogantem humiliat*. *Ait illi Iesus: amen dico tibi, quia in hac nocte antequam gallus cantet, ter me negabis*. Quia putare poteris quod dicerem comminatorie, ideo dico tibi, *amen*, idest corde tibi dico, quia *antequam gallus in hac nocte cantet, ter me negabis*. Et aggravatur eius culpa ex propinquitate temporis, quia *in hac nocte*. Item ex multitudine, quia *ter*: sicut ter praesumpserat, ita ter negavit post praesumptionem; Iob XXXI, 27: *si laetatum est in abscondito cor meum*. Sed quaestio est de hoc *antequam gallus cantet, ter me negabis*; quia in Mc. XIV, 30 habetur quod *antequam gallus bis vocem dederit*. Secundum Augustinum potest solvi quod secundum historiam verum est quod Marcus dicit. Et quod Matthaeus dicit, potest sic solvi, quod homo dicitur facere quando facit in proposito, sicut supra V, 28: *qui viderit mulierem ad concupiscendum eam, moechatus est eam in corde suo*. Sic Petrus in suo proposito negavit ter, vel etiam pluries; ex quo timorem concepit quod sufficiens erat ad

negandum ter vel pluries; ideo dicit quod ter negavit quia iam conceperat se ter vel pluries negaturum. Unde Matthaeus dixit quod interius intendebat; sed Marcus quod exterius gessit. Vel potest aliter dici quod quando dico: ego faciam istud infra tale tempus tunc non oportet quod in illo factum sit, sed sufficit quod inceptum fuerit. Unde quod dixit quod ter esset negaturus, non oportebat quod ante galli cantum completum esset, sed inchoatum. Sequitur excusatio Petri *ait ei Petrus* et cetera. Excusat se Petrus *quia si oportuerit me mori tecum, non te negabo*. Et tamen timuit, quia ad vocem ancillae negavit. Hieronymus dicit quod nescivit quid diceret, quia solus Christus moriturus erat, ut solus esset redemptor; Is. LXIII, 3: *torcular calcavi solus*. Deinde ponit affirmationem, scilicet aliorum *similiter et omnes discipuli dixerunt*. Unde dixerunt sicut et Petrus; tamen alii meliorem causam habebant quam Petrus se excusandi, quia alii sine assertione. *Tunc venit Iesus in villam quae dicitur Gethsemani*. In ista parte ponitur praeparatio, quae est per orationem; et tria facit. Primo proponitur propositum orandi; secundo necessitas orandi; tertio differentia. Secunda ibi *et assumpto Petro* etc.; tertia ibi *et progressus pusillum procidit in faciem suam*. Circa primum duo facit. Primo ponitur locus; secundo praenuntiat propositum *et dixit discipulis suis*. Dicit ergo *tunc venit Iesus in villam quae dicitur Gethsemani*. Contrarium videtur quod dicitur in Io. XVIII, 1, quod egressus Iesus venit trans torrentem Cedron. Unde notandum quod villa illa erat in pede montis oliveti, unde idem erat locus; et veniebat ibi post coenam quasi ad spatiandum. Tunc praenuntiat propositum orandi *et dixit discipulis suis: sedete hic donec vadam illuc, et orem*. Simile habetur Gen. XXII, 5: dixit Abraham ad pueros suos: *expectate hic cum asino, et ego et puer illuc usque properantes, postquam adoraverimus, revertemur ad vos*. Sed hic movet Damascenus quaestionem. Oratio est ascensus in Deum, intellectus autem Christi coniunctus erat Deo, quomodo ergo indigebat Deus qui faciebat? Unde dicatur quod ipse orabat non propter se, sed propter nostram utilitatem. Et haec duplex est, quia oravit ut daret nobis exemplum, ut in tribulatione recurramus ad dominum; Ps. CXIX, 1: *ad dominum cum tribularer clamavi*. Item ut ostenderet se esse ab alio, et quod ab alio habebat; unde dicit: *non potest filius a seipso facere quidquam*. Et ibid. VIII, 28: *ego a meipso facio nihil*. Item ad excludendum errorem, quia dicebant aliqui quod non esset eadem virtus patris et filii; Io. VIII, 49: *ego honorifico patrem meum*. Dat ergo exemplum orandi, et quomodo sit orandum. Prima enim conditio orationis est quia debet esse humilis oratio: quod signatur quia ivit in vallem; Iudith IX, v. 16: *humilium et mansuetorum semper tibi placuit deprecatio*. Item debet esse devota; unde in Gethsemani, scilicet in villa pinguedinis; Ps. LXII, 6: *sicut adipe et pinguedine repleatur anima mea*.

Item quod sit solitaria, sicut supra VI, 6: *intra in cubiculum tuum, et clauso ostio ora patrem tuum. Et assumpto Petro, et duobus filiis Zebedaei et cetera.* Hic praenuntiat necessitatem orationis: et haec erat tristitia. Et primo ponit testes tristitiae; secundo ostendit tristitiam; tertio repellit. Secunda ibi *coepit contristari et maestus esse*; tertia ibi *sustinete hic et vigilate mecum.* Dicit ergo *et assumpto Petro, et duobus filiis Zebedaei et cetera.* Tres secum assumpsit. Et quare istos prae aliis? Una ratio, quia isti firmiores erant, et quia omnes scandalizabat infirmitas, ideo magis istis infirmitatem suam voluit monstrare quam aliis. Item ostenderat eis gloriam; ideo volebat quod sicut viderant gloriam, ita viderent infirmitatem, ut cognoscerent quod nec infirmitas gloriam, nec gloria absorberet infirmitatem. Sequitur ostensio infirmitatis. Et primo facto; secundo verbo. Et secundum hoc tria facit: quia primo dicit secundum quae Christus tristatus est; secundo quare tristatus est; tertio quomodo tristatus sit. Quoad primum *coepit contristari et moestus esse.* Hic cavendi sunt duo errores; quia quidam dixerunt quod tristatus est secundum divinitatem: et hoc non potest esse, quia tristatus est quia passibilis erat, sed divinitas non erat passibilis. Item opinio Arianorum, alias Eunomii, erat quod in Christo non erat anima, sed verbum loco animae. Et quare hoc dicebat? Ut omnia quae ad defectum pertinent, ad verbum referrentur, ut ostenderetur minor patre. Et hoc falsum est. Ideo passus est secundum quod pati potuit, idest secundum animam. *Tunc ait illis: tristis est anima mea usque ad mortem* et cetera. Non dicit: ego sum tristis, quia ego est ostensivum personae, sed non tristabatur inquantum verbum, sed secundum animam, ideo excluditur error et Arii, et Apollinaris; item Manichaei, qui ponit eum non vere passum. Unde patet secundum quod tristatus est. Sed quare tristatus est? Diversa sunt verba sanctorum. Quia Hilarius et multi alii dixerunt quod non tristatus est propter se, nec propter mortem suam, sed propter scandalum discipulorum: et hoc vult probare per hoc quod assumpsit eos. Damascenus dicit quod tristabatur pro seipso. Et quare? Quia tristitia inest ex hoc quod caremus eo quod naturaliter amamus. Anima naturaliter vult uniri corpori, et istud fuit in anima Christi, quia comedit, et bibit, et esuriit. Ergo separatio erat contra naturale desiderium: ergo separari erat ei triste. Tamen possumus intelligere quod aliquid inest animae secundum se, et aliquid inest animae per comparisonem ad aliud: sicut amara potio, secundum se considerata, dolorosa est, sed relata ad finem nostrae salutis, est causa gaudii. Sicut aliquid est rationis ut natura est, et aliquid rationis inquantum ratio: sic ista mors Christi erat materia tristitiae secundum quod considerabatur secundum se; sed secundum quod referebatur ad rationem, referendo ad finem, sic gaudebat. Ideo verba Hilarii et Hieronymi intelliguntur referendo ad finem. Item quaeritur

quomodo tristitia cadit in Christo. Ideo notandum quod quandoque tristitia accidit secundum passionem, aliquando secundum propassionem. Secundum passionem, quando aliquid patitur et immutatur: sed quando patitur, et non immutatur, tunc habet propassionem. Sed quandoque huiusmodi sunt in nobis, ita quod ratio immutatur, et tunc passiones sunt completae: quando autem ratio non immutatur, tunc est propassio. Sed in Christo numquam fuit ratio immutata; ideo fuit propassio, et non passio. Unde signanter dicit Evangelista *coepit tristari*. Item dicit Augustinus quod nos habemus tristitiam ut contractam, Christus autem ut assumptam: illud enim contrahitur quod nascendo per originem habetur, sed Christus assumpsit naturam nostram ut voluit; ideo non fuit necessitas quod passibilitatem acciperet, ut tristitiam, sed a voluntate. Item notandum quod dicit Damascenus, quia in nobis motus passionum praevenit rationem, quia aliquando est in nobis passio, et aliquando propassio; in Christo autem non fuit nisi propassio, et numquam fuit in Christo, quod motus insurgeret in inferioribus viribus animae, immo suberant totaliter inferiores vires rationi, et quando volebat, permittebat agere inferiores vires secundum quod eis erat naturale. Ideo alius Evangelista dixit quod turbavit seipsum, quia isti motus non potuissent accidisse nisi secundum quod voluit. *Tunc ait illis: tristis est anima mea usque ad mortem*. Notate quod dicit, *usque ad mortem*, per quam satisfaciam pro isto scandalo et pro aliis. Vel secundum aliam expositionem: non credatis quod in perpetuum debeat durare, quia quamdiu corpus erit passibile, et hoc est usque ad mortem, *tristis est anima mea*, et tunc glorificabitur. Deinde excludit alios *sustinete hic, et vigilate mecum*. *Et progressus pusillum procidit in faciem suam orans et dicens*. Supra tetigit causam tristitiae, hic autem agit de ordine orationis Christi. Et quia ter oravit, ideo dividitur haec pars in tres partes secundum tres orationes. Et circa primum duo facit. Primo ponit orationem orantis; secundo increpat discipulorum defectum, ibi *et venit ad discipulos* et cetera. Et in prima primo ponit conditionem orantis; secundo tenorem orationis. Triplex autem conditio commendatur quia primo notat sollicitudinem, secundo humilitatem, tertio devotionem. Sollicitudinem, quia *progressus pusillum*, quia etiam ab illis quos elegerat se separavit; supra VI, 6: *cum oraveris, intra in cubiculum tuum, et clauso ostio ora patrem tuum in abscondito*. Sed notate quod non multum, sed pusillum, ut notaret quod non longe est ab invocantibus eum; Ps. CXLIV, 18: *prope est dominus omnibus invocantibus*. Item, ut viderent eum orantem, et formam acciperent. Ideo sequitur humilitas *et procidit in faciem suam*, unde exemplum humilitatis ostendit. Et primo propter humilitatem communem, quia humilitas necessaria est ad orationem; Eccli. XXXV, 21: *oratio humiliantis se nubes penetrabit*. Item propter humilitatem specialem,

scilicet Petri, quia dixerat: *si oportuerit me mori tecum, non te negabo*. Ideo dominus procidit, ut signaret quod non debebat de sua virtute confidere; supra XI, 29: *discite a me, quia mitis sum et humilis corde*. Item signatur conditio pietatis, sive devotionis, cum dicit *pater mi*; necessarium enim est oranti ut ex devotione oret, unde dicitur *pater mi*, quia ipse singulariter filius, nos autem per adoptionem; Io. ult., 17: *ascendo ad patrem meum et patrem vestrum*; quasi aliter meum et aliter vestrum. Consequenter tenorem orationis subiungit: *si possibile est, transeat a me calix iste*. Ista oratio tripliciter potest exponi et quocumque modo exponatur, duo sunt considerata. Primo considerare debetis in communi quantum ad omnes, quia, secundum Damascenum, oratio est ascensus mentis in Deum: unde oratio est secundum mentem, vel secundum superiorem rationem; sed tamen infra Deum constitutam, supra tamen humanam naturam, vel sub divina voluntate. Quid ergo debet intelligi? Secundum quod est cum superior ratio descendit ad ista, inquantum decet, tamen quod semper subdatur rationi divinae; et hoc notatur cum dicitur *verumtamen non sicut ego volo, sed sicut tu*; quia superior ratio sequitur voluntatem naturae, non tamen simpliciter, idest, si relata superiori, non repugnat. Unde vult dicere: volo quod impleatur quod volo si non repugnat tuae iustitiae, sed volo tuam iustitiam impleri. Et in hoc docet exemplum qualiter affectiones debemus ordinare, quia ita debemus ordinare, quod non a regula divina dissonent. Unde non est grave quod aliquis, quod grave est naturae, refugit, dum tamen ordinet ad voluntatem divinam. Item potest exponi, secundum Chrysostomum et Origenem, ita quod per calicem significetur passio Christi, de quo in Ps. CXV, 13: *calicem salutaris accipiam*, et cetera. Constat quod Christus habuit naturalem hominis voluntatem; hoc autem est quod mortem refugiat: ideo, ut hominem se ostendat, petit transire calicem a se; et haec est ita naturalis, quod petitionem non amovit ab eo. Item dixit *si possibile est, transeat calix*, idest passio: sed non absolute dico, sed si possibile. Et quia posset aliquis credere quod dubitaret an esset Deo possibile, ideo ostendit quod est possibile, quia *omnia tibi possibilia sunt*, Mc. XIV, 36. *Verumtamen non sicut ego volo, sed sicut tu*, idest si congruit iustitiae tuae, volo; ideo dicit *non sicut ego volo*. Unde duas tangit voluntates: unam quam habebat a patre inquantum Deus; unam qua habebat cum patre. Et in hoc confunditur error multorum. Item aliam voluntatem inquantum homo: et istam voluntatem in omnibus submittebat patri; in hoc dans nobis exemplum, quod voluntatem nostram voluntati Dei submittamus; Io. VI, 38: *descendi de caelo non ut faciam voluntatem meam, sed voluntatem eius qui misit me patris*. Secundum Hieronymum, non petebat simpliciter sed ut iste calix transiret. Videbat se passurum a Iudaeis; volebat igitur quod transiret, idest quod ita redimeret mundum,

quod non esset delictum Iudaeorum; Rom. XI, 11: *delictum Iudaeorum salus est gentibus*. Hilarius vero dicit sic: non rogat dominus ut non moriatur, sed rogat ut calix in alios transeat; quasi dicat: accipiam calicem cum fiducia. Rogo ut discipuli mei sine diffidentia accipiant. Sed quare dicit *si possibile est*? Quia hoc videtur contra naturam, quod mortem sine dolore accipiant. Unde vult dicere: ego vellem alios non pati, si possibile esset; sed fiat sicut vis, idest secundum tuam ordinationem. *Et venit ad discipulos suos*. Hic increpat discipulorum defectum. Et primo ponitur defectus; secundo increpatio; tertio admonitio; quarto causa admonitionis. Cum orasset, *venit ad discipulos et invenit eos dormientes*. Et istud habet rationem secundum litteram, quia iam pars noctis transierat, ideo somno erant gravati. Item causa erat, quia tristes erant, et tales facile subrepat somnus; Prov. XVII, 22: *spiritus tristis desiccat ossa*. Item signatur quod Christo ascendente pro nobis ad passionem, multi dormire, sicut *dormitaverunt omnes et dormierunt*, supra XXV, 5. *Et dicit Petro: sic non potuistis una hora vigilare mecum?* Sed quare magis dixit Petro? Ratio est quia Petrus magis se iactaverat quod assisteret ei in necessitatibus: ideo iam erat futurum praesagium casus sui. *Non potuistis una hora vigilare mecum?* Et quare est ratio quod omnibus postea dixit? Quia omnes promiserant cum Petro; unde dictum est supra: *similiter autem et omnes dixerunt. Vigilate et orate, ut non intretis in tentationem*. In ista parte subiungitur admonitio. Vos de vobis confiditis; sed vos debetis refugere ad suffragia orationis, unde *orate ne intretis in tentationem*. Unde supra c. VI, 13 in oratione communi docet hoc petere: *et ne nos inducas in tentationem*. Et praemittit vigilantiam ad praeparationem; Eccli. XVIII, 23: *ante orationem praepara animam tuam*, idest necessaria est prudentia; supra X, 16: *estote prudentes sicut serpentes*. *Spiritus quidem promptus est, caro autem infirma*; quasi dicat: quod promittis, ex promptitudine est spiritus; sed tamen non est necessaria oratio propter spiritum, sed propter carnem, quae infirma est; ideo necessaria est vigilantia. Simile est quod apostolus dicit, Rom. VIII, 10: *corpus quidem mortuum est propter peccatum, sed spiritus vivit propter iustificationem*. Sed notandum quod omnium caro est infirma, sed non omnium spiritus est promptus. In malis siquidem sicut caro est infirma, ita et spiritus: e contrario in bonis, quia spiritum habent promptum, et ideo in resurrectione spiritus redit corpus promptum. Vel potest esse duplex infirmitas. Una mala quae inclinat ad peccatum, secundum quod dicit apostolus ad Rom. VII, 18: *non habitat in carne mea bonum*. Alia infirmitas bona, secundum quod carnalis deficit secundum promptitudinem, secundum quod dicitur in Cant. V, 8: *nunciate dilecto, quia amore langueo*. Et ex ista causa debet homo vigilare, sicut dicit Origenes, sicut qui habet magnum thesaurum, diligenter vigilat ut illud

custodiat. *Iterum secundo abiit, et oravit.* Hic secundo orat. Secundum Chrysostomum, ad hoc secundo orat ut firmitus veritatem humanae naturae ostendat: unde in Gen. XLI, v. 32: *quod secundo vidisti, firmitatis indicium est.* Quod autem dicit *si non potest hic calix transire, nisi bibam illum, fiat voluntas tua*, potest tripliciter exponi. Primo sic. Supra sub conditione petierat, hic autem quia fuit certificatus quod non poterat esse quin illum biberet, ideo petit ut fiat voluntas eius; quasi dicat: si non potest esse quin transiturus sim ad gloriam immortalitatis, quia mortalitas non erat contracta, sed assumpta: ideo sive pateretur, sive non, erat transiturus ad gloriam immortalitatis. Sed non poterat transire a se et a membris; unde si non biberet, non transiret a membris. Vult ergo dicere: si non potest transire a me, et a membris, *fiat voluntas tua*; Ps. XXXIX, 9: *ut facerem voluntatem tuam, Deus meus, volui.* Secundo exponit sic Hieronymus: si non potest fieri quod veritas transeat ad gentes, nisi Iudaei excedant, *fiat voluntas tua*: eorum enim delicto salus gentibus facta est. Hilarius sic exponit: si non potest fieri quod alii sancti bibant calicem passionis nisi exemplo meo, *fiat voluntas tua*; quia alii sancti ex passione Christi exemplum ceperunt. Vult ergo dicere: si non potest transire a me in discipulos, nisi ego bibam, ut fortiores efficiantur ad bibendum, *fiat voluntas tua*. Consequenter ponitur secunda dormitio discipulorum: *et venit iterum, et invenit eos dormientes: erat enim oculi eorum gravati*, somno, idest propter somnum, et propter tristitiam; Ps. XXX, 10: *turbatus est in ira oculus meus. Et relictis illis, iterum abiit, et oravit tertio.* Hic de tertia agit oratione: et duo facit. Primo ponit ordinem; secundo concessionem somni, ibi *tunc venit ad discipulos* et cetera. Dicit *et relictis illis, iterum abiit et oravit tertio, eundem sermonem dicens.* Sed quid signat quod ter oravit? Ter oravit ut nos a malis praesentibus, praeteritis et futuris liberaret. Item ut orationem nostram doceret ad patrem, et filium, et spiritum sanctum dirigendam; unde in orationibus Ecclesiae semper dicitur: *gloria patri, et filio, et spiritui sancto.* Item ut trina oratione trinam Petri negationem liberaret; Lc. XXII, 32: *ego pro te rogavi, Petre, ut non deficiat fides tua.* Item ter oravit contra tres timores. Est enim timor contra concupiscentiam; est enim triplex concupiscentia, curiositatis, superbiae et carnis, et ista triplex tangitur I Io. c. II, 16: *omne quod est in mundo, aut est concupiscentia carnis, aut concupiscentia oculorum, aut superbia vitae.* Isti triplici concupiscentiae triplex timor respondet, scilicet: concupiscentiae carnis, timor doloris; concupiscentiae oculorum, timor paupertatis; concupiscentiae superbiae, timor opprobrii et ignominiae. Et haec passus est Christus, non quia indigeret, sed pro nobis. *Tunc venit ad discipulos suos, et dixit illis.* Et primo indulget somno; secundo excitat, ibi *surgite, eamus.* Primo dat licentiam; secundo causam assignat, ibi *ecce appropinquabit hora et filius hominis*

*tradetur*. Christus prima vice invenit eos dormientes et increpavit eos; secundo invenit eos dormientes, et tacuit; tertio invenit eos dormientes, et somnum concessit. Quae est ratio? Ratio litteralis est quia praelatis datur forma correctionis; quia quando venit ad aliquem, et invenit dormientem, nescit si ex negligentia ei accidit, vel ex infirmitate. Et potest indulgere. Item quia post resurrectionem invenit dormientes, et eis exprobravit; Lc. XXIV, v. 25: *o stulti et tardi corde ad credendum*. Item visitavit post acceptum spiritum sanctum, et tunc nihil dixit, quia adhuc erant infirmi; quia adhuc legalia observabant, ut dicitur de Petro ad Gal. II, 11. Sed ultimo in suo adventu visitabit, et dimittet eos in quiete sancta et pacifica; Ps. IV, 9: *in pace in idipsum dormiam et requiescam*. Secundum Augustinum, concedit eis, et supra negavit: sed alius est hic somnus, et supra. Quia est somnus aggravationis, et de hoc loquitur supra, unde dicitur v. 43: *erant oculi eorum gravati*, somno, et hoc est increpandum. Hic autem somnus est somnus quietis; et iste permittitur. Item est somnus propter turbationem; et hic prohibetur. De isto dicitur ad Ephes. V, 14: *surge qui dormis, et exurge a mortuis*. Aliquando enim est somnus propter quietem corporis, sed tamen anima vigilat: *ego dormio, et cor meum vigilat*, Cant. V, 2. Item, quia laboraturi erant, ideo oportebat quod quiescerent. Tunc causa assignat *ecce appropinquavit hora*. Non hoc habuit ex aliqua necessitate facere, sed ex ordinatione divina; Io. VII, 30: *quaerebant eum, et non poterant manus iniicere in eum, quia nondum venerat hora eius*. Sed haec hora venerat; Io. XIII, 1: *sciens Iesus quia venit hora eius, ut transeat ex hoc mundo ad patrem*. Sed possent dicere: si hora est ex ordinatione divina, ergo non peccant occidentes eum. Ideo cum hoc ponit peccatum *et filius hominis tradetur in manus peccatorum*, idest non faciunt hoc sic ex ordinatione divina, sed ex impletione voluntatis suae. Ier. XII, v. 7: *dedi dilectam animam meam in manibus inimicorum eius*. Tunc ponit excitationem. Et primo ponit eam; secundo necessitatem, ibi, *ecce*. In hoc autem quod dicit *surgite*, promptitudinem suam ostendit; unde Io. XVIII, 3 dicitur quod occurrit eis. Et quare? *Ecce appropinquavit qui me tradet*. Prope erat, non quod oculo corporali videret, sed ipso spiritu, oculo scilicet divinitatis. Sed quomodo dixit eis *surgite*, cum licentiasset eos dormire? Solvit Augustinus, quia impropere dixerat; quasi dicat: dormiatis quantum volueritis, *ecce appropinquavit hora* et cetera. Et dicit Augustinus quod istud sufficeret, nisi melius occurreret; ideo dicit aliter quod isti dormierunt aliquantulum, et cum dormissent dixit *surgite, eamus*.

---



Caput 26  
Lectio 6  
Reportatio Leodegarii Bissuntini

26—6  
Mt 26:47-56

47 καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαίρων καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. 48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων, ὃν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν. 49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, ἑταῖρε, ἐφ' ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. 51 καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. 52 τότε λέγει αὐτῷ ὁ Ἰησοῦς, ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται. 53 ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων; 54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι; 55 ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, ὥς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμεν διδάσκων καὶ οὐκ ἐκρατήσατέ με. 56 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

47. As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. 48. And he that betrayed him gave them a sign, saying: Whomsoever I shall kiss, that is he. Hold him fast. 49. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. 50. And Jesus said to him: Friend, whereto art thou come? Then they came up and laid hands on Jesus and held him. 51. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, cut off his ear. 52. Then Jesus saith to him: Put up again thy sword into its place: for all that take the sword shall perish with the sword. 53. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? 54. How then shall the scriptures be fulfilled, that so it must be done? 55. In that same hour, Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend me. I sat daily with you, teaching in the temple: and you laid not hands on me. 56. Now all this was done that the scriptures of the prophets might be fulfilled. Then the disciples, all leaving him, fled.

Supra posita sunt praeparatoria ad passionem, scilicet institutio sacramenti et oratio Christi; hic autem ponit passionem quantum ad ea quae a Iudaeis sunt illata. Et primo ostendit quomodo capitur; secundo quomodo examinatur; tertio quomodo condemnatur. Secunda ibi *principes* etc.; tertia ibi *tunc principes sacerdotum* et cetera. Circa primum tria facit. Primo agit de prodicione; secundo de captione; tertio quomodo ductus est post

captionem. Secunda ibi *tunc accesserunt*; tertia ibi *at illi tenentes eum*, et cetera. Circa primum tria facit. Primo describit personam proditoris; secundo signum proditoris; tertio complementum. Secunda ibi *qui autem tradidit* etc., tertia ibi *et confestim* et cetera. Describit proditorem ex tribus. Primo ex nomine; secundo ex dignitate; tertio ex societate. Ex nomine *adhuc eo loquente, ecce ludas* et cetera. Loquente scilicet verba haec, quibus eis fiduciam adhibebat, *ecce ludas*, qui dicitur confitens. Duo fuerunt iudae, quorum unus est malus, alter bonus, ad signandum quod quidam confitentes in Ecclesia futuri erant boni, Rom. X, 10: *ore autem confessio fit ad salutem*, quidam futuri mali; ad Tit. I, 16: *confitentur se nosse Deum, factis autem negant*. Consequenter describitur ex dignitate *unus ex duodecim*, quia licet in tanta esset dignitate constitutus, in tantum tamen scelus cecidit. In quo datur exemplum quod nullus de statu suo debet confidere. Apostolus I Cor. X, 12: *qui stat, videat ne cadat*; Io. VI, 71: *nonne vos duodecim elegi, et unus ex vobis Diabolus est?* Et quare eligit eum, cum sciret ipsum futurum malum? Ratio una est, ut daret exemplum praelatis, ut non desolarentur. Item describitur ex societate *et cum eo venit turba multa* et cetera. Sicut habuit crudelem animum, ita crudelem societatem, quia omne animal sibi simile appetit. Et hoc describitur, quia *multa*. In hoc notatur quod erant stulti, stulti enim sunt in multitudine; Eccle. I, 15: *stultorum infinitus est numerus*. Et ipsi bene stulti erant, quia sapientiae contradicebant. Item erant armati, quia *cum gladiis et fustibus*. Et quae est ratio? Origenes dicit quod multi credebant in eum, et ideo timebant ne eum turba ab eis raperet. Item, quia dicebant, supra XII, quod in Beelzebub Daemonia eiiciebat; ideo ut nulla potestas tueretur eum, venerunt armati. Item describitur ab auctoritate, quia *missi erant a principibus sacerdotum et senioribus populi*; unde instructi erant eorum auctoritate, ita ut nullus eis contradiceret, ut impletum sit quod dicitur in Ps. II, 2: *astiterunt reges terrae, et principes convenerunt in unum adversus dominum, et adversus Christum eius*. Consequenter agitur de signo proditoris *qui autem tradidit eum, dedit eis signum, dicens* et cetera. Sed hic est quaestio. Cum esset notus in iudaea, quare petebant signum? Ratio duplex potest esse. Una, quia audierat ludas quod Christus transfiguratus erat in monte, et credebatur hoc esse factum arte magica; ideo praevenire voluit per osculi signum, antequam posset se transfigurare. Hanc expositionem ponit Hieronymus. Origenes autem dicit sic, quia sicut manna in deserto unicuique sapiebat id de quo opinabatur, sic Christus apparebat unicuique secundum quod habebat opinionem de ipso; ideo fuit necessarium quod signum daret. Dedit mirabile signum, quia *quemcumque osculatus fuero, ipse est, tenete eum*. Signum amicitiae fecit signum proditoris; Prov. XXVII, 6: *meliora sunt vulnera diligentis, quam*

*fraudulenta oscula inimici. Et confestim accedens ad Iesum dixit: ave, Rabbi, et osculatus est eum.* Hic ponitur complementum proditionis. Et primo signa demonstravit; secundo coepit agere. Et ostendit primo dicto, cum dicit *ave, Rabbi*; secundo facto, *et osculatus est eum*. Simile habetur II Reg. X, 1, quod Iobab tenuit mentum Amasae, et interfecit eum. Sed quare non venit statim ad eum, sed primo salutavit? Una ratio est propter reverentiam magistri. Item primo salutavit eum, quia timebat ne priusquam eum manifestaret, se primo posset transfigurare. *Dixitque illi Iesus: amice, ad quid venisti?* Et potest illico legi interrogative, vel remissive. Si interrogative, tunc potest legi quod per opprobrium dictum est, ac si dicat: tu ostendis amicitiam per osculum, et venisti perdere me? Secundum illud Ps. XXVII, 3: *loquuntur pacem in ore suo, mala autem in cordibus eorum*. Et dixit *amice*. Quoties amicum aliquem vocat, impropere loquitur. Unde dictum est supra XXII, 12: *amice, quomodo huc intrasti, non habens vestem nuptialem?* Et alibi c. XX, v. 13: *amice, non facio tibi iniuriam* et cetera. I Io. IV, 19: *non enim prius dileximus eum, sed ipse prior dilexit nos*. Vel potest legi remissive, et non est verbum increpatorium, sed permissivum *amice, ad quid venisti*, secundum illud Io. XIII, v. 27: *quod facis, fac citius*. Et vocat eum amicum quantum est de se, quia *cum his qui oderunt pacem, eram pacificus*, Ps. CXIX, v. 7. Et licet sciret eum osculaturum esse, tamen occurrit ei. *At illi tenentes manus iniecerunt in Iesum*. Nunc agitur de captione. Et primo ponitur severitas captionis; secundo testimonium tertio reprehensio discipuli. Circa primum tria facit. Quia primo dicit quomodo ministri eum capiunt; secundo quomodo quidam discipulus impedire volebat; tertio quod Christus reprehendit eum. Dicit ergo *at illi tenentes iniecerunt manus in Iesum*. Is. I, 15: *manus vestrae sanguine plenae sunt*. Ipse enim tradidit se; Ier. XII, 7: *dedi dilectam animam meam in manibus inimicorum eius*. Tunc ponitur quomodo unus discipulus invasit invadentes et ecce unus ex his qui erant cum Iesu, *extendens manum exemit gladium suum*. Quis fuit iste? Dicendum quod Petrus. Unde sicut supra XVI, v. 22, voluit passionem Christi impedire, sic et hic. Unde habuit occasionem? Ex eo quod habetur Lc. XXII, 36, ubi dominus praecepit quod emant gladios, et hoc intelligentes crediderunt quod gladii essent necessarii; unde habebant cultellum ad incidendum agnum. Ideo Petrus habuit unum. *Percutiens servum principis sacerdotum, amputavit ei auriculam*. Non credatis quod habuit tempus deliberationis quod auriculam amputaret; sed proiecit ictum, et cum vellet percutere eum ad mortem, accidit quod auriculam amputavit. Nomen istius erat Malchus, qui interpretabatur rex. Et signat abscissionem regni a populo Iudaico, et tamen factus est servus principum sacerdotum, idest Romanorum: huic Petrus abscidit auriculam. Per auriculam auditus signatur; et hic est duplex,

scilicet dexter, per quem signatur vita aeterna; sinister, per quem temporalis. *Amputavit auriculam eius*, quia a populo Iudaeorum doctrinam spiritualium amputavit; et hoc factum fuit occasionaliter, quod gentes receperint dexteram, quia Petrus primo praedicavit gentilibus; et ita amputavit dexteram, trahendo gentiles ad fidem. *Tunc ait illi Iesus: converte gladium tuum in locum suum*. Hic ponitur reprehensio. Et primo reprehendit Petrum; secundo ministros *in illa hora dixit Iesus turbis et cetera*. Et primo ponit admonitionem, secundo rationem admonitionis assignat *omnes enim qui acceperint gladium, gladio peribunt*. Dicitur *tunc ait illi Iesus. Converte gladium tuum in locum suum*. Venerat ut voluntarie pateretur, ideo nolebat defendi. Et in hoc dabat exemplum ut martyres patientes pro Christo non defenderent se. Deinde rationem assignat: et primo ex poena; secundo ex voluntate Christi; tertio ex auctoritate. Secunda ibi *an putas quia non possum rogare patrem meum* etc.; tertia ibi *quomodo ergo implebuntur Scripturae?* Primo mitigat ex terrore poenae dicens *omnes qui acceperint gladium, gladio peribunt*. Sed movet quaestionem Augustinus, quia non omnes qui gladio feriunt, gladio pereunt, sed aliquando febre; ideo potest exponi tripliciter, secundum quod triplex est gladius: materialis, de quo in Ps. XXXVI, 14: *gladium evaginaverunt peccatores*. Item divinae sententiae, de quo Ier. XIX, 7: *subvertam eos gladio*. Item divini verbi; Eph. VI, 17: *et gladium spiritus accipite, quod est verbum Dei*. Potest ergo intelligi de omnibus istis. De gladio materiali, quia qui gladio perimit, gladio peribit, idest suo, non alieno. Unde Ps. XXXVI, 15: *gladius eorum intret in corda ipsorum*. Item potest exponi de gladio condemnationis, de quo habetur Gen. III, v. 24, quod dominus gladium versatilem posuit ante Paradisum. Unde qui alios condemnant, divina sententia condemnabuntur. Vel aliqui propria auctoritate accipiunt quod non habent ab alio, et tales gladio pereunt. *An putas quod non possum rogare patrem meum* et cetera. Hic assignat rationem ad mitigandum animum Petri, dans intelligere quod voluntarie patiebatur, et quod poterat effugere. Et quia videbat eum praesumentem, ideo dicit *non possum rogare patrem meum?* Et non dicit, non possum vocare, vel adducere, sed rogare: dicit enim verba hominis, quia orare hominis est. *Et exhibebit mihi modo plusquam duodecim legiones Angelorum?* Et istud dictum est secundum infirmitatem animi Petri. Ita Petrus se habebat, quod deberet eum defendere, et indigeret auxilio hominum; ideo vult dicere quod si auxilio hominum posset defendi, multo magis Angelorum. Sed non erat necesse, quia magis Angeli sustentantur per ipsum. Sed quid est quod dicit *duodecim legiones Angelorum?* Dicendum quod societas apud Graecos dicitur phalanga, apud Romanos legio, et habebat sex millia hominum; unde duodecim

legiones sunt septuagintaduo millia, et tot sunt linguae hominum, sicut habetur ex Gen. XI. Unde vult dicere: si omnes homines insurgerent contra me, posset dominus mittere contra quamlibet linguam mille Angelos: et si unus Angelus destruxit tot millia, ut patet Is. XXXVII, multo magis mille poterunt occidere unam linguam; Iob XXV, 3: *numquid est numerus militum eius?* Et Dan. VII, 10: *millia millium ministrabant ei, et decies millies centena millia assistebant ei.* Remigius dicit sic: quicumque faciunt voluntatem Dei, possunt dici Angeli, idest nuntii; Is. XVIII, 2: *ite, Angeli veloces ad gentem convulsam et dilaceratam.* Quicumque enim obsequuntur Deo, Angeli dicuntur; Ps. CIII, 4: *qui fecit Angelos suos spiritus, et ministros suos ignem urentem.* Potest ergo per legionem intelligi legio Romanorum. Unde dominus posset adducere et provocare legiones Romanorum ad destruendos Iudaeos, sicut post sub Tito et Vespasiano factum fuit. Et isto loco destruxerunt quidam opinionem illorum, qui dicebant quod non poterat dominus facere nisi quod facit; quia si poterat legiones convocare, quas non convocavit, constat quod potest facere multa quae non facit. *Quomodo ergo implebuntur Scripturae?* Hic ponitur tertia ratio, quare non debeat impedire: quia ita Scripturae dixerunt; et ideo sic oportet fieri. Et non dicit quae Scripturae, quia omnes prophetae dixerunt vel occulte, vel manifeste. Unde Lc. c. ult., 26: *nonne oportuit Christum pati, et ita intrare in gloriam suam? In illa hora dixit Iesus turbis.* In parte ista redarguit ministros: et duo facit. Primo commemorat factum; secundo irrationabilitatem facti, cum dicit *quasi ad latronem existis cum gladiis et fustibus comprehendere me.* Iob XVI, 10: *infremuit contra me dentibus,* quia exierunt ac si esset latro; sed ipsi magis veniebant ut latrones. Latro latet ut non capiatur; sed Christus offert se in manifesto. Et latrones si nocere volunt, non nocent in publico; sed Christus se offerebat. Unde dicit *quotidie apud vos eram docens in templo, et non me tenuistis;* ideo venistis ut latrones. Ut enim daret opportunitatem, exivit civitatem. *Quotidie apud vos eram docens in templo.* Simile habetur Io. XVIII, 20: *in occulto locutus sum nihil.* Et dicit *docens in templo.* Haec erat consuetudo sua semper ut doceret in templo. *Et non me tenuistis.* Unde patet quod sicut latrones venistis. Consequenter ponitur testimonium *hoc autem totum factum est, ut implerentur Scripturae prophetarum.* Et non dicit quorum, quia quasi in omnibus habetur; Ps. XXI, 17: *foderunt manus meas et pedes meos, et dinumeraverunt omnia ossa mea.* Et Is. LIII, 3: *reputavimus eum novissimum virorum, virum dolorum.* Et dicit *ut implerentur.* Ly ut potest teneri causative, et sic non tenetur hic: vel consecutive, et sic accipitur hic. Quia enim prophetae dixerunt, non accidit; sed ideo praedixerunt, quia accidere debebat. Unde sensus est *ut adimpleretur,* idest hoc facto adimpletum est quod per prophetas praedictum erat. *Tunc discipuli omnes,*

*relicto eo, fugerunt; ita quod compleretur quod dicitur in Ps. XXXVII, 12: dereliquerunt me amici mei et proximi mei. Sed quare non a principio dereliquerunt? Respondet Hieronymus: quia scriptum est Io. VII, 30, quod quaerebant eum, et nemo misit in eum manum, quia nondum venerat hora eius. Unde a principio credebant quod se liberare posset, et se defenderet; sed cum viderunt quod captus esset, et quod non vellet se defendere, fugerunt et dereliquerunt eum.*

---

**Caput 26  
Lectio 7  
Reportatio Leodegarii Bissuntini**

**26—7  
Mt 26:57-75**

57 οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. 58 ὁ δὲ πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. 59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν, 60 καὶ οὐχ εὔρον πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο 61 εἶπαν, οὗτος ἔφη, δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. 62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρτυροῦσιν; 63 ὁ δὲ Ἰησοὺς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ, ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ. 64 λέγει αὐτῷ ὁ Ἰησοὺς, σὺ εἶπας; πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. 65 τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων, ἐβλασφήμησεν: τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν: 66 τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν, ἔνοχος θανάτου ἐστίν. 67 τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν 68

57. But they holding Jesus led him to Caiphass the high priest, where the scribes and the ancients were assembled. 58. And Peter followed him afar off, even to the court of the high priest, And going in, he sat with the servants, that he might see the end. 59. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death. 60. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: 61. And they said: This man said, I am able to destroy the temple of God and after three days to rebuild it. 62. And the high priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? 63. But Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. 64. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God and coming in the clouds of heaven. 65. Then the high priest rent his garments, saying: He hath blasphemed: What

λέγοντες, προφήτευσον ἡμῖν, Χριστέ, τίς ἐστὶν ὁ παίσας σε; 69 ὁ δὲ πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ: καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, καὶ σὺ ἤσθα μετὰ Ἰησοῦ τοῦ γαλιλαίου. 70 ὁ δὲ ἡρνήσατο ἔμπροσθεν πάντων λέγων, οὐκ οἶδα τί λέγεις. 71 ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ, οὗτος ἦν μετὰ Ἰησοῦ τοῦ ναζωραίου. 72 καὶ πάλιν ἡρνήσατο μετὰ ὅρκου ὅτι οὐκ οἶδα τὸν ἄνθρωπον. 73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ πέτρῳ, ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλία σου δῆλόν σε ποιεῖ. 74 τότε ἤρξατο καταθεματίζειν καὶ ὁμνύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησεν. 75 καὶ ἐμνήσθη ὁ πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν ἀλέκτορα φωνῆσαι τρεῖς ἀπαρνῆση με: καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

further need have we of witnesses? Behold, now you have heard the blasphemy. 66. What think you? But they answering, said: He is guilty of death. 67. Then did they spit in his face and buffeted him. And others struck his face with the palms of their hands, 68. Saying: Prophecy unto us, O Christ. Who is he that struck thee? 69. But Peter sat without in the court. And there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. 70. But he denied before them all, saying: I know not what thou sayest. 71. And as he went out of the gate, another maid saw him; and she saith to them that were there: This man also was with Jesus of Nazareth. 72. And again he denied with an oath: I know not the man. 73. And after a little while, they came that stood by and said to Peter: Surely thou also art one of them. For even thy speech doth discover thee. 74. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. 75. And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

Supra actum est de captione Christi, nunc agitur quo sit ductus; et describitur locus et societas convenientium ad locum. Dicit ergo *at illi*, scilicet qui tenuerunt eum, *duxerunt eum ad Caipham*. Iste Caiphas erat pontifex anni illius secundum Hieronymum, secundum quod habetur Io. XI, v. 49: *cum autem esset pontifex anni illius*. Iam enim sacerdotium non secundum legis praeceptum agebatur. Mandaverat dominus quod Aaron et filii eius essent sacerdotes iure haereditario, ita quod mortuo uno remaneret alter sacerdos. Sed post, ambitione crescente, non potuerunt pati, sed subiecta Iudaea Romanis, iste Caiphas emerat sacerdotium a Iudaeis, emerat a Pilato; ideo iniquus erat princeps. Et non mirum si iniquus iudex, sive princeps, iniquum facit iudicium. Et hoc convenit mysterio; quia sicut passio Christi erat oblatio veri sacrificii, sic et locus congruere

debebat, ut Christus, qui est sacerdos in aeternum, in domo pontificis offerretur. Caiphas investigator interpretatur, et potest referri ad malitiam, qua Christum condemnavit. Sed hic est quaestio, quia Io. c. XVIII, 13 dicitur quod primo ductus est ad Annam. Et hoc intelligendum est esse verum: convenerant enim ad domum Annae, et ibi congregati erant; et in hoc apparet malitia eorum, quia cum intenti esse deberent solemnitati, erant intenti malitiae, ita quod bene conveniebat eis quod dicitur Is. I, 14: *solemnitates vestras odit anima mea*. Unde completum est quod dictum est Ps. II, 2: *convenerunt adversus Deum, et adversus Christum eius. Petrus autem sequebatur eum a longe*. Actum est de loco, hic agitur de Petro perveniente. Primo ducitur, deinde Petrus pervenit. Et tria facit: quia primo tangit modum; secundo quomodo sequens pervenerit. Quod pervenerit, hoc erat fervoris; quod a longe, hoc erat timoris; unde significabatur quod in fide Petri fundata Ecclesia secutura erat Christum, tamen a longe; quia Christus passus est pro Ecclesia, non pro se; Petrus autem et Ecclesia passa est pro se. Item tangitur locus, quia *usque in atrium principis sacerdotum*: non enim ausus est intrare domum, ne videretur esse de discipulis Iesu. Quomodo autem intravit, tacet Matthaeus, sed narrat Ioannes XVIII, 15, quia *discipulus quidam notus erat pontifici, et introduxit Petrum*. Sequitur *societas et ingressus intro sedebat cum ministris, ut videret finem*; et hoc faciebat vel ex curiositate, vel ex pietate. Et haec tria iam erant quaedam dispositiva ad casum Petri: quod a longe sequebatur, hoc disponebat, quia significabat quod non erat firmus; qui enim firmus est, debet appropinquare. Unde dicitur Iac. IV, 8: *appropinquate Deo, et appropinquabit vobis*. In domo enim est sedes Dei et agni, ut habetur Apoc. ult., 3. In domo enim erat perfecta caritas. Unde Petrus non appropinquavit ad caritatem Christi. Item non pervenerat ad malitiam Iudaeorum, ideo tepidus erat; ideo accidit ei id quod dicitur in Apoc. III, 16: *quia tepidus es, eiiciam te de ore meo*. Item quia famuli mali. Eccli. X, 2: *secundum iudicem populi, sic et minister eius*. Et ideo non fuit mirum si cecidit, quia in mala societate mansit. Quare Ps. XVII, 16: *cum sancto sanctus eris*. Tunc sequitur examinatio Christi. Et primo per testes; secundo per propriam confessionem, ibi *et surgens princeps sacerdotum ait illi* et cetera. Circa primum tria facit. Primo designatur perversum studium principum; secundo defectum; tertio falsum testimonium. Dicit ergo *principes autem sacerdotum quaerebant falsum testimonium contra Iesum, ut eum morti traderent*. Sed est quaestio, quare non sine testimonio eum morti tradebant. Una causa est, quia hypocritae quaerunt quod videtur esse bonum, sed veritatem non quaerunt: sic isti quaerebant ut viderentur non a se facere, unde contra legem faciebant; Ex. XX, 16: *non loquaris contra proximum tuum falsum testimonium*. Si non licet loqui, nec quaerere.



Alia ratio erat, quia non habebant auctoritatem occidendi, et ideo quaerebant ut ipsum tradere possent principi. *Et non invenerunt, cum tamen multi falsi testes accessissent.* Ecce defectus, in quo designatur innocentia Christi, ut posset dicere: *ego in innocentia mea ingressus sum.* Semper enim insidiati sunt Christo, sed non invenerunt aliquid mali. Unde implevit illud quod habetur I Petr. II, v. 15: *beneficientes obmutescere faciatis imprudentium hominum ignorantiam.* Tunc sequitur falsum testimonium *novissime autem venerunt duo falsi testes, et dixerunt.* Sed hic est quaestio, quare dicantur falsi testes: quia manifestum est Christum dixisse, Io. II, 19. Secundum Hieronymum, non solum falsus dicitur qui dicit quod nescit, sed qui dictum ad falsum refert intellectum. *Hic dixit: possum destruere templum Dei, et post triduum reaedificare illud.* Sed non intelligebat de templo materiali, sed de templo corporis sui. Item non solum est falsum testimonium quoad sensum, sed quoad vocem, quia dixerat: *solvite templum hoc;* et non dixit: possum solvere templum Dei; quasi dicat: vos Iudaei solvite templum, idest Christum, et post triduum resuscitabo illud. Non dixit: et post triduum reaedicabo; quia reaedicare magis ad materiale templum pertinet, sed excitare magis ad corpus. Unde falsi testes erant tam ratione vocis, quam ratione significationis. Item est quaestio. Quare non accusant eum de violatione sabbati? Respondet Chrysostomus quod quia saepe accusaverunt eum de hoc, et semper excusaverat se, et excusationem confirmaverat miraculis; ideo cogitabant quod non valeret eis. Item iudex non erat Iudaeus, ideo sciebant quod non reciperet hanc accusationem. Tunc sequitur examinatio per propriam confessionem. Et primo ponitur interrogatio quantum ad testificationem; secundo quoad principale. Secunda ibi *et princeps sacerdotum ait illi et cetera.* Dicit ergo *surgens princeps sacerdotum ait illi: nihil respondes ad ea quae isti adversum te testificantur?* Quod surrexit, fuit ex impatientia et furore, audiens quod Christus non convincebatur: et quod dicit, *nihil respondes* etc., non dicit ut excusaret eum, sed ut caperet eum in sermone; Is. XXXII, v. 6: *stultus fatua loquetur, et cor eius faciet iniquitatem. Iesus autem tacebat.* Sed quare tacebat? Propter tria. Ut doceret nos cautelam: sciebat enim quod quicquid ille diceret, totum ad calumniam referrent; et in tali casu coram insidiatoribus est tacendum; Ps. XXXVIII, 2: *posui ori custodiam, cum consisteret peccator adversum me.* Alia ratio erat, quia tunc non erat tempus docendi, sed patientiam habendi: et ita completum est quod dicitur Is. c. LIII, 7: *quasi agnus coram tondente se obmutescet, et non aperit os suum.* Tertia ratio est ut doceret nos constantiam, quando aliquis de aliquo accusatur iniuste; Is. LI, 7: *opprobrium hominum ne metuatis.* Tunc sequitur quaestio de principali *princeps autem sacerdotum ait illi: adiuro te per Deum vivum, ut dicas mihi, si tu es Christus filius Dei.*

Et primo ponitur inquisitio; secundo domini responsio. Videns princeps quod non posset capere, adiuravit eum: et hoc ut in sermone caperet. Et hoc habetur Io. X, 24: *usquequo animam nostram tollis? Si tu es Christus, dic nobis palam*. Apud enim Iudaeos pro magno habebatur adiurare: adiurare enim est ad iuramentum cogere. Sicut enim Christiani non debent iurare nisi ex necessitate, sic nec debent uti adiuratione, sed loco adiurationis debent uti oratione. Tunc sequitur responsio *dixit illi Iesus: tu dixisti*. Notate quod cum aliquid fuit contra eum, tacuit; sed statim cum adiurata fuit potestas patris, respondet. Unde gloriam patris semper quaesivit; Io. VIII, 50: *ego gloriam meam non quaero*. Et circa hoc primo ponit responsionem; secundo manifestationem. Dicit ergo *dixit illi Iesus: tu dixisti*, potest exponi ut Christus non asserat, sed relinquat in dubio; supra VII, 6: *nolite sanctum dare canibus*. Vel potest assertive legi: *tu dixisti*, idest verum est; et patet, quia dicitur in Mc. XIV, 62: *ego sum*. Tunc evidentiam ostendit *verumtamen dico vobis: amodo videbitis filium hominis sedentem a dextris virtutis Dei*. Et vult evidenter ostendere quod ipse sit filius Dei, secundum duas auctoritates. Una est in Ps. CIX, 1: *dixit dominus domino meo: sede a dextris meis*. Et per hanc ostenderat supra XXII, 42-46 quod Christus erat filius Dei. Alia est Daniel VII, 7: *aspiciebam in visione noctis; et ecce cum nubibus caeli quasi filius hominis veniebat* et cetera. Ita, dico, dicit, scilicet *tu dixisti*; sed non nosti veritatem. Attende, quia veritas manifestabitur, quia *videbitis filium hominis sedentem a dextris virtutis Dei*. Quia dixit *sedentem a dextris*, exponit Chrysostomus quod sessio a dextris signat dignitatem regiam; Is. IX, 7: *super solium David, et super regnum eius sedebit*. Vel sedere a dextris est esse in plena beatitudine virtutis, vel in bonis potioribus: dextera enim nobilior pars est; ideo maiorem dignitatem significat, non quia maiorem habeat potestatem, sed aequalem; infra ult., v. 18: *data est mihi omnis potestas in caelo et in terra*. Item de eius potestate dicit: *venientem in nubibus caeli*. Sed quid est quod dicit *amodo videbitis*? et cetera. Notandum quod id quod dicit *in nubibus*, potest referri ad adventum ultimum, vel quotidianum. Adventus ultimus erit in nube; Act. I, 11: *quemadmodum vidistis eum euntem in caelum*; et supra XXIV dicitur quod *veniet in nubibus*. Alio modo potest exponi de adventu quotidiano, de quo Iob c. IX, 11: *si venerit ad me, non videbo eum*. Et iste adventus est in nubibus, idest in apostolis et sacris doctoribus. De istis dicitur Is. c. LX, 8: *qui sunt isti, qui ut nubes volant*? Isti dicuntur nubes, quia in altum ascendunt. Item nubes foecundae sunt. Primum pertinet ad altitudinem vitae, secundum ad foecunditatem doctrinae. Et sunt nubes caeli, idest caelestes, quia portaverunt imaginem caelestem. Sed quid est *amodo videbitis*? Idest statim post passionem aliquos convertit ad fidem, alios per operum evidentiam. Unde aliqui conversi sunt propter eorum fidem, quidam

propter bonam operationem. Item si referatur ad ultimum adventum, dicit Origenes: totum tempus mundi comparatum ad aeternitatem nihil est, sicut unum momentum. Ps. LXXXIX, 4: *mille anni ante oculos tuos sicut dies hesternae, quae praeteriit*. Ideo dicit *amodo*, quia nihil est tempus usque ad iudicium respectu aeternitatis. Verumtamen postquam a me recideritis, non restat nisi quod manifeste me cognoscetis, quia veniam in nubibus caeli. Et tunc cognoscetis me esse filium hominis. Similis modus loquendi habetur supra c. XXIII, 39: *non me videbitis amodo, donec dicatis: benedictus qui venit in nomine domini. Tunc princeps sacerdotum scidit vestimenta tua*. Hic ponitur condemnatio. Et primo ponitur quomodo condemnatur; secundo quomodo a discipulo negatur. Et primo agit de condemnatione; secundo de delusione. Circa primum duo facit. Quia primo princeps eum condemnat; secundo exquirat sententiam. Condemnans autem ostendit culpam et facto, et verbo: facto, quia scidit vestimenta sua. Eodem furore scidit vestimenta sua, quo paulo ante surrexit de sede sua: consuetum enim erat quod qui audiebant blasphemiam scindebant vestimenta sua in signum quod non poterant audire. Verum quod haec duo fecit, aliquid significabatur: quod surrexit de solio, ostendebat quod amitteret sacerdotium; et quod scidit vestimenta sua, significabat quod transferri debebat; ad Hebr. VII, 12: *translato sacerdotio, necesse est quod translatio legis fiat*. Vestis Christi non fuit scissa; Io. XIX, 24: *non dividamus eam, sed sortiamur de illa, cuius sit*. Unde significabat abolitionem. Et hoc signatur I Reg. XV, 28: *scidit dominus regnum Israel a te hodie*. Sic scissum est a Iudaeis, et datum est membris Christi. Tunc imponit culpam *blasphemavit*, quia hoc dixerat, reputabat eum blasphemum; unde Io. X, 33: *de bono opere non lapidamus te, sed de blasphemia, quia homo cum sis, filium Dei te facis*; et tali debebatur mors. Tunc manifestat culpam *quid adhuc indigemus testibus?* Tunc exquirat sententiam *quid vobis videtur? At illi respondentes dixerunt: reus est mortis*, secundum iudicium legis. Et hoc esset verum, si esset blasphemus; sed non erat, ideo male iudicant, quia auctorem vitae morti condemnant; I Cor. XV, 22: *sicut enim mors per Adam in omnes homines, sic et vita per Iesum. Tunc expuerunt in faciem eius* et cetera. Post condemnationem Christi agitur de illusionem. Et satis convenienter, quia Christus peccata nostra tulit, ut Is. LXII. Homo autem per peccatum in mortem est traditus, quando dictum est ei, Gen. II, 17: *quacumque hora comederitis, morte moriemini*. Item proprium honorem amisit, quia *homo cum in honore esset, non intellexit, comparatus est iumentis insipientibus*, Ps. XLVIII, 13. Et ideo Christus redemptor mortem et opprobria primo facto sustinuit; secundo verbo, ibi *prophetiza nobis, Christe*. In prima conspuatur, et colaphis caeditur; in secunda in facie percutitur. Quantum ad primum dicitur *tunc expuerunt in*

*faciem eius, et colaphis eum ceciderunt*; secundum quod habetur ex verbis, istud fiebat in signum mandati Dei contempti, unde habetur Deut. XXV, 5 ss. si aliquis nolebat accipere uxorem fratris, quod conspuebant in faciem suam. Item propter contemptum mandati paterni: sic de Maria sorore Moysi. Unde expuebant in faciem eius, quia blasphemum reputabant; Is. c. I, 6: *faciem meam non averti ab increpantibus et conspuentibus in me*. Item *colaphis caedebant*, ad modum ebrii vel stulti; Is. c. LIII, 3: *vidimus eum novissimum virorum*, idest ita despectus videbatur ac si esset novissimus omnium virorum. *Alii autem palmas in faciem dederunt*, in irreverentiam; Thren. III, v. 30: *dabit percutienti se maxillam*. Mystice, secundum Augustinum, adhuc hoc aliqui faciunt: quia spueri in faciem nihil aliud est quam contemnere praesentiam gratiae Christi; ad Hebr. X, 29: *quanto magis putatis maiora mereri supplicia, qui filium Dei conculcaverit, et sanguinem testamenti pollutum duxerit, in quo sanctificatus est, et spiritui gratiae contumeliam fecerit?* Sed proprie colaphizat, qui caput manui supponit: et tales sunt qui magis dignitatem suam inquirunt, quam Christi honorem. De talibus dicitur quod *dilexerunt homines magis tenebras quam lucem*. Illi autem qui faciem percutiunt, sunt illi qui quodammodo praesentiam eius demoliri contendunt, ut sunt Iudaei. De his Is. XXX, 11: *cesset a facie nostra sanctus Israel*. Tunc impropria ingerunt verbo *prophetiza nobis, Christe: quis est qui te percussit?* Et hoc dicebant illudendo, quia nullus eorum pro propheta eum habebat; et non erat necessarium: infamia enim eorum manifesta erat. Unde hoc noluit dicere; Iob XVI, v. 11: *et exprobrantes percusserunt maxillam meam*. *Petrus autem sedebat foris*. Hic agitur de negatione Petri. Lucas XXII, 55 autem alio ordine refert, quia primo ponit negationem Petri, quam illusionem Christi; Matthaeus autem e contrario. Et non est contrarietas, quia dum illuderetur, simul factum est; ideo non refert si ante vel post ponatur. Et notandum quod cum ducebatur, non negat; sed quando illuditur, negat, ad significandum quod quidam magis timent opprobria quam verbera, contra illud Is. LI, 7: *nolite timere opprobria hominum et blasphemias eorum nolite metuere*. Et circa hoc primo ponitur negatio; secundo poenitentia Petri *et continuo gallus cantavit; et recordatus est Petrus verbi Iesu*. Prima dividitur in tres, secundum tres negationes. Secunda ibi *exeunte autem illo ianuam* etc.; tertia ibi *et post pusillum accesserunt qui stabant* et cetera. Et primo ponitur locus, secundo occasio, tertio negatio. Dicit ergo *Petrus autem sedebat foris*, scilicet extra locum ubi Christus patiebatur: illi enim qui a Christo se elongant, cito confunduntur; Ier. XVII, 13: *domine, omnes qui te derelinquunt, confundentur*. E contrario in Ps. XXXIII, 6: *accedite ad eum, et illuminamini et facies vestrae non confundentur*. Qui enim est extra passionem Christi,

de facili labitur. Tunc ponitur excitativum ad denegandum *et accessit ad eum una ancilla dicens: et tu cum Iesu Galilaeo eras*. Et convenit casus Petri casui primi hominis; Eccli. XXV, 33: *a muliere initium peccati*. Sic Petrus ad vocem mulieris Christum negavit; in quo dominus praesumptionem eius humiliare voluit, quia non ad vocem viri, sed mulieris. *Et tu cum Iesu Nazareno eras*. Hoc solebat ei esse gloriosum, sed modo est ei terribile, et ideo negavit *at ille negavit coram omnibus dicens: nescio quid dicis*. Si volumus aggravare culpam Petri, possumus aggravare ex tribus. Aggravatur, quia statim ad modicum terrorem negavit; Lev. XXVI, v. 36: *terrebit eos sonitus folii volantis*. Item quia non erubuit coram omnibus. Item ex mendacio, quia dixit *nescio quid dicis*, et *non novi hominem*; contra illud Eccli. IV, 24: *ne confundaris dicere verum*. Exeunte autem illo ianuam, vidit eum alia ancilla et ait his qui erant ibi: *et hic erat cum Iesu Nazareno*. Et iterum negavit. Hic ponitur secunda negatio. Et primo tangitur locus; secundo incitativum; tertio negatio. Quantum ad historiam, secundum Marcum c. XIV, 66 post primam negationem gallus cantavit, et tunc exivit ianuam, et vidit eum ancilla, et negavit. Sed videtur contrarius aliis, quia videntur alii dicere quod sedentes dixerunt; et Lucas XXII, 55 dicit quod unus de sedentibus. Quid ergo hic dicitur quod ancilla? Notandum, secundum Augustinum, quod quando negaverat, exivit: et dum esset in exeundo, dixit ei ancilla etc.; et tunc negavit; quod audiens Petrus reversus est intus. Tunc illi qui audierant ab ancilla, petierunt idem. Et potest esse quod unus, qui cognoscebat eum, magis urgebat eum. Et iterum *cum iuramento negavit, quia non novi hominem*; contra illud Eccli. XXIII, 9: *iurationi ne assuescat os tuum*. Tunc sequitur tertia negatio. Et primo describitur tempus; secundo incitativum; tertio negatio. Dicit ergo *et post pusillum*. Lucas dicit quod *facto intervallo quasi unius horae*. Et hoc procurabat Diabolus, ut respirationem non haberet. Unde dicunt ei *et tu ex illis es*; et hoc probant *nam et loquela tua manifestum te facit*. Sed constat quod omnes Iudaei erant; quomodo ergo dicit *nam et loquela tua manifestum te facit*? Solvit Hieronymus quod in eadem lingua saepe diversa locutio fit, sicut patet in Francia, et Picardia, et Burgundia, et tamen una loquela est. Sic Galilaei aliquam differentiam habebant a Ierosolymitanis. Sic et cuilibet potest dici: *nam et loquela tua manifestum te facit*; quia, ut dicitur Lc. VI, 45, *ex abundantia cordis os loquitur*; quia cum homo est carnalis, cito prorumpit in verba carnalia; cum spiritualis, in verba spiritualia. *Tunc coepit detestari et iurare et cetera*. Aliqui sunt qui volunt excusare Petrum, quod non peccavit; unde cum dixit *non novi hominem*, verum est hominem, sed hominem et Deum. Et hoc non est bonum, quia imponit mendacium Christo: quia dixerat Christus *tu me negabis*. Ideo melius est dicere quod Petrus potius mentitus est, quam

Christus. Item notandum quod non solum negavit Christum sed negavit se esse Christianum. Unde in una negatione dixit *non novi eum*, scilicet non sum Christianus. Item notandum quod qui cito non se retrahit in peius vadit; Eccli. XIX, 1: *qui spernit modica, paulatim defluit*. Unde negationi periurium addidit, periurio blasphemiam. Unde Gregorius: peccatum quod per poenitentiam non diluitur, mox suo pondere ad aliud trahit. Item notandum quod signatur triplex tentatio qua tentatur homo. Tentatur a concupiscentia carnis; Iac. I, 14: *unusquisque tentatur a concupiscentia sua*. Item tentatur a cupiditate terrenorum; Sap. XIV, 2: *illud enim cupiditas acquirendi excogitavit*. Item a Daemonibus, et hoc signatur per illam negationem, in qua dicitur *post pusillum accesserunt qui stabant*. Ad Eph. VI, 12: *non est nobis colluctatio adversus carnem et sanguinem, sed adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae in caelestibus*. De istis tribus habetur I Io. II, 6: *omne quod est in mundo, aut est concupiscentia carnis, aut concupiscentia oculorum, aut superbia vitae*. Vel aliter, secundum Augustinum, dicendum est, quod per istas tres negationes omnium haereticorum error signatur. Quidam enim Christi divinitatem negabant, ut Photinus; quidam autem humanitatem, ut Eunomius; quidam utrumque, ut Arius qui inaequalem patri dicebat filium. Item, secundum Origenem, signatur persecutio, quam habitura erat Ecclesia. Prima fuit a Iudaeis, in qua multi mortui sunt; secunda a gentibus, in qua multi martyres facti sunt; tertia ab haereticis, quae multos seduxit, et aliqui etiam mortui sunt. Item notandum quod inveniuntur quaedam scripta, quae videntur excusare Petrum, quod non peccavit mortaliter, quia dicit Bernardus: sopita fuit in eo caritas, non extincta. Dicendum quod mortaliter peccavit, non tamen fuit ex malitia, sed timore mortis. Et hoc voluit dicere Bernardus, quod sopita fuit et cetera. *Et continuo gallus cantavit*. Hic agitur de poenitentia Petri. Et primo ponitur motivum, sive excitativum; secundo poenitentia eius, ibi *et egressus foras flevit amare*. Tanguntur duo, quibus fit excitatio. Primo cantus galli; unde *et continuo gallus cantavit*. Per gallum praedicator signatur, qui homines peccatores excitat ad poenitentiam; unde apostolus, I Cor. XV, 34: *evigilate, iusti et nolite peccare*; et ad Eph. V, 14: *surge, qui dormis, et exurge a mortuis, et illuminabit te Christus*. Secundum est memoria Petri *et recordatus est Petrus verbi Iesu, quod dixerat* et cetera. Ps. XXI, 28: *reminiscentur, et convertentur ad dominum omnes fines terrae*. Et haec duo frequenter accidunt ad vocem praedicatoris, quia qui oblitus est Deum per peccata, ad vocem praedicatoris revertitur. De illo gallo dicitur in Iob XXXVIII, 36: *quis dedit gallo intelligentiam?* Item Lucas ponit tertium, quia *dominus respexit Petrum*. Apostolus ad Rom. c. III, 24: *iustificati gratis per gratiam ipsius*. Thren. V, 21: *converte nos, domine, ad te, et*

*convertemur. Post agitur de poenitentia Petri: et egressus foras flevit amare. Et est poenitentia commendabilis ex tribus. Et primo, quia cito, quia statim egressus; Eccli. V, 8: ne tardes converti ad dominum. Item prudens, quia declinavit a consortio eorum, qui induxerant eum ad negandum; sic et poenitentes debent occasionem vitare peccandi; II ad Cor. VI, 17: exite de medio eorum, et separamini, dicit dominus, et immundum ne tetigeritis, et ego recipiam vos. Item quia efficax et vera; Ier. VI, 26: luctum unigeniti fac tibi, planctum amarum; Is. XXXVIII, 15: recogitabo tibi omnes annos meos in amaritudine animae meae.*

---

**Caput 27**  
**Lectio 1**  
**Reportatio Leodegarii Bissuntini**

**27—1**  
**Mt 27:1-26**

1 πρωΐας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν· 2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν πιλάτῳ τῷ ἡγεμόνι. 3 τότε ἰδὼν Ἰούδας ὁ παραδιδὼς αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις 4 λέγων, ἡμαρτον παραδοὺς αἷμα ἁθῶν. οἱ δὲ εἶπαν, τί πρὸς ἡμᾶς; σὺ ὤψῃ. 5 καὶ ρίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγατο. 6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν, οὐκ ἐξεστὶν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστιν. 7 συμβούλιον δὲ λαβόντες ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἱματος ἕως τῆς σήμερον. 9 τότε ἐπληρώθη τὸ ρηθὲν διὰ ἱερεμίου τοῦ προφήτου λέγοντος, καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, 10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι κύριος. 11 ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων, σὺ εἶ ὁ βασιλεὺς τῶν ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη, σὺ λέγεις. 12 καὶ ἐν τῷ

1. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. 2. And they brought him bound and delivered him to Pontius Pilate the governor. 3. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, 4. Saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. 5. And casting down the pieces of silver in the temple, he departed and went and hanged himself with an halter. 6. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. 7. And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. 8. For this cause that field was called Haceldama, that is, the field of blood, even to this day. 9. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces

κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ ὁ πιλάτος, οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν; 14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν. 15 κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ᾔθελον. 16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον [Ἰησοῦν] βαραββᾶν. 17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ πιλάτος, τίνα θέλετε ἀπολύσω ὑμῖν, [Ἰησοῦν τὸν] βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; 18 ᾗδει γὰρ ὅτι διὰ φθόνον παρέδωκεν αὐτόν. 19 καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα, μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. 20 οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν. 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν, τὸν βαραββᾶν. 22 λέγει αὐτοῖς ὁ πιλάτος, τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες, σταυρωθήτω. 23 ὁ δὲ ἔφη, τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες, σταυρωθήτω. 24 ἰδὼν δὲ ὁ πιλάτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὁψεσθε. 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. 26 τότε ἀπέλυσεν αὐτοῖς τὸν βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

of silver, the price of him that was prized, whom they prized of the children of Israel. 10. And they gave them unto the potter's field, as the Lord appointed to me. 11. And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. 12. And when he was accused by the chief priests and ancients, he answered nothing. 13. Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee? 14. And he answered him to never a word, so that the governor wondered exceedingly. 15. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. 16. And he had then a notorious prisoner that was called Barabbas. 17. They therefore being gathered together, Pilate said: Whom will you that I release to You: Barabbas, or Jesus that is called Christ? 18. For he knew that for envy they had delivered him. 19. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. 20. But the chief priests and ancients persuaded the people that they should ask Barabbas and make Jesus away. 21. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. 22. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. 23. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. 24. And Pilate seeing that he prevailed nothing, but that



rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man. Look you to it. 25. And the whole people answering, said: His blood be upon us and upon our children. 26. Then he released to them Barabbas: and having scourged Jesus, delivered him unto them to be crucified.

Supra Evangelista narravit quod passus est Christus a Iudaeis, hic narrat quod passus est a gentilibus: et quatuor facit. Primo tangit quomodo traditus est gentibus; secundo quomodo examinatur; tertio quomodo condemnatur; quarto quomodo patitur. Secunda ibi *Iesus autem stetit ante praesidem* etc.; tertia ibi *per diem solemnem consueverat praeses* etc.; quarta ibi *tunc milites praesidis suscipientes Iesum in praetorium* et cetera. Circa primum duo. Primo narrat de assignatione, qua traditus est in manibus gentilium; secundo de morte et peccato traditoris, ibi *tunc videns Iudas, qui eum tradidit, quod damnatus esset*. Circa primum tria. Primo motivum assignat; secundo modum; tertio factum. Causa fuit consilium habitum de morte: et secundum hoc tria tangit, ex quibus aggravatur eorum peccatum. Primo ex sollicitudine, et hoc tangit cum dicit *mane autem facto consilium inierunt*, quia cum tota nocte solliciti essent in illusionem, tamen mane convenerunt. Unde bene solliciti erant; Iob XXIV, v. 14: *mane primo consurgit homicida*. Item aggravatur ex communitate, quia *omnes principes*. Si enim unus, vel duo, excusabile esset; sed omnes convenerunt; Is. I, 6: *a planta pedis usque ad verticem non est in eo sanitas*; ideo dicit *omnes principes*; Ezech. c. XI, 2: *fili hominis, hi sunt viri qui cogitant iniquitatem, et tractant consilium pessimum*. Item ex crudelitate, quia multa alia cogitare poterant, sed cogitabant *quomodo eum morti traderent*; Prov. I, 16: *pedes eorum ad malum currunt et festinant ut effundant sanguinem*. Sed quomodo? *Vinctum adduxerunt*. Haec erat consuetudo, quod tales vincti adducerentur et signarentur morti condemnati. Et signavit quod sicut mortem nostram sua morte destruxit, sic vincula peccatorum vinculis suis destruxit. *Et tradiderunt Pontio Pilato*. Et quare? Triplex est ratio. Una litteralis erat, quia vicarius erat imperatoris, et Iudaei non habebant iudicium sanguinis. Propter quod dicunt in Io. XVIII, 31: *nobis non licet interficere quemquam*. Item ex intentione ipsorum: ipsi enim volebant occulte interficere, sed manifeste, ut fama divulgaretur, secundum quod habetur Sap. c. II, 20: *morte turpissima condemnemus*

*eum*. Tertia causa est, quia pro omnibus voluit mori, ideo voluit ut omnes congregarentur, tam Iudaei quam gentiles, ita quod impletum est illud Ps. II, 2: *astiterunt reges terrae, et principes convenerunt in unum. Tunc videns Iudas, qui eum tradidit, quod damnatus esset* et cetera. Hic agitur de poenitentia et morte Iudae. Et circa hoc duo facit. Primo narrat de prodicione; secundo quid factum sit de pretio, ibi *principes autem sacerdotum, acceptis argenteis, dixerunt*. Circa primum primo agitur de poenitentia; secundo de desperatione, ibi *et proiectis argenteis in templo, recessit*. Circa primum tria facit. Primo ponitur motivum; secundo poenitentia; tertio effectus. Motivum *tunc videns quod damnatus esset, poenitentia ductus, retulit triginta argenteos*. Potuit esse quod credidit Iudas, quando vendidit eum, quod non occideretur, sed quod flagellaretur; ideo videns quod damnatus esset, poenituit. Sed est quaestio, quando traditus fuit praesidi, quomodo videre potuit quod esset damnatus. Hieronymus dicit quod hoc vidit oculo mentis, quia ex quo vidit quod a Iudaeis damnatus erat, et traditus Pilato, cogitavit quod Pilatus iudicaret ad voluntatem eorum, scilicet Iudaeorum. Origenes dixit quod quidam dixerunt: videns Iudas quod esset damnatus, scilicet ipse Iudas, ex isto motus fuit ad poenitentiam. Unde *poenitentia ductus retulit triginta argenteos*. Et haec poenitentia non fuit vera poenitentia; habuit tamen aliquid poenitentiae, quia poenitentia debet esse media inter spem et timorem; Iudas autem timorem et dolorem quidem habuit, quia de peccato praeterito doluit, sed spem non habuit. Et talis est poenitentia impiorum; Sap. V, 3: *poenitentiam agentes, et prae angustia spiritus gementes*. Et quare ductus poenitentia? Notandum quod dicit Origenes, quod aliquando accidit quod Diabolus impellit hominem ad peccandum, aliquando homo; sed aliter et aliter, quia homo ut libidinem compleat, Diabolus ut perdat. Et si Diabolus immisit, non habuit ex creatione, et ideo poenitere potuit. Et hoc est contra Manichaeos, qui dicunt quod duplex est creatio, bona et mala, et qui sunt de creatione mala, non possunt bene agere, et e converso. Et secundum eos Iudas fuit de creatione mala. Quomodo ergo potuit poenitere? Dicit ergo quod hoc quod desperavit, non fuit nisi quia negligens fuit. Sequitur effectus. Effectus poenitentiae est ut peccator studeat emendare. Peccaverat, quia vendiderat Christum, fecerat enim quod in se erat: ideo *triginta denarios retulit*. Et primo ponitur retractatio; secundo poenitentia, ibi *peccavi tradens sanguinem iustum. Retulit ergo triginta argenteos*; et in hoc retractavit, dicens *peccavi*, idest vere deliqui. In hoc autem quod dicit *tradens sanguinem iustum*, etsi bene dicit, non complete tamen, quia potest retorqueri ad hominem iustum. Unde Ier. XXVI, 15: *si occideritis me, sanguinem innocentem tradetis contra vosmetipsos*. Unde dicit Hieronymus quod si rectam fidem habuisset, non desperasset. Debit

enim dicere, tradens Deum. In hoc ergo quod dixit *tradens sanguinem iustum*, minoravit eius potestatem, et ostendit se non habere rectam fidem. Tunc ponitur Iudaeorum obstinatio *at illi dixerunt: quid ad nos?* Iste iustum confitebatur, et tamen dicunt *quid ad nos?* Ier. VIII, 7: *populus meus non cognovit iudicium domini. Tu videris*, idest non sequimur conscientiam tuam. Remigius: *quid ad nos?* Tu primo vendidisti, et post iustum confiteris. Quis videris apud nos, qui ita mutas sententiam? Mutare enim de malo in bonum, bonum est: de malo autem in malum, malum; Eccli. XXVII, 12: *iustum in aeternum stat, stultus autem ut luna mutatur*. Tunc ponitur desperatio. Desperatus enim de bonis temporalibus nihil curat; et sic facit iste, quia *proiectis argenteis in templo recessit* (non habuit curam de pecunia) *et abiens laqueo se suspendit*. Unde habetur Act. I, 18, quod *suspendit se et crepuit per medium*. Et quare? Dicit Origenes quod accidit, quia Diabolus praecipitat aliquem in peccatum, et licet det spatium, tamen vult praecipitare in aliud. Et hoc caveri voluit apostolus dicens, II Cor. II, 7: *ne forte abundantiore tristitia absorbeatur qui eiusmodi est*. Sic Iudas ad tantam absorptionem venit, quod *abiens laqueo se suspendit*. Ps. LXVIII, 16: *neque absorbeat me profundum*. Origenes narrat opinionem quorundam dicentium quod quia Iudas audierat loqui de resurrectione, ideo credebatur Christo occurrere, et ideo laqueo se suspendit. Quaerit Augustinus quando hoc fuit. Quia si velimus considerare, vix inveniemus tempus ante passionem, quo istud acciderit, quia principes occupati fuerunt tota die circa mortem Christi. Item in sequenti die sabbatum fuit, et non recepissent ipso die pecuniam. Ideo videtur Augustinus velle quod istud fuit post resurrectionem. Tamen potest dici quod etsi aliqui ad Pilatum accesserant, et morti vacabant Christi, tamen aliqui in templo remanserunt, et his tradidit Iudas triginta denarios. *Principes autem sacerdotum, acceptis argenteis, dixerunt* et cetera. Ostendit quid fuerit de pecunia Iudae factum. Et primo dicitur quomodo excluditur a corbona; secundo in quid expensa fuit dicitur. Dicit ergo *principes autem sacerdotum, acceptis argenteis, dixerunt: non licet eos mittere in corbonam* et cetera. Notandum quod in corbonam ponebatur oblatio gratificationis, vel donum gratiae. Unde quaedam erant voluntaria quae offerebantur, alia ex debito: voluntaria in corbonam mittebantur, alia vero alibi; Eccli. XXXIV, 23: *dona iniquorum non probat altissimus. Non licet ergo ponere in corbonam, quia pretium sanguinis est*. Et in hoc verificatur verbum domini, supra XXIII, v. 24: *transglutientes camelum et excolantes culicem*. Nolebant hanc pecuniam mittere in corbonam, sed de morte filii Dei bene tractabant. Tunc narrat quid inde factum est. Et dicit primo factum; secundo quid inde sit factum. Dicit *consilio autem inuito* et cetera. Quare hoc fecerunt? Dicendum quod Deus sic procuravit, ut istud factum in memoria haberetur.

Unde *emerunt agrum figuli in sepulturam peregrinorum*, non eorum qui erant de patria, sed alienorum. Secundum mysterium congruit, quia per sanguinem Christi accelerabatur non solum iustificatio, sed quies mortis; Apoc. XIV, 13: *amodo iam dicit spiritus ut requiescant a laboribus suis*. Vel potest esse quod peregrini sunt qui non habent ibi mansionem propriam; Ps. CXIX, 5: *heu mihi, quia incolatus meus prolongatus est*. Isti autem consepeliuntur Christo. Apostolus, Rom. VI, 4: *consepulti estis Christo*. Ager iste sancta Ecclesia est. Unde supra XIII, 44: *simile est regnum caelorum thesauro abscondito in agro*. Iste figulus est Christus. Unde dicitur Ier. XVIII, 6: *sicut lutum in manu figuli, sic et vos, domus Israel, in manu mea*. Tunc ponitur confirmatio facti. Et primo ex nomine *propter hoc vocatus est ager ille Haceldama, hoc est ager sanguinis, usque in hodiernum diem*; scilicet usque ad illud tempus, in quo scriptum est istud Evangelium. Tunc confirmat ex auctoritate *tunc adimpletum est quod dictum est per Ieremiam prophetam*. Sed est quaestio, quare dicit *per Ieremiam prophetam dicentem*, quia verba, secundum quod ibi iacent, non sunt scripta in tota sacra Scriptura. Tamen simile habetur Zach. XI, 12: *appenderunt mercedem meam triginta argenteis*. Est ergo quaestio quare ponitur per Ieremiam, cum dictum sit per Zachariam. Augustinus dicit quod alicubi invenitur scriptum per prophetam, et non per Ieremiam, tamen videtur quod ille sit Ieremias, sicut habetur in littera. Hieronymus tangit solutionem quod prophetae scripserunt aliquos libros, qui canonizati sunt apud Iudaeos. Unde aliqui sunt libri prophetarum, qui non sunt in canone Bibliae, sicut Iudas nominat quaedam in canonica sua, et etiam apostoli omnes istos receperunt. Unde dicit quod quidam attulit ei librum Ieremiae, ubi ista verba scripta erant verbo ad verbum, et Evangelista scripsit secundum quod in apocrypho invenit. Augustinus solvit: contingere aliquando quod volens exprimere nomen unius auctoris, occurrat nomen alterius; ideo potest esse quod cum vellet scribere Zachariam, scriberet Ieremiam. Sed multi erant tunc Iudaei qui legem noverant; quare non correxerunt? Quia cogitaverunt quod divinitus esset dictum, quia a spiritu sancto omnes prophetae locuti sunt, et non habent efficaciam verba prophetae nisi a spiritu sancto; ideo ut insinuarent hoc mysterium, non correxerunt. Alia solutio quam innuit, est, quod licet non sint verba Ieremiae, tamen est ibi quoddam factum simile, ut habetur Ier. XXXII, 6 ss. quod recepit mandatum quod emeret agrum. Vel spiritus sanctus sic movit Matthaeum ad idem factum, sicut movit Ieremiam. Sed si volumus, possumus accipere verba Hieronymi in libro de optimo genere interpretationis, qui dicit quod Christi pedissequus non incurrit aliquam notam falsitatis: officium est enim boni interpretis non considerare verba, sed sensum. Ideo iste posuit sensum quorundam scriptorum in Ieremia,

quorundam in Zacharia, sicut habetur in Marco quod ponit auctoritatem Isaiae, cuius una pars est Malachiae, alia Isaiae. Sic et Matthaeus coniungit duas sententias, quarum una a Zacharia, altera a Ieremia ponitur, XXXII, 6. Quod enim est in Zacharia, scilicet quod *appenderunt* (idest acceperunt) *triginta argenteos*, in Ieremia non invenitur; sed quod agrum emit, quod signabat factum toti populo. *Sicut constituit mihi dominus*, hoc expresse habetur ex eo quod praecipit Ieremiae, ubi supra, quod agrum emeret. Ideo secundum primam partem in Zacharia habetur, secundum secundam in Ieremia. *Iesus autem stetit ante praesidem, et interrogavit eum praeses*. Supra enarravit Evangelista quomodo dominus assignatus est in manu gentium, hic autem agit de examinatione: et circa hoc tria facit. Primo narrat quomodo ante terrenum iudicem sistitur; secundo quomodo examinatur; tertio quomodo accusatur. Dicit ergo: ita dictum est de Iuda cum tradidisset praesidi Iesum. Iesus ergo *stetit ante praesidem*, idest tamquam reus et accusandus; Iob XXXVI, 17: *causa tua quasi impii iudicata est: causam iudiciumque recipies*. Per hoc enim meruit ut fieret iudex vivorum et mortuorum. Tunc sequitur examinatio; et primo ponitur interrogatio; secundo responsio, ibi *dicit illi Iesus*. Pontifices in multis accusabant eum, scilicet de subversione legis, et quia regem se dicebat. Unde Pilatus non curavit quaerere de transgressione legis, sed potius de eo quod videbatur tangere laesionem maiestatis, scilicet *tu es rex Iudaeorum?* Quia Io. XIX, 12 habetur: *omnis qui se regem facit, contradicit Caesari*. Tunc sequitur responsio *dicit ei Iesus: tu dicis*. Dicit Hieronymus quod Christus sic moderatur sermonem suum, quod non affirmat, nec negat, sed dicit: *tu dicis*. Prov. c. XVII, 27: *qui moderatur sermones suos prudens est*. Item nota, secundum Hilarium, quod supra c. XXVI, 63, interrogatus a principe Iudaeorum, *si tu es Christus filius Dei*, dixit *tu dixisti*: et respondit per praeteritum; cum autem respondit gentili, respondit per praesens. Et in hoc significatur quod confessio Christi a Iudaea est de praeterito, quia facta est per prophetas; Ier. XXIII, 5: *regnabit rex, et sapiens erit*. Sed loquens ad gentilem dicit *tu dicis*, quia gentilitas confitebatur. Consequenter agitur de accusatione. Et primo ponitur accusatio; secundo inductio ad respondendum, ibi *dixit autem Pilatus*. Dicit ergo *et cum accusaretur a principibus sacerdotum, nihil respondit*. Super quibus accusaretur, tacet Matthaeus, sed Lucas hoc dicit XXIII, 1 ss. Haec est consuetudo Evangelistarum, quia quod unus omittit, alter narrat. Unde ibi dicitur quod seduceret turbas etc., et quod prohibebat dari census Caesari, item regem se diceret. Et hoc est falsum secundum intentionem suam, quia intendebant de regno temporali; sed ipse dicit, Io. c. XVIII, 36, *regnum meum non est de hoc mundo*. Sed Christus *nihil respondit*. Tunc impletum est quod dictum est per Is. LIII, 7: *quasi agnus coram*

*tondente se obmutescet, et non aperiet os suum.* Et c. XLII, 2: *non audietur foris vox eius. Tunc dicit ei Pilatus.* Ex tunc conabatur Pilatus eum liberare, ideo conabatur ut responderet; unde dicebat *non audis quanta adversum te dicunt testimonia?* Et primo ponitur incitatio *non audis* et cetera. Hoc autem dicebat, quia volebat dimittere eum: ipsi enim qui erant accusatores, erant testes, et ideo noluit respondere. Quare autem non respondit, potest esse ratio ex parte Christi, quia noluit excusare passionem suam: poterat enim eam excusare loquendo; ideo noluit loqui. *Oblatus enim est quia voluit*, Is. LIII, 7. Item, ut daret nobis exemplum, quia cum malediceretur, non maledicebat. Item quia tot signa Iudaei viderant, quod converti poterant, et ideo reputavit eos indignos; Eccli. XXXII, 6: *ubi non est auditus, non effundas sermonem.* Et notandum quod in multis loquitur, et in multis silet, quia si semper loqueretur, excusaret se; item si semper taceret, pertinax videretur. Pilato autem quandoque respondet, quandoque non; sed Iudaeis numquam respondet, quia Pilatus ignorabat, ideo veritatem aliquando dicebat, sed Iudaei obstinati erant. Tunc ponitur admiratio Pilati *ita ut praeses miraretur vehementer.* Et quare miratur? Quia audiebat eum facundissimum: et hoc est quod dicit David, Ps. XXXVII, v. 14: *ego autem tamquam surdus non audiebam, et sicut mutus non aperiens os suum*, id est ac si essem ignorans. Et notate quod dicit *vehementer*: quod enim aliquis sapiens nihil respondeat, mirum est; sed quod in tali causa, ubi adiudicatur morti, non respondeat, hoc vehementer est admirandum. Item quia non videbat eum perterritum: in tali enim casu solent homines etiam perterreri. Tunc agitur de damnatione. Et primo ponitur diversum studium volentium excusare ipsum; secundo studium volentium condemnare, ibi *principes autem sacerdotum et seniores persuaserunt populis ut peterent Barabbam*; tertio condemnatio, ibi *tunc dimisit illis Barabbam*. Circa primum primo ponitur studium Pilati ad liberandum; secundo studium principum ad condemnandum. Circa primum primo ponit quasdam opportunitates; secundo tractat de eius liberatione; tertio dat causam. Secunda ibi *congregatis ergo illis, dixit Pilatus*; tertia ibi *sciebat enim quod per invidiam tradidissent eum*. In prima ponit duas opportunitates. Dicit ergo *per diem autem solemnem consueverat praeses populo dimittere unum vinctum*. Ista consuetudo non erat ex lege imperatoris, sed ex voluntate eius, ut redderet populum sibi magis devotum: quia in solemnitate debebant magis esse iucundi, nolebat quod illa die esset causa tristitiae. Sic et Romae in illo die quo imperator intrabat, nullus adiudicabatur morti. Item de novo acquisiverat praefecturam, ideo volebat sibi eos esse devotos. Aliquid tamen simile legitur in veteri testamento, scilicet quod Saul liberavit Ionatham, qui adiudicatus erat morti, I Reg. XIV, 44 ss. Deinde ponit opportunitatem ex quodam latrone,

qui dicebatur Barabbas, qui interpretatur filius patris, scilicet Diaboli; Io. VIII, 44: *vos ex patre Diabolo estis. Congregatis autem illis, dicit Pilatus: quem vultis dimittam vobis?* Hic facit Pilatus contra consuetudinem Iudaeorum, quia non solebat eos rogare, sed ipsi rogabant eum. Sed hoc faciebat, quia quaerebat eum dimittere, et videtur inducere, quia videbatur ei quod deberent praeeligere Christum quam Barabbam; quia iste erat reus laesae maiestatis, et multis nocuerat. Item ex eo quod Christum nominat, dicens *an Iesum, qui dicitur Christus?* Christus enim dicitur unctus. Unde regem appellabat eum, ideo credebatur quod Christum deberent accipere; Eccli. XV, 18: *ante hominem vita et mors.* Sic Pilatus ante eos posuit bonum et malum; et ipsi acceperunt malum, ideo eos semper sequitur malum. Deinde ponit causam *sciebat enim quod per invidiam tradidissent eum.* Ex quo sciebat? Audierat enim multa bona de eo, et videbat eum constantem; unde *sciebat quod per invidiam tradidissent eum.* Sicut enim invidia Diaboli fuit inimica primo homini, sic debuit esse invidia istorum inimica Christo. Sic enim Ioseph ex invidia traditus est a fratribus, Gen. XXXVII, 28. *Sedente autem eo pro tribunali, misit ad eum uxor eius.* Supra posuit Evangelista unam causam, quare Pilatus nitebatur dimittere eum, hic autem ponit aliam causam, scilicet admonitionem uxoris. Et primo ponitur admonitio; secundo causa admonitionis, ibi *multa enim passa sum hodie per visum propter eum. Sedente autem eo pro tribunali.* Sicut dicit quaedam Glossa, tribunal est sedes iudicum. Prov. XX, 8: *rex qui sedet in solio iudicii dissipat omne malum intuitu suo.* Cathedra proprie doctorum; supra XXIII, 2: *super cathedram Moysi sederunt Scribae et Pharisei.* Et dicitur a tribunis, quia primo tribuni electi sunt a Romanis ad facienda iudicia. Et dicit *pro tribunali:* et est iste modus loquendi Graecus. Aliquando enim pro accipitur pro ante; sicut, exercitus est pro castris, idest ante castra. Aliquando pro in; unde *pro tribunali,* idest in tribunali. *Misit ad eum uxor eius dicens.* Erat ista mulier gentilis, et signat Ecclesiam gentilium, quae suscepit Christum, ut I ad Cor. I. *Nihil tibi et iusto illi,* idest non pertinet ad te iudicare, immo ipse debet esse iudex tuus; Act. c. X, 42: *qui constitutus est iudex vivorum et mortuorum. Multa enim passa sum hodie per visum propter eum.* Hic ponitur causa. Et est modus loquendi talis: quando enim abstrahitur quis a sensibus, aliqua secundum imaginationem apparent, et consuetum est quod visio refertur ad id quod apparet, cum sit alienatio a sensibus: hoc autem fit aliquando in vigilia, aliquando in somno. Quando in vigilia, visio dicitur; unde Num. XII, 6 dicitur: *si quis fuerit inter vos propheta domini, in visione apparebo ei, vel per somnium loquar ad illum.* Hic autem ponitur propheta pro utroque. Notandum quod huius causa quandoque corporalis intrinseca est, ut quando superabundat sanguis, fit apparitio corporum rubeorum, et sic de aliis. Aliquando ex causa

extrinseca, ut ex frigore somniat aliquis quod sit in nive. Aliquando autem fit a causa spirituali, et hoc vel a Deo per bonum Angelum; et de hoc Iob XXXIII, 15: *per somnium in visione nocturna aperit aures vivorum*. Et haec vera sunt, et veritatem habentia; non tamen multum debet confidere; Eccli. XXXIV, 7: *ne dederis in illis cor tuum, multos enim errare fecerunt somnia*. Aliquando fiunt a Daemonibus, qui possunt imprimere in phantasiam, quia est virtus corporalis: unde divinationes et huiusmodi prohibentur in lege; Deut. XVIII, v. 10: *non inveniatur in te qui somnia observet, vel auguria et cetera*. De hac visione possumus dicere quod facta est a Deo per bonos Angelos; vel a Diabolo, quia erat ad impediendum passionem: quia in passione erat peccatum occisionis. Et sic fiebat per Angelos bonos; sed ex passione sequitur fructus, ideo Diabolus iam percipiens eum esse Deum, et timens per passionem potestatem amittere, sicut in mente Iudae posuerat ut eum traderet, sic et modo voluit impedire, non quia vellet impedire peccatum, sed potius passionis fructum. Tunc ponit studium Iudaeorum volentium occidere Christum *principes autem sacerdotum et seniores persuaserunt populis ut peterent Barabbam*. In utroque enim se ostendunt abominabiles, quia principes qui alios corrigere deberent; Prov. XVII, 15: *qui iustificat impium abominabilis est*. Similiter eo quod seniores; Dan. XIII, 5: *egressa est iniquitas a senioribus populi*. Respondens autem praeses ait illis. Hic ponit conatum, quo conabatur Pilatus dimittere eum. Et primo ostendit quibus verbis egerit ad liberationem; secundo quibus factis, ibi *videns autem Pilatus quia nihil proficeret*. Tribus modis est conatus liberare eum. Primo ex comparatione; secundo ex dignitate; tertio ex innocentia. Ex comparatione, quia comparavit eum malo actori, respondens scilicet petitioni populi, vel istis principibus qui instigabant eum *quem vultis vobis de duobus dimitti? At illi dixerunt: Barabbam*. Quod et populo improprie Petrus, Act. III, 13, dicens de Christo: *quem vos quidem tradidistis, et negastis ante faciem Pilati, iudicante illo dimitti. Vos autem sanctum et iustum negastis, et petistis virum homicidam donari vobis et cetera*. Dicit ergo Pilatus: *quid ergo faciam de Iesu, qui dicitur Christus?* Hic allegat dignitatem *quid faciam de Iesu*, quasi dicat: iniuriosum erit vobis, si illum occidatis, *qui dicitur Christus*. Sed isti vereri non potuerunt: immo dicunt omnes *crucifigatur*. haec enim erat mors turpissima. Ideo completur quod dicitur Sap. II, 20: *morte turpissima condemnemus eum*; Is. III, 8: *lingua eorum et adinventiones eorum contra dominum*. Ait illis praeses: *quid enim mali fecit?* Hic allegat innocentiam eius, intendens eum liberare, quasi utens illo quod dicitur Ier. c. II, 5: *quid invenerunt patres vestri in me iniquitatis?* Et Io. VIII, 46: *quis ex vobis arguet me de peccato?* At illi magis clamabant: *crucifigatur*. Unde flecti non poterant, secundum illud Ier. VIII, 5: *apprehenderunt mendacium, et*



*noluerunt reverti. Unde pertinaces erant in malitia. Videns autem Pilatus quod nihil proficeret. Hic intendit liberationem eius per factum; et primo ponitur factum; secundo populi obligatio ad poenam. Dicit videns autem Pilatus quia nihil proficiebat. Accepta autem aqua lavit manus suas. Haec erat consuetudo quod quando quis volebat se ostendere innocentem, lavabat manus, sic et iste; unde dixit ego innocens sum a sanguine iusti huius et cetera. Secundum hunc modum habetur in Ps. XXV, 6: lavabo inter innocentes manus meas. Et vere ipse fuisset innocens, si in sua sententia permansisset, unde vocat eum iustum. Vos videritis, idest quid vobis accidere debeat. Unde Io. XVIII, 31 dicitur: accipite eum vos, et secundum legem vestram iudicate eum. Tunc sequitur oblatio ad poenam sanguis eius super nos, et super filios nostros. Et ita fiet quod sanguis Christi expetitur ab eis usque hodie; et bene convenit illis quod dictum est Gen. IV, 10: sanguis fratris tui Abel clamat ad me de terra. Sed sanguis Christi efficacior est quam sanguis Abel. Apostolus ad Hebraeos XII, 24: habemus sanguinem melius clamantem quam sanguis Abel; Ier. XXVI, 15: verumtamen si occideritis me, sanguinem innocentem tradetis contra vosmetipsos. Tunc dimisit Barabbam. Dimisit, idest absolvit a sententia mortis. Iesum vero flagellatum tradidit eis ut crucifigerent. Et quare flagellatum? Hieronymus dicit quia consuetudo erat Romanorum quod adiudicatus morti primo flagellabatur. Et sicut dicitur Io. c. XIX, 1 ipse flagellavit; unde completur in eo quod habetur in Ps. XXXVII, 18: ego autem in flagella paratus sum. Quidam dicunt quod flagellavit ut moverentur ad pietatem, et sic flagellatum dimitterent.*

---

**Caput 27**  
**Lectio 2**  
**Reportatio Leodegarii Bissuntini**

**27—2**  
**Mt 27:27-56**

27 τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν. 28 καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες, χαῖρε, βασιλεῦ τῶν ἰουδαίων, 30 καὶ ἐμπτύσαντες

27. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto him the whole band. 28. And stripping him, they put a scarlet cloak about him. 29. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, King of the Jews. 30. And spitting upon him, they

εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπον εἰς τὴν κεφαλὴν αὐτοῦ. 31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. 32 ἐξερχόμενοι δὲ εὗρον ἄνθρωπον κυρηναῖον ὀνόματι σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. 33 καὶ ἐλθόντες εἰς τόπον λεγόμενον γολγοθᾶ, ὃ ἐστὶν κρανίου τόπος λεγόμενος, 34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν. 35 σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον, 36 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν ἰουδαίων. 38 τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων. 39 οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν 40 καὶ λέγοντες, ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν, εἰ υἱὸς εἶ τοῦ θεοῦ, [καὶ] κατάρβηθι ἀπὸ τοῦ σταυροῦ. 41 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον, 42 ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστὶν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν. 43 ἐποίηθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι θεοῦ εἰμι υἱός. 44 τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν. 45 ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης. 46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, ἤλι ἤλι λεμα σαβαχθανι; τοῦτ' ἔστιν, θεέ μου θεέ μου, ἵνατί με ἐγκατέλιπες; 47 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι ἡλίαν φωνεῖ οὗτος. 48 καὶ εὐθέως δραμὼν εἰς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν. 49 οἱ δὲ λοιποὶ ἔλεγον, ἄφες ἴδωμεν εἰ ἔρχεται

took the reed and struck his head. 31. And after they had mocked him, they took off the cloak from him and put on him his own garments and led him away to crucify him. 32. And going out, they found a man of Cyrene, named Simon: him they forced to take up his cross. 33. And they came to the place that is called Golgotha, which is the place of Calvary. 34. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. 35. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots. 36. And they sat and watched him. 37. And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS. 38. Then were crucified with him two thieves: one on the right hand and one on the left. 39. And they that passed by blasphemed him, wagging their heads, 40. And saying: Vah, thou that destroyest the temple of God and in three days dost rebuild it: save thy own self. If thou be the Son of God, come down from the cross. 41. In like manner also the chief priests, with the scribes and ancients, mocking said: 42. He saved others: himself he cannot save. If he be the king of Israel, let him now come down from the cross: and we will believe him. 43. He trusted in God: let him now deliver him if he will have him. For he said: I am the Son of God. 44. And the selfsame thing the thieves also that were crucified with him reproached him with. 45. Now from the sixth hour, there was darkness over the whole earth, until the ninth hour. 46. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli,

ἡλίας σώσων αὐτόν. 50 ὁ δὲ Ἰησοῦς πάλιν  
κράζας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα. 51  
καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη  
ἀπ' ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ  
ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ  
μνημεῖα ἀνεῳχθησαν καὶ πολλὰ σώματα  
τῶν κεκοιμημένων ἁγίων ἠγέρθησαν, 53 καὶ  
ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν  
ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν  
καὶ ἐνεφανίσθησαν πολλοῖς. 54 ὁ δὲ  
ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες  
τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν καὶ τὰ  
γενόμενα ἐφοβήθησαν σφόδρα, λέγοντες,  
ἀληθῶς θεοῦ υἱὸς ἦν οὗτος. 55 ἦσαν δὲ ἐκεῖ  
γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι,  
αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς  
γαλιλαίας διακονοῦσαι αὐτῷ: 56 ἐν αἷς ἦν  
μαρία ἡ μαγδαληνὴ καὶ μαρία ἡ τοῦ  
Ἰακώβου καὶ ἰωσήφ μήτηρ καὶ ἡ μήτηρ τῶν  
υἱῶν ζεβεδαίου.

lamma sabacthani? That is, My God,  
My God, why hast thou forsaken me?  
47. And some that stood there and heard  
said: This man calleth Elias. 48. And  
immediately one of them running took  
a sponge and filled it with vinegar and  
put it on a reed and gave him to drink.  
49. And the others said: Let be. Let us  
see whether Elias will come to deliver  
him. 50. And Jesus again crying with a  
loud voice, yielded up the ghost. 51.  
And behold the veil of the temple was  
rent in two from the top even to the  
bottom: and the earth quaked and the  
rocks were rent. 52. And the graves  
were opened: and many bodies of the  
saints that had slept arose, 53. And  
coming out of the tombs after his  
resurrection, came into the holy city  
and appeared to many. 54. Now the  
centurion and they that were with him  
watching Jesus, having seen the  
earthquake and the things that were  
done, were sore afraid, saying: Indeed  
this was the Son of God. 55. And there  
were there many women afar off, who  
had followed Jesus from Galilee,  
ministering unto him: 56. Among  
whom was Mary Magdalen and Mary  
the mother of James and Joseph and the  
mother of the sons of Zebedee.

Postquam habitum est de condemnatione, hic agitur de passione et morte;  
secundo de sepultura, ibi *cum sero autem factum esset* et cetera. Circa  
primum duo facit. Quia primo narrat quae indigne pertulit; secundo quae  
magnifice fecit, ibi *a sexta autem hora tenebrae factae sunt*. Prima pars in  
tres. In prima agit de illusionem militum; secundo de crucifixione; tertio de  
crucifixi derisione per Iudaeos facta. Secunda ibi *et postquam illuserunt ei*;  
tertia ibi *praetereuntes autem blasphemabant eum*. Circa primum primo  
describuntur illusores; secundo illusio. Dicit ergo *milites congregaverunt  
universam cohortem*. Cohors societas militum dicitur, et quilibet, qui  
habebat iudiciariam potestatem, habebat cohortem militum ad exercendum  
iudicium. Praetorium dicitur esse locus ubi exercebantur iudicia. Unde

congregati sunt ad eum et gentiles, et Iudaei, ut nulli essent immunes, quia omnes debebat redimere. Ideo competit quod habetur Rom. c. XI, 32: *conclisit Deus omnia in incredulitate, ut omnium misereatur*. Et in Ps. CXVII, v. 10: *circuierunt me sicut apes. Et exuentes eum, chlamydem coccineam circumdederunt ei*. Hic describitur illusio. Et primo quoad habitum; secundo quantum ad honorem; tertio quantum ad opprobrium. Secunda ibi *et genu flexo ante eum, illudebant ei*; tertia ibi *exeuntes autem invenerunt hominem Cyrenaeum, nomine Simonem* et cetera. Notandum quod licet accusassent eum de multis, tamen non propter aliud patiebatur, nisi quia regem se dicebat, sicut habetur Io. XIX, 12: *si eum dimittis, non es amicus Caesaris*. Unde ex hac causa magis timuit. Ideo volentes illudere, imponunt ei signa regis. Consuetudo enim est quod reges purpura induantur; et isti loco huius veste coccinea eum induerunt. Item solent habere coronam; et loco huius fecerunt coronam spineam. Item solent habere sceptrum; et loco huius dederunt ei baculum arundineum. Dicit ergo *et chlamydem coccineam circumdederunt ei*, idest rubeam. Sed quid est quod Marcus dicit XV, 17, quod eum purpura induerunt? Augustinus solvit quod hoc dixit propter similitudinem coloris. Vel potest dici, quod quamvis esset coccinea, tamen habebat aliquid de purpura. Per hoc quod propriis vestibus exuitur, et alienis induitur, reprehenduntur haeretici, qui dixerunt eum non esse verum hominem. Ista chlamys potest signare carnem Christi sanguine proprio cruentatam: *ipse enim vulneratus est propter iniquitates nostras; attritus est propter scelera nostra*. Is. LIII, 5. Vel signat sanguinem martyrum, qui laverunt stolas suas in sanguine agni. Vel peccatum gentilium. *Et plectentes coronam de spinis posuerunt super caput eius*. Unde pro corona gloriae imposuerunt ei coronam contumeliae; Is. XXII, 18: *coronate eum corona tribulationis*. Per istas spinas signantur aculei peccatorum, quibus conscientia vulneratur: et istas Christus accepit pro nobis, quia pro peccatis nostris mortuus est. Vel potest referri ad maledictum Adae, ubi dictum est: *spinas et tribulos germinabit tibi*. Unde signatum est quod solvebatur ista maledictio. Et loco sceptri *arundinem in dextera eius*. Et signatur potestas Daemonum secundum Origenem, quam Christus de manibus eorum eripuit; IV Reg. XVIII, 21: *non confidas in baculo arundineo*. Potest enim signari inanitas gentilium, quam sibi tamen Christus assumpsit; Ps. II, 8: *postula a me, et dabo tibi gentes haereditatem tuam*. Et bene comparantur arundini, quia sicut arundo fertur in omnem ventum, sic gentilitas in omnem errorem. Item arundine utebatur ad scribendum. Item ad venenosa occidendum. Sic Christus fideles ad se trahit et ascribit, sed persecutores ad mortem. Tunc agitur de illusorio honore, et istum exhibebant facto; unde dicitur *et genu flexo ante eum, illudebant ei*. Et licet hoc fecerint illudendo, tamen signabat quod omne

genu ante eum flecti debebat; Phil. II, v. 10: *in nomine Iesu omne genu flectatur*. Unde illudebant verbo, dicentes ei: *ave, rex Iudaeorum*. Et signantur per istos illi qui voce confitentur se nosse Deum, factis autem negant, ad Tit. I, 16. Item varias contumelias intulerunt, quia inspuerunt in faciem eius; Is. I, 6: *faciem meam non averti a conspuentibus in me*. Item percutiebant caput eius tamquam stultus esset. Et qui sunt illi qui caput Christi percutiunt? Caput Christi est Deus, ut habetur I Cor. XI, v. 3. Illi ergo caput Christi percutiunt, qui divinitatem Christi blasphemant. Per arundinem sacra Scriptura signatur. Tales errorem suum per sacram Scripturam confirmant. *Exeuntes autem invenerunt hominem Cyrenaeum, nomine Simonem*. Post illusionem agitur de crucifixione, et circa hoc duo facit. Primo determinat de loco crucifixionis; secundo de habitu, et de his, quae in eo loco sunt acta. Et primo narrat quomodo Christus ductus est ad locum; secundo quomodo crux est delata; tertio quomodo pervenerunt ad passionem. *Et postquam illuserunt, exuerunt*, scilicet chlamydem, quam ei induerant. Notate quod illuditur in veste aliena sed ducitur in propria; per quod signatur, quod non erat ei proprium illudi, sed occidi: quia, ut habetur ad Phil. II, 8, *humiliavit semetipsum factus obediens usque ad mortem*. Ibi enim apparuit virtus, Ps. CXVII, 16: *dextera domini fecit virtutem*; Is. LIII, 7: *quasi ovis ad occisionem ducetur*. *Exeuntes autem invenerunt hominem Cyrenaeum*. Hic agitur de delatione crucis. Et per hoc signatur quod noluit pati in civitate, sed extra. Et ratio assignatur ad Hebr. ult., 12, ubi dicitur: *propter quod ut Iesus sanctificaret per suum sanguinem populum, extra portam passus est*. Competit etiam figurae, quia, sicut habetur Lev. XVI, 19 ss. quod hircus, qui pro peccato debuit immolari, extra castra mittebatur; sic et Christus, quia erat hostia populi. Item ad nostram aedificationem, ut det nobis intelligere, quod exire debemus ad eum extra conversationem nostram; ad Hebr. ult., *improperium eius portantes*. Item passus est extra portam, ut virtus passionis non includeretur ad unam gentem; Io. XI, 52, mortuus est, ut omnes gentes congregaret in unum.

*Hunc angariaverunt ut tolleret crucem*. Hic videtur discordia, quia Io. XIX, v. 17 habetur quod *exivit baiulans sibi crucem*. Hic est quaedam solutio secundum Hieronymum, quod primo portavit, sed post incedentes obviaverunt Simoni, et angariaverunt et cetera. Origenes dicit quod e converso fuit, quod Simon primo portavit, et post Christus. Et ratio est mystica quare primo tulit crucem. Unde supra XVI, 24: *qui vult venire post me, abneget semetipsum, et tollat crucem suam et sequatur me* et cetera. Et notandum quod iste Simon extraneus erat: et signat gentilem populum, qui crucem domini tulit; I Cor. I, 18: *verbum crucis pereuntibus quidem stultitia: his autem qui salvi fiunt, idest nobis, virtus Dei est*. Et Simon dicitur

obediens: et gentilis populus obedivit; Ps. XVII, 45: *populus quem non cognovi, servivit mihi, in auditu auris obedivit mihi*. Et veniebat de villa. Villa Latine, pagos dicitur Graece. Unde ille de villa venit, qui de Paganismo venit. Convenit et quod dicit Cyrenaeum, quod interpretatur haereditas pretii; Ps. II, 8: *postula a me, et dabo tibi gentes haereditatem tuam*. Et quod dicit, quod coegerunt eum, signat illos, qui exterius crucem ferunt; interius autem coacte ferunt, quia non propter Deum, sed propter mundum. Ad Gal. V, 24: *qui Christi sunt, carnem suam crucifixerunt cum vitiis et concupiscentiis*. Consequenter ponitur locus et *venerunt in locum qui dicitur Golgotha, quod est Calvariae locus*. Calvaria dicitur apud homines denudatum, sicut patet in coemeteriis. Unde dicitur in Graeco *cranios*. Et dicunt aliqui, quod in illo loco sepultus fuit Adam. Hieronymus istud improbat, quia sepultus fuit in Hebron, ut habetur in Iosue XIV. Et quare ibi passus est? Notandum quod in qualibet civitate est aliquis locus, ubi solent damnati cruciari: unde ibi erat locus damnatorum. Tunc narratur quid actum est in sua crucifixione. Et primo ponitur potatio eius; secundo crucifixio; tertio alia, quae facta sunt. Et circa primum primo ponitur quid sit oblatum; secundo quomodo se habuit ad oblatum. Dicit ergo *et dederunt ei vinum bibere cum felle mixtum*. Voluerunt quod omnes sensus eius paterentur: visus passus est per sputa et vigiliis, auditus per blasphemias et verba irrisoria, tactus, quia flagellatus; ideo voluerunt quod et gustus pateretur. Et completum est quod in Ps. LXVIII, 22 dicitur: *et dederunt in escam meam fel, et in siti mea potaverunt me aceto*: et Ier. II, 21: *quomodo conversa es in pravum, vinea aliena?* Sed est quaestio: quia in Mc. XV, 23 habetur quod dederunt ei vinum myrrhatum. Dicendum quod myrrha amarissima est, et vinum felle mixtum est amarum. Sed consuetudo est omne amarum nominari sub specie fellis. Unde secundum veritatem vinum erat myrrhatum, sed tamen ad similitudinem fellis dicitur. Et per hoc significabatur quod amaritudinem peccatorum nostrorum tulit. Postea ponitur quomodo se habuit, *quia cum gustasset, noluit bibere*. Sed quid est quod dicit Marcus quod *accepit*, hic autem dicit quod gustavit? Potest dici quod non accepit, nisi ad gustandum. Et hoc signat, quia gustavit mortem: quia enim cito surrexit, vix visus est mortuus, quia fuit *inter mortuos liber*, Ps. LXXXVII, 6. *Postquam autem crucifixerunt eum* et cetera. Sed potest quaeri quare magis ista morte voluit mori. Una ratio est ex parte crucifigentium, quia volebant quod per hoc infamaretur, secundum illud Sap. II, 20: *morte turpissima condemnemus eum* etc., et haec est crucis. Item ex parte ordinationis Dei, quia Christus voluit esse noster magister, ut daret nobis exemplum patiendi mortem. Unde passus est mortem ut per mortem liberaret nos, ut habetur ad Hebr. cap. II, 14 s. Sed multi sunt qui bene volunt pati mortem, sed mortem abiectam refugiunt; ideo dominus

dedit exemplum ne quodlibet genus mortis refugerent. Item competebat redemptioni, quia ad satisfactionem pro peccato primi hominis: sed primus homo peccavit in ligno; ideo dominus in ligno pati voluit; Sap. XIV, 7: *benedictum lignum, per quod fit iustitia*. Item Christus exaltandus erat per passionem, ideo exaltari voluit per passionem in cruce. Item volebat corda nostra trahere ad se; Io. XII, 32: *si exaltatus fuero a terra, omnia traham ad meipsum*. Item ut corda nostra elevarentur. *Diviserunt sibi vestimenta sua*. Hic ponuntur quae facta sunt in contumeliam crucifixi. Et primo ponitur divisio vestimenti; secundo superpositio tituli; tertio associatio. Circa primum primo ponit factum; secundo prophetiam. Dicit ergo *diviserunt*. Chrysostomus dicit quod hoc factum fuit in magnum vituperium. Consuetudo enim erat quod condemnatus non denudabatur nisi vilissimus homo: ideo ut magnam contumeliam inferrent ei, denudaverunt ipsum, ut instruamur quod nos ab omni effectu actuum carnalium debemus nos denudare. Quomodo hoc factum sit, Matthaeus transit, sed Ioannes narrat c. XIX, 23 s. quod quilibet miles accepit partem suam de alia veste; sed super tunica inconsutili miserunt sortem. Tunc ponitur prophetia *ut adimpleretur quod dictum est per prophetam*. Ly ut non ponitur causative, sed consecutive, quia Christo patiente accidit impleri istud quod dictum erat *et sedentes servabant eum* etc., ut scilicet non sepeliretur; Ps. XXI, 18: *ipsi vero consideraverunt et inspexerunt me*. Tunc sequitur titulus *et imposuerunt super caput eius causam ipsius scriptam* et cetera. Et attendendum quod illud quod ad ignominiam fecerunt ex ordinatione, cessit ad honorem eius. Unde *imposuerunt causam ipsius*, idest causam pro qua patiebatur; Apoc. c. XIX, 16 habetur scriptum: *rex regum et dominus dominantium*. Quod ergo dicit *rex Iudaeorum*, hoc pertinet ad honorem, quia futurus erat rex super omnes gentes; Ps. II, 6: *ego autem constitutus sum rex ab eo super Sion montem sanctum eius*. Tunc ponitur societas *tunc crucifixi sunt cum eo duo latrones*. Haec fuit societas, quia in medio duorum latronum ut malefactor; unde Is. LIII, 12: *et cum iniquis deputatus est*. Sed *unus a dextris, alter a sinistris*. Crucem accepit ut iudex: sicut enim in iudicio quidam a dextris, quidam a sinistris, sic hic. Unde per hoc signatur iudex vivorum et mortuorum; ad Phil. II, 9: *propter quod exaltavit illum Deus, et dedit illi nomen quod est super omne nomen, ut in nomine Iesu omne genu flectatur, caelestium, terrestrium et Infernorum*; Iob XXXVI, 17: *causa tua quasi impii iudicata est, causam iudiciumque recipies*. Item per hoc quod unus a dextris, alius a sinistris, signatur quod pro omnibus Christus passus est; sed tamen aliqui credunt, aliqui non; I ad Cor. I, 23: *nos autem praedicamus Christum crucifixum, Iudaeis quidem scandalum, gentibus autem stultitiam*. Vel potest dici quod quidam crucem patiuntur propter Deum, et hi a dextris;

quidam autem non propter Deum, sed propter mundum, et hi a sinistris. Tunc agitur de illusionem crucifixi *praetereuntes autem blasphemabant eum*; et primo agitur de ea quae a populo; secundo de ea, quae a principibus; tertio de illa, quae a latronibus. Circa primum primo describit blasphemos; secundo blasphemias. Primo ergo describit quia *praetereuntes*, idest praeter viam euntes: de talibus dicitur Is. XXX, 11: *declinate a me semitam, cesset a facie nostra sanctus Israel*. Item describuntur, quia *movebant capita*: et hoc faciebant ad delusionem. Per caput significatur ratio, per pedes affectus; unde primo moverunt affectus ad malum, post movent capita, quia infatuantur in peccatis. In tribus irident eum. Primo in verbis; secundo de operibus quae fecit; tertio de dignitate quam sibi appropriavit. De primo dicit *vah qui destruis templum Dei* et cetera. Vah est interiectio derisionis. Iam enim erat divulgatum, et non volebant credere; unde de his dicit Ier. VIII, 5: *apprehenderunt mendacium, et noluerunt reverti*. Quasi dicerent: si vis reaedificare templum, reaedifica te; sed non poterat reaedificare nisi primo solveretur; ideo primo voluit quod solveretur, quia de templo corporis sui hoc dixerat. Deinde ex opere *salva teipsum*; quasi dicerent: salvasti alios, salva te. Sed non vere alios, nec poteris te salvare. Item ex dignitate, quia *si filius Dei es, descende nunc de cruce*. Haec conditionalis non est bona, immo potius, si filius Dei est, debet esse obediens patri. *Ipse enim factus est obediens usque ad mortem*, Phil. II, 8. Item potius deberent dicere: si filius Dei es, ascende, et non descende; Io. III, 13: *nemo ascendit in caelum, nisi qui descendit de caelo, filius hominis qui est in caelo*. Utuntur eodem verbo, quo Diabolus usus est tentans eum supra IV, 6: *si filius Dei es, mitte te deorsum*. Non est enim filii Dei descendere: unde persuasionem Diaboli loquebantur, volentes impedire passionem eius. Tunc sequitur de illusionem principum *similiter et principes sacerdotum illudentes* et cetera. Unde non solum populus, sed principes illudebant ei. Aliquis non facit vim si a minimis condemnatur, sed derisionem maiorum tolerare non potest. Naturaliter enim homo appetit honorari, honor autem fit in testimonium virtutis; unde delusio fit propter opprobrium. Et describuntur isti ex auctoritate, quia principes. Item ex doctrina, quia Scribae. Item ex vita, quia Pharisei, qui praeeminebant in vita; Ier. V, 5: *ibo ad optimates, et loquar eis: ipsi enim cognoverunt viam domini, et iudicium Dei sui. Et ecce magis hi simul confregerunt iugum, ruperunt vincula*. Et tria dicunt. Primo impropere miracula quae fecit; secundo regiam dignitatem; tertio quod filium Dei se fecit. Quantum ad primum dicunt: *alios salvos fecit, seipsum non potest salvum facere*. Volebant dicere: si alios salvos fecit, se poterit salvare; sed se non potest: ergo nec alios salvos fecit. Sed nos e contrario debemus arguere: alios salvos fecit, ergo se salvare potest; sed se potuit salvare resurgendo: ergo



et nos poterit salvare. Ad Hebr. c. V, 9: *factus est omnibus obtemperantibus sibi causa salutis aeternae*. Unde isti non intendebant nisi salutem temporalem; Christus autem voluit ostendere quod salus aeterna praeponenda est; unde dicunt: *si rex Israel est, descendat nunc de cruce*. Hic impropere regiam dignitatem, et faciunt falsam promissionem, et faciunt malam consequentiam, quia si rex Israel est, non debet descendere, quia per crucem debet ascendere; Ps. XCV, 10: *dominus regnavit a ligno*, et in Is. IX, 6: *factus est principatus* idest crux super humerum eius. Item fecit quod maius est, quia surrexit de sepulcro, et tamen non crediderunt, unde mendaces erant; Ier. XXIII, 16: *nolite audire verba prophetarum, qui prophetant vobis, et decipiunt vos*: et sequitur: *visionem enim cordis sui loquuntur vobis*. Item impropere quod dixit se filium Dei *confidit in Deo, liberet eum si vult*. Ps. XXI, 9: *speravit in domino, eripiat eum, salvum faciat eum, quoniam vult eum*. Poterat liberare, si vellet; sed nolebat, quia volebat eum ad tempus morti exponere, ut nobis salutem procuraret, et sibi honorem. Unde impletum fuit quod dicitur in Ier. XV, 10: *omnes male dicunt mihi. Idipsum autem et latrones improperebant ei*. Sed quid est quod dicitur hic quod ambo improperebant ei, in Luca autem c. XXIII, 39, quod unus solus? Solvit Augustinus, quod aliquando consuetudo est in Scriptura quod plurale ponitur pro singulari, ut Hebr. II, 33: *obturaverunt ora leonum*, idest obturavit, scilicet Daniel. Et est loquendi modus, sicut dicitur: isti rustici mihi sunt infesti, etiam si unus solus sic infestet eum. Sic Matthaeus loquitur. Vel aliter, secundum Hieronymum, quod a principio ambo improperebant ei; sed unus videns miracula quae faciebat, poenituit. Et hoc, ut dicit Chrysostomus, divina dispensatione factum est. Unde significantur illi, qui post multa scelera ad Christum revertuntur. *A sexta autem hora tenebrae factae sunt per universam terram*. Supra narravit Evangelista quomodo dominus passus est in cruce; hic quomodo operatus est magnifica. Et primo ponit quae operatus est ante mortem; secundo quae post mortem, ibi *Iesus autem iterum clamans voce magna, emisit spiritum*. Circa primum duo facit. Primo narrat obtenebrationem accidentem; secundo clamorem, ibi *et circa horam nonam clamavit Iesus*. Dicit ergo *a sexta autem hora tenebrae factae sunt per universam terram*. Sicut narrat Origenes, gentiles audientes Evangelistam hoc narrantem pro miraculo, deridebant eum, et dicebant hoc factum fuisse naturaliter; ideo credebant, quod ut ignorans diceret, cum sol naturaliter pateretur. Sed non fuit haec eclipsis naturalis, sed miraculosa. Sed si vultis videre, audite quod Dionysius dicit, qui erat vigintiquinque annorum, et studebat in astris in civitate Heliopolis. Et dum viderent, admirati sunt ipse et Apollonius; et videbatur eis quod non erat naturalis, et consideraverunt quatuor miracula. Primum ex tempore, quia cum esset

dies qua Pascha debebat fieri, luna erat quintadecima, ubi luna est in oppositione ad solem; sed naturalis eclipsis fit ex coniunctione lunae ad solem. Secundum miraculum fuit, quod quando sol in occidente est, luna debet esse in oriente; sed hic mutatus est cursus lunae. Item tertium signum est quod semper obscuratio incipit a parte occidentis, quia omnes planetae habent duplicem motum, proprium et communem. Luna quoad proprium motum velocior est, et cum venit ad corpus solis, venit ab occidente; sed sic non fuit hic, quia ab oriente venit. Quartum miraculum fuit, quod ab eadem parte incipit obscuratio, et redit illuminatio; sed hoc tunc non fuit, quia illam partem quam primo occupavit, ultimo dimisit, quia luna ab oriente venit usque ad corpus solis, et tunc retrocessit, unde illa pars primo fuit illuminata. Et ideo ista considerans, in adventu Pauli se convertit et post convertit socium suum. Quintum miraculum, quod est maius, ut dicit, est quod quando naturalis eclipsis est, parum durat: non enim sol patitur, sed fit obscuratio per interpositionem lunae; sed corpus lunae non est maius quam solis, ideo moram non habet; sed istud duravit tribus horis, ideo magnum fuit miraculum. Sed quaerit Origenes: si istud fuit ita magnum miraculum, quare aliquis astrologorum non descripsit? Respondit, et dixit quod ista obscuratio non fuit universalis, sed circa terram Iudaeae. Vel dicitur *super universam terram*, scilicet Iudaeam. Similis modus loquendi est, cum dicitur: non est gens, aut regnum etc., intelligendum enim de illa gente, sic et hic. Chrysostomus vero dicit quod intelligitur *super universam terram*, idest super totum mundum, quia moriebatur pro universo mundo; ideo voluit per signum passionis omnibus innotescere. Sed Dionysius dicit, quod erat in Aegypto, et ipse vidit, et sic poterat intelligere quod durabat usque in Asiam: unde magis est ei credendum. Narrat quidam astronomus de quadam eclipsi, quae facta fuit tempore Tiberii, sed non dicit quando, vel quantum duravit, vel quomodo; tamen potest dici quod quia tunc non erat tempus eclipsis, non perpenderunt modum. Unde aliqui dixerunt quod nubes multae interpositae fuerunt inter nos et solem; aliqui autem dixerunt, quod sol retraxit radios suos; unde Amos VIII, 9: *occidit eis sol in meridie*. Sed est quaestio, quia hic dicitur quod crucifixus est hora sexta, Marcus vero dicit hora tertia, c. XV, 25. Dicendum quod Matthaeus historiam narrat, quod crucifixus est hora sexta, et mortuus est hora nona. Et hoc mysterio competit, quia sol in meridie est in medio caeli; ideo competit filio Dei, qui est verus sol; Mal. c. IV, 2: *vobis timentibus nomen Dei orietur sol iustitiae*. Item competit transgressionem primi hominis; quia Adam post meridiem peccavit, Gen. III, 8, ideo Christus satisfacere voluit illa hora. Quare ergo dicit Marcus quod hora tertia? Dicendum quod crucifixus fuit hora tertia lingua Iudaeorum, sed hora sexta manibus militum. Item tribus horis fuerunt tenebrae, et fuit

figuratum per id quod scribitur Exod. X, v. 22, quod *Moyses tribus horis extendit manus suas in caelum, et factae sunt tenebrae tribus diebus in universa terra Aegypti*. Sic Christus in cruce expandit manus suas, et factae sunt tenebrae tribus horis, ad signandum quod privati erant lumine Trinitatis. *Et circa horam nonam clamavit Iesus voce magna*. Hic ponit clamorem Christi. Et primo ponitur clamor; secundo effectus, ibi *quidam autem de illic stantibus* et cetera. Dicit ergo *et circa horam nonam clamavit Iesus voce magna*. Secundum Origenem Christus voce magna clamat, et signat multitudinem mysteriorum. Is. VI, 3: *Seraphim clamabant alter ad alterum: sanctus, sanctus, sanctus dominus Deus exercituum*. Unde qui vult hoc intelligere, quod taedio mortis clamavit, non intellexit mysterium; ideo non sic intelligendum est, sed quia voluit dare intelligere se aequalem patri, lingua Hebraea dixit *eli, eli lamma sabacthani?* Item, quia voluit signare quod praenuntiata est a prophetis, ideo dixit illud Ps. XXI, 2: *Deus meus, respice in me, quare me dereliquisti?* Unde dicit Hieronymus quod impii sunt qui aliter Psalmum illum exponere volunt quam de passione Christi. Notate, quod quidam male intellexerunt. Unde debetis scire quod fuerunt duae haereses. Una quae in Christo non posuit verbum unitum, sed quod verbum fuit loco animae, et hoc posuit Arius. Alii vero, quod verbum non fuit unitum naturaliter, sed per gratiam, sicut in aliquo iusto; ut in prophetis, et sic Nestorius. Unde exponebant *Deus, Deus meus, ut quid dereliquisti me?* Dicunt quod hoc dicebat verbum Dei, et vocat eum Deum, quia creatura sua est, et conqueritur, quod hoc verbum fecit sibi uniri, et post dereliquit eum. Sed haec est expositio impia, quia semper cum eo est; unde divinitas non dimisit carnem, nec animam: unde in Io. VII, v. 29: *qui me misit, mecum est*. Quid ergo? Dicendum quod ex ipso modo loquendi manifestum est, quod de Christo debebat intelligi: dicitur enim de eo Io. ult., 17: *ascendo ad patrem meum, et patrem vestrum, Deum meum, et Deum vestrum*. Patrem nominat, eo quod Deus est; Deum nominat, eo quod homo est: ideo cum dicit *Deus meus, Deus meus* etc. manifestum est quod secundum quod est homo, loquitur; ideo ingeminat, ut magnitudinem affectus humani designet. Et quod dicitur *dereliquisti me*, dicitur per similitudinem, quia quod habemus, a Deo habemus; unde sicut cum aliquis alicui malo exponitur, dicitur derelictus, sic quando dominus dereliquit hominem cadere in malum poenae, vel culpae, dicitur derelictus; ideo Christus dicitur derelictus non quantum ad unionem, nec quantum ad gratiam, sed quantum ad passionem; Is. LIV, 7: *ad punctum dereliqui te*. Et dicit *ut quid?* Non quasi ex taedio, sed potest designare compassionem ad Iudaeos unde non dixit nisi postquam tenebrae essent; unde vult dicere: quare voluisti ut passioni traderer, et isti obtenebrarentur? Item signat admirationem, unde admirabilis est Dei caritas. Ad Rom. V, 8: *commendat*

*Deus caritatem suam in nobis, quoniam cum adhuc peccatores essemus, secundum tempus Christus pro nobis mortuus est. Tunc sequitur effectus quidam autem illic stantes et cetera. Et primo ponitur effectus communis in omnibus; secundo in uno eorum, ibi et continuo currens unus ex eis et cetera. Dicit ergo quidam autem illic stantes et audientes, dicebant: Eliam vocat iste. Qui fuerunt isti? Credit Hieronymus quod isti fuerunt milites, qui nescierunt linguam Hebraeam, et propter hoc credebant quod Eliam vocaret, quia Elias multum erat famosus, quia raptus fuit in caelum, ut habetur IV Reg. II, v. 11. Vel potest dici quod illi fuerunt Iudaei, et volunt per hoc ostendere quod Christus est homo, et non Deus, qui auxilium alterius petit. Tunc ostenditur effectus in uno: et primo dicitur quid ipse fecerit; secundo quid alii. Dicit ergo unus autem ex eis acceptam spongiam implevit aceto. Quare hoc fecerit, non dicitur hic, sed in Io. XIX, 28, quia Christus videns omnia consummata dixit, sitio: ideo iste volens ei satisfacere, dedit ei potum damnatorum. Unde impletum est quod in Ps. c. LXVIII, 22 dicitur: et dederunt in escam meam fel, et in siti mea potaverunt me aceto. Notandum quod erat vinum myrrhatum, sed dictum est fel et acetum, quia habebat amaritudinem. Mystice per vinum myrrhatum significantur illi, qui nihil habent de fide. Vel per acetum, quod fit per corruptionem vini, signatur corruptio humanae naturae. Istam autem amaritudinem Christus potavit. Vel per acetum malitia Iudaeorum signatur. Et ponitur in spongia, quae cavernosa est, et signat cautelas et versutias Iudaeorum. Sed imponunt calamo. Per calamum sacra Scriptura signatur; unde suam malitiam per Scripturam confirmare volunt. Et potest esse quod iste ex compassione movebatur; unde volebat iste facere ei auxilium, alii autem nolebant, ideo dicebant: sine, videamus an veniat Elias liberans eum. Iesus autem iterum clamans voce magna, emisit spiritum. Hic agitur de his, quae post mortem acta sunt. Et primo ponitur mors Christi; secundo quae acta sunt; tertio effectus. Secunda ibi et ecce velum templi scissum est; tertia ibi centurio autem et cetera. Circa primum tangitur mors, et modus mortis. Causa mortis triplex assignatur: una causa fuit, ut ostenderet quantum nos amavit. Augustinus: nulla maior est ratio amoris quam praeveniri amando. Rom. V, v. 8: commendat Deus caritatem suam in nobis, quoniam cum peccatores essemus, Christus pro nobis mortuus est. Item, ut doceret nos contemnere mortem. Per mortem destruxit omnia peccata. Item ut poenam peccati Adae tolleret, ut scilicet liberaret a peccato Adae. Dictum enim fuit ei, Gen. II, 17: quacumque hora comederitis, moriemini: ab hac morte nos liberavit. Item, quia Diabolus, qui est actor mortis, invaserat eum, qui non meruerat, ideo potestatem in aliis amisit; ideo animam suam morti tradidit, ut nostras liberaret. Item designatur conditio mortis et clamans voce magna emisit spiritum. Quidam*

dixerunt quod divinitas mortua fuerat; sed hoc est falsum, quia vita non potest mori, sed Deus non solum est vivens, sed etiam vita. Aliqui dixerunt animam mori cum corpore: quod esse non potest, quia non posset apprehendere immortalitatem. Item notandum quod omnes moriuntur ex necessitate; Christus autem propria voluntate. Unde non dicit est mortuus sed *emisit* quia ex voluntate, et hoc signat potestatem, sicut alibi dicitur Io. X, 18: *potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi eam*. Et voluit mori cum magna voce, ad signandum quod ex potestate, et non necessitate moriebatur: unde animam suam posuit cum voluit, et accepit cum voluit. Unde facilius fuit Christo ponere animam, et recipere, quam alicui dormire, et excitari. Sed quare imputatum est eis? Quia fecerunt quod in eis fuit. *Et ecce velum templi scissum est* et cetera. In parte ista agitur de effectu. Primo agitur de his quae circa templum facta sunt; secundo de his quae in elementis; tertio de his quae in hominibus. Et videndum quod Matthaeus alio ordine narrat quam Lucas. Dicit Augustinus quod Matthaeus narrat ordinem historiae: et hoc patet, quia dicit *et ecce velum templi scissum est*. In Luca autem nihil tale habetur. Et notandum quod in templo duplex velum erat, sicut in tabernaculo, quia erat velum intra sancta sanctorum, et erat velum aliud, quod non erat in sanctis. Et ista duo duplicem velationem signabant, quia velum interius significabat velationem mysteriorum caelestium, quae nobis revelabuntur: tunc enim similes ei erimus, cum apparuerit gloria sua. Aliud, quod exterius erat, significabat velationem mysteriorum, quae ad Ecclesiam pertinent. Unde istud exterius fuit scissum, alterum non, ad signandum quod mysteria manifestabantur per mortem Christi, quae ad Ecclesiam pertinent; sed aliud non fuit divisum, quia secreta caelestia adhuc remanent velata. Unde apostolus II Cor. III, 16: *cum autem Israel conversus fuerit ad Deum, amovebitur velamen*. Unde per passionem omnia mysteria, quae in lege et prophetis scripta sunt, aperta fuerunt, ut habetur Luc. ult., 27: *incipiens a Moyse et omnibus prophetis, interpretabatur illis in omnibus Scripturis, quae de ipso erant*. Vel significabat dispersionem populi Iudaeorum. Et quia gloria eorum erat in velo, quod in passione domini scissum est, significabatur quod tota gloria dividebatur ab eis. *Et terra mota est, et petrae scissae sunt* et cetera. Supra positum est miraculum, quod factum est circa sacra templi; hic ponit miraculum quod factum est circa elementa. Et ista convenientia inveniuntur primo quantum ad virtutem passionis; secundo quantum ad effectum salutis; tertio quantum ad iudiciariam potestatem, quam Christus patiundo meruit. Convenit quod *terra mota est* etc., quia non potest praesentiam tantae maiestatis sine tremore sustinere; unde in Ps. CIII, 32: *qui respicit terram et facit eam tremere. Et petrae scissae sunt*, per quod signatum est quod nulla virtus potest ei

resistere; III Reg. XIX, 11: *transit dominus subvertens montes, et conterens petras. Et monumenta aperta sunt.* Monumenta sunt claustra corporum mortuorum. Unde signatur quod vincula mortis dirumpit; Os. XIII, 14: *ero mors tua, o mors, morsus tuus ero, Inferne.* Item I Cor. XV, 54: *absorpta est mors in victoria.* Item convenit quantum ad effectum. Commovetur terra dum quidquid terrenum est abiicitur. Ps. LIX, 4: *commovisti terram, et conturbasti eam, sana contritiones eius, quia commota est.* Item petrae scinduntur, quando duritia cordium ad compassionem movetur; Ier. c. XXIII, 29: *verba mea, scilicet passionis, quasi ignis, et quasi malleus conterens petras.* Item quod *monumenta aperta sunt*, signat quod mortui in peccatis debent resurgere; Eph. c. V, 14: *surge qui dormis, et exurge ex mortuis.* Item convenit venienti ad iudicium, quia ipso veniente, terra movebitur; Agg. II, 7: *adhuc unum modicum est, et ego movebo caelum et terram.* Item petrae scinduntur, quia omnis altitudo virorum deprimetur. Item monumenta aperientur, quia mortui venient ad iudicium; Io. V, 28: *venit hora in qua omnes, qui in monumentis sunt, audient vocem filii Dei.* Consequenter tangitur miraculum in hominibus. Et primo tangit resurrectionem; secundo manifestationem. Dicit ergo *et multa corpora sanctorum qui dormierant surrexerunt.* De illis solet esse quaestio, utrum resurrexerint iterum morituri, vel non morituri. Constat aliquos resurrexisse, ut post morerentur, ut Lazarus. Sed de istis potest dici quod surrexerunt non iterum morituri, quia surrexerunt ad manifestationem resurrectionis Christi. Certum autem est quod Christus resurgens ex mortuis, iam non moritur. Item si surrexissent, non esset eis beneficium exhibitum, sed potius detrimentum; ideo surrexerunt tamquam intraturi cum Christo in caelum. *Et exeuntes de monumentis post resurrectionem eius, venerunt in sanctam civitatem.* Et notandum quod licet istud dictum sit in morte Christi, tamen intelligendum est per anticipationem esse dictum, quia post resurrectionem actum est; quia Christus *primogenitus mortuorum*, Apoc. I, 5. *Et venerunt in sanctam civitatem*, non quod modo esset sancta, sed quia ante fuerat; Is. c. I, 21: *quomodo facta est meretrix civitas fidelis, plena iudicii?* Vel dicitur sancta, quia sancta ibi tractabantur. Vel, secundum Hieronymum *in sanctam civitatem*, scilicet caelestem, quia cum Christo venerunt in gloriam. *Et apparuerunt multis.* Sicut enim Christus potestatem habet se manifestandi quibus vult, sic intelligendum de corporibus glorificatis. *Centurio autem* et cetera. Hic agitur de effectu miraculorum. Et primo in gentibus; secundo in mulieribus, ibi *erant autem ibi mulieres multae.* Circa primum tria facit. Primo ponitur diligens consideratio; secundo timor; tertio vera confessio fidei proveniens ex timore. Dicit ergo *centurio autem et qui cum eo erant custodientes Iesum, viso terraemotu et his quae fiebant, timuerunt valde.* In Luca dicitur quod iste

territus fuit ex hoc quod Christus clamans expiravit; hic autem dicitur, quod *viso terraemotu*. Et dicitur Augustinus quod non esset facile solvere nisi diceret *et his quae fiebant*. Iste autem signabat gentilem populum, qui salubri timore confessi sunt dominum; unde Os. II, 24: *dicam non populo meo: populus meus es tu. Et ipse dicet: Deus meus es tu. Vocabo gentem meam, non gentem meam*. Is. XXVI, 18: *a facie tua, domine, concepimus, et peperimus spiritum salutis*. Deinde ponitur vera confessio, ibi *vere filius Dei erat iste*. In hoc confunditur Arius, qui eum existentem in caelo non confitetur esse vere filium Dei, quem centurio in morte confitetur; I Io. V, 20: *hic est vere filius Dei, et vita aeterna*. Sequitur devotio mulierum *erant autem ibi mulieres multae* et cetera. Et primo describuntur quoad praeterita, et quoad praesentia. In quo considerandum quod populis recedentibus, mulieres adhaeserunt, ita quod impletum est quod dicitur Is. I, 2: *non remansit vir mecum*. Sed considerandum, quod hic dicitur quod steterunt a longe. Io. autem XIX, v. 25 dicit quod *stabant iuxta crucem* et cetera. Augustinus dicit quod potest dici quod aliae mulieres essent quae prope, et quae longe; nisi diceretur utrobique, quod Maria Magdalena erat una. Ideo aliter dicendum quod sicut multum et paucum dicuntur relative, sic prope et longe: et sicut idem potest dici multum et paucum respectu diversorum, sic prope et longe. Sic considerandum quod centurio et gentiles iuxta crucem erant; sed mulieres post eos, turbae vero magis a longe. Unde secundum diversam comparisonem erant longe et prope: longe comparando ad centurionem et gentiles; prope comparando ad turbas. Vel potest dici quod primo steterunt prope, sed cum emisit spiritum, steterunt longe. Item notate quod dicit quod *secutae erant eum a Galilaea ministrantes ei*. Ipse enim, cui Angeli ministrabant, permisit ut ministraretur ei a mulieribus. In hoc dedit documentum apostolis sequentibus, quod reciperent temporalia, ab his, quibus ministrarent spiritualia. Et haec erat consuetudo antiquitus, quod doctores recipiebant necessaria a bonis, quos docebant. Sed Paulus, quia gentibus praedicabat, inter quos non erat haec consuetudo, ne videretur quod pro pecunia praedicaret, recipere nolebat. *Inter quas erat Maria Magdalena, et Maria Iacobi* et cetera. Ex isto verbo Elvidius assumpsit occasionem erroris, qui dixit Iesum esse natum ex semine Ioseph. Ad hoc dicit Hieronymus quod duo fuerunt Iacobi: maior, qui dicitur frater Ioannis, et minor, qui fuit filius Alphaei, cuius mater erat mater etiam Ioseph. Unde illa quae fuit mater Iacobi maioris, non fuit mater Iacobi minoris: quia statim additur *et mater filiorum Zebedaei*. Sed quid est quod dicitur: *Maria Cleophae, et Maria Alfaei*? Solvit Hieronymus quod potuit esse quod illa Maria habuit virum, qui fuit binomius; unde vocabatur Cleophas et Alphaeus. Vel potest dici quod primo Cleophae nupsit, et mortuo illo nupsit Alphaeo. Vel potest dici quod Cleophas fuit pater, et

mater fuit vocata Salome, quia Marcus dicit: *et Salome*, unde Salome est nomen mulieris. Unde patet error Magistri in Glossa super secundo capitulo ad Galatas, quod fuit nomen viri. Et Magistri in historia, quia in Graeco habetur Salomei, quae est terminatio foeminea, quae nullo modo invenitur in masculino.

---

**Caput 27**

**Lectio 3**

**Reportatio Leodegarii Bissuntini**

**27—3**

**Mt 27:57-66**

57 ὥσας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ ἀριμαθαίας, τοῦνομα ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ: 58 οὗτος προσελθὼν τῷ πιλάτῳ ἡτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ πιλάτος ἐκέλευσεν ἀποδοθῆναι. 59 καὶ λαβὼν τὸ σῶμα ὁ ἰωσήφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι καθαῖ, 60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν. 61 ἦν δὲ ἐκεῖ μαριάμ ἡ μαγδαληνὴ καὶ ἡ ἄλλη μαρία καθήμεναι ἀπέναντι τοῦ τάφου. 62 τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι πρὸς πιλάτον 63 λέγοντες, κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, μετὰ τρεῖς ἡμέρας ἐγείρομαι. 64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ, ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. 65 ἔφη αὐτοῖς ὁ πιλάτος, ἔχετε κουστωδίαν: ὑπάγετε ἀσφαλίσασθε ὥς οἴδατε. 66 οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

57. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. 58. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. 59. And Joseph taking the body wrapped it up in a clean linen cloth: 60. And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way. 61. And there was there Mary Magdalen and the other Mary, sitting over against the sepulchre. 62. And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, 63. Saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. 64. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away and say to the people: He is risen from the dead. And the last error shall be worse than the first. 65. Pilate saith to them: You have a guard. Go, guard it as you know. 66. And they departing, made the sepulchre sure, sealing the stone and setting guards.



*Cum sero autem factum esset et cetera.* In parte ista, primo agitur de sepultura; secundo de veneratione; tertio de custodia. Secunda ibi *accepto corpore, involvit illud in sindone munda*; tertia ibi *altera autem die* et cetera. Circa primum primo conditio ponitur sepelientis; secundo eius petitio. Conditiones ponuntur quatuor; unde *cum sero factum esset* (quia oportebat quod removeretur, ut non in sabbato remaneret), *venit quidam homo dives ab Arimathaea*. Et describitur ex facultate, quia dives; Eccli. XXXI, 8: *beatus dives, qui inventus est sine macula, et qui post aurum non abiit, nec speravit in pecuniae thesauris*. Sed quare dicit eum divitem? Dicendum quod hoc non dicit propter eius laudem vel iactantiam, sed ad hoc quod potuit impetrare a Pilato quod non potuisset unus pauper. Item describitur a patria, quia *ab Arimathaea*, quod idem est quod Ramatha, quae fuit Samuelis. Et signat excelsum, et iste excelsus fuit. Item ex nomine, quia Ioseph, qui accrescens signatur. Item ex religione, quia *et ipse discipulus erat Iesu*, quia ex fide non exciderat; Io. XIII, v. 31: *si vos manseritis in sermone meo, vere discipuli mei eritis*. Tunc agitur de impetratione; et primo ponitur petitio; secundo impetratio. *Hic accessit ad Pilatum, et petiit corpus Iesu*. Et commendatur quia accessit. Sequitur impetratio *tunc Pilatus iussit reddi corpus*. Sequitur de sepultura: *et accepto corpore, Ioseph involvit illud in sindone munda*. Et agitur de cultu et sepultura. De cultu: fuit simplex cultus, quia simplici sindone. Et ideo, secundum Hieronymum, vituperatur cultus nimius sepulturae. Per istam sindonem secundum mysterium tria signantur. Primo signatur caro Christi munda: fit enim de lino, quod per multam pressuram dealbatur, sic caro Christi per multam pressuram ad candorem resurrectionis pervenit; Lucae ult., 46: *sic oportuit Christum pati, et resurgere a mortuis tertia die*. Vel signat Ecclesiam non habentem maculam neque rugam: et hoc signatur per istud linteam, quod ex diversis filis est contextum. Item signatur munda conscientia ubi Christus quiescit. *Et posuit eum in monumento suo novo*. Et quatuor dicit de isto monumento. Primo quod erat suum. Et satis conveniebat quod qui pro peccatis aliorum mortuus erat, quod in monumento aliorum sepeliretur. Item dicit *novo*, quia si alia corpora posita fuissent, nesciretur quis surrexisset. Item dicit quod *in petra*, non in monumento ex diversis lapidibus constructo, ut omnis calumnia amoveretur. Sed quare non sub terra? Ratio fuit ne crederetur, quod discipuli per cavernas terrae extraxissent eum. Item dicit quod *advolvit saxum magnum*. Et ideo quia magnum, non poterat a paucis revolvi, et maxime cum essent ibi custodes. Tunc sequitur devotio mulierum. Unde mulieres, quae ardentius amabant, secutae sunt eum usque ad sepulcrum: unde dicitur *erat ibi Maria Magdalena et altera Maria*: et non nominatur Maria Zebedaei, quae non erat ibi, quia non ita ardens amabat. *Altera*

*autem die* et cetera. Hic agitur de custodia sepulcri: et tria facit. Primo ponitur petitio; secundo concessio; tertio executio. Circa primum ponitur tempus; et causa; et petitio; et periculum imminens. Tempus *altera autem die, quae est post parasceven*. Parasceves praeparatio dicitur. Unde Iudaei, quia in sabbato nihil agebant, praeparabant in praecedenti die, et ideo dicebatur parasceves; unde quamvis aliquid solemnitatis haberent, tamen maioris observationis erat sabbatum, unde nihil in sabbato praeparabant ex praecepto, Exod. XVI, v. 22, ubi praecepit dominus quod die Veneris colligerent de manna ad duos dies. *Tunc convenerunt principes sacerdotum*, unde multum intenti erant ipsum persequi, quia non sufficit persequi usque ad mortem, sed etiam post mortem; unde voluerunt impedire resurrectionem. Sed quare convenerunt? Sequitur causa *domine, recordati sumus quod seductor ille*. Seductorem vocant illum; unde Io. c. VII, 12 dicitur, quod *quidam ex eis dicebant, quia bonus est: alii autem non, sed seducit turbas. Post tres dies resurgam*. Istud habebant ex hoc, quod dixerat supra c. XII, v. 40, quod *sicut Ionas fuit in ventre ceti tribus diebus et tribus noctibus, sic erit filius hominis in corde terrae tribus diebus et tribus noctibus*. Et ponitur pars pro toto, sicut supra expositum est. Item ponitur petitio *iube ergo custodiri sepulcrum*. Ipsum studium Iudaeorum prodest nobis ad certitudinem; unde quanto magis nocere intendebant, tanto magis proficiebant ad salutem credentium, Iob V, 13: *apprehendit sapientes in astutia eorum*, quia quod intendunt, dominus in aliud convertit. Deinde ponitur intentio petitionis *ne forte discipuli eius veniant, et furentur eum, et dicant plebi: resurrexit a mortuis*: et in hoc prophetaverunt, ideo magis peccaverunt, quia mirabilia viderunt, et tamen non crediderunt posse resurgere. Sequitur concessio: *ait illis Pilatus: habetis custodiam*; id est habeatis custodiam, quasi dicens: in vobis est, ut custodiatis eum. Sequitur executio *illi autem abeuntes munierunt sepulcrum signantes lapidem cum custodibus*. Unde non suffecit quod custodes ponerent, sed etiam sigillaverunt. Nec suffecit eis quod milites hoc facerent, sed etiam ipsimet sigillaverunt; Ps. XXI, v. 17: *consilium malignantium obsedit me*.

## Caput 28

### Lectio 1

#### Reportatio Leodegarii Bissuntini

## 28—1

### Mt 28:1-20

1 ὃπῃ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς  
μίαν σαββάτων, ἦλθεν μαριὰμ ἡ  
μαγδαληνὴ καὶ ἡ ἄλλη μαρία θεωρῆσαι

1. And in the end of the sabbath, when it  
began to dawn towards the first day of the  
week, came Mary Magdalen and the other

τὸν τάφον. 2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιὼν. 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί. 5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν, μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· 6 οὐκ ἔστιν ὧδε, ἡγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο. 7 καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν. 8 καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. 9 καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων, χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς, μὴ φοβεῖσθε· ὑπάγετε ἀπαγγεῖlate τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν γαλιλαίαν, κάκεῖ με ὄψονται. 11 πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις 13 λέγοντες, εἶπατε ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. 14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν [αὐτὸν] καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. 15 οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ ἰουδαίοις μέχρι τῆς σήμερον [ἡμέρας]. 16 οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, 17 καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν. 18 καὶ προσελθὼν ὁ Ἰησοῦς

Mary, to see the sepulchre. 2. And behold there was a great earthquake. For an angel of the Lord descended from heaven and coming rolled back the stone and sat upon it. 3. And his countenance was as lightning and his raiment as snow. 4. And for fear of him, the guards were struck with terror and became as dead men. 5. And the angel answering, said to the women: Fear not you: for I know that you seek Jesus who was crucified. 6. He is not here. For he is risen, as he said. Come, and see the place where the Lord was laid. 7. And going quickly, tell ye his disciples that he is risen. And behold he will go before you into Galilee. There you shall see him. Lo, I have foretold it to you. 8. And they went out quickly from the sepulchre with fear and great joy, running to tell his disciples. 9. And behold, Jesus met them, saying: All hail. But they came up and took hold of his feet and adored him. 10. Then Jesus said to them: Fear not. Go, tell my brethren that they go into Galilee. There they shall see me. 11. Who when they were departed, behold, some of the guards came into the city and told the chief priests all things that had been done. 12. And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, 13. Saying: Say you, His disciples came by night and stole him away when we were asleep. 14. And if the governor shall hear of this, we will persuade him and secure you. 15. So they taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day. 16. And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. 17. And seeing him they adored: but some doubted. 18. And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. 19. Going therefore,

ἐλάλησεν αὐτοῖς λέγων, ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ [τῇσ] γῆς. 19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, 20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν: καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost. 20. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.

Postquam complevit sacramenta dominicae passionis, agit Evangelista de triumpho dominicae resurrectionis: et dividitur. Quia primo ostenditur, quomodo discipuli cognoverunt Christi resurrectionem per auditum; secundo, quomodo per visum, ut per auditum et visum fiat testificatio certa. Circa primum primo ponitur quomodo per auditum a mulieribus; secundo quomodo a custodibus. Secunda ibi *quae cum abiissent, ecce quidam de custodibus venerunt in civitatem*. Circa primum duo facit. Primo dicit, quomodo mulieres cognoverunt per Angelum; secundo per Christi visionem, ibi *et exierunt cito de monumento*. Circa primum tria. Primo ponuntur personae, quibus facta fuit revelatio; secundo Angelus revelans; tertio revelatio. Secunda ibi *et ecce terraemotus factus est magnus*; tertia ibi *respondens autem Angelus dixit*. Circa primum tria facit. Primo designat tempus; secundo personas; tertio studium. Tempus *vespere autem sabbati*. Et circa hoc duplex est dubitatio. Prima de hoc quod dicit *vespere*; secunda de hoc quod dicit *lucescit*. Circa primum est dubitatio, quia videntur contrariari Matthaeus et Ioannes, quia Ioannes dicit quod adhuc tenebrae erant. Quid ergo dicit hic *vespere autem sabbati*? Hic est triplex solutio. Prima Hieronymi, quod venerunt vespere et mane. Et quod hic dicit *vespere*, ille autem *mane*, non est dissonantia, sed sedulitas sanctarum mulierum. Beda solvit sic, quod inceperunt venire in vespere, sed pervenerunt in mane. Sed numquid erat tantum spatium? Dicit quod non; sed tunc dicitur aliquis facere, quando praeparat se ad faciendum. Et hoc habetur in Lc. XXIII, 55 quod *videntes monumentum et quemadmodum positum erat corpus eius, revertentes paraverunt aromata*. In parasceve emerunt aromata, et in sabbato quieverunt, et in vespere paraverunt se ad eundum. Tertia solutio est Augustini, qui dicit quod modus consuetus in sacra Scriptura est quod sumitur pars pro toto, unde intelligitur *vespere* pro tota nocte sabbati; unde *vespere autem sabbati*, idest quae est post sabbatum, unde vespere quae est initium primae sabbati. Simile habetur Gen. c. I, 5 in commemoratione operum Dei: *et factum est vespere et mane dies unus*. Unde venerunt vespere, quia in ultima parte noctis. Et haec est *quae lucescit in prima sabbati*. Vespere non lucescit, quia vespere

tenebrescit. Unde venerunt quando lucescit, idest in prima hora diei. Notate quod Iudaei omnes ferias incipiunt a sabbato; unde prima sabbati dicitur dies dominica. Et si quaeras ab Augustino, quare Marcus utitur tali modo loquendi, dicet quod vespere paraverunt aromata, et mane venerunt; unde redit in idem quod Beda dicit. Sed secundum Hieronymum quomodo intelligendum quod dicit *quae lucescit*? Quia vespere tenebrescit. Sciendum quod Iudaeis dies incipit esse a vespere. Et ratio est, quia a luna observabant dies; luna autem incipit lucere a sero; ideo illa dies incipit a vespere, sed lucescit in prima sabbati. Similis modus loquendi Lc. XXIII, 54: *erat autem parasceves, et sabbatum illucescebat*. Et iste modus loquendi mysterio competit, primo, ad solemnitatem dominicae resurrectionis, quia nox illa fuit lucida; Ps. CXXXVIII, 12: *et nox sicut dies illuminabitur*. Item competit humanae restorationi, quae facta est per Christum: in primo enim homine fuit processus a die in noctem, scilicet peccati; et mutatus est status, scilicet a nocte in diem; ad Eph. V, 8: *eratis aliquando tenebrae, nunc autem lux in domino*. Item signatur, quod quicquid erat tenebrosus in lege et prophetis, totum per resurrectionem Christi lucescit. *Tenebrosa aqua in nubibus aeris*, Ps. XVII, 12. Hoc autem in resurrectione illuminatur, ut habetur Lc. ult., 27: *incipiens a Moyse et omnibus prophetis interpretabatur illis in omnibus Scripturis, quae de ipso erant*. Consequenter agit de personis *venit Maria Magdalena et altera Maria*; et intelligitur mater Iacobi; Marcus addit tertiam, *et Salome*: unde Salome est nomen mulieris. Sed non fuit sine mysterio, quod duae eiusdem nominis venerunt; unde mulieri primo voluit apparere, quia in hoc quodammodo reparatur sexus muliebris: quia sicut mulier primo in loco vitae prius audivit mortem, sic in loco mortis per ordinationem divinam primo vidit vitam; Eccli. XXV, 33: *a muliere initium peccati factum est*. Item eiusdem nominis, quia per has unitas signatur Ecclesiae: primo enim una fuit ex gentibus, una ex Iudaeis, sed modo omnes sunt una Ecclesia; Cant. VI, 8: *una est columba mea*. Item vocantur Mariae: sicut enim de utero clauso Maria suscepit puerum, sic istae exeuntem de tumulo clauso meruerunt videre eum. Unde istae venerunt *videre sepulcrum*; et in hoc signatur devotio earum, quia non poterant satiari, ideo cum non possent eum videre, volebant saltem videre sepulcrum. *Ubi est thesaurus tuus, ibi et cor tuum est*, supra VI, 21. *Et ecce terrae motus factus est magnus*. Hic agitur de Angelo revelante. Et primo tangitur adventus Angeli; secundo opus eius; tertio dispositio; quarto effectus. Secunda ibi *et accedens revolvit lapidem*; tertia ibi *et sedebat super eum*; quarta ibi *prae timore autem eius exterriti sunt custodes*. Et circa primum primo praesignatur adventus; secundo tangitur adventus causa, ibi *Angelus autem domini descendit de caelo*. Dicit ergo *et ecce terrae motus factus est magnus*. Hoc

congruebat, et habet causam litteralem. Una ratio, secundum Chrysostomum, quia istae de nocte venerant, et ideo esse potuit quod dormierunt; ideo ut excitarentur, factus est terraemotus ad excitandum illas. Hieronymus dicit quod aliquid tactum erat de humanitate, ideo debebat aliquid tangi de divinitate; ideo cum agitur de sepulcro quod erat humanitatis, fit terraemotus, ut signaretur quod talis mortuus non poterat teneri sub terra. *Fuit enim inter mortuos liber*, Ps. LXXXVII, 6. Mystice bis factus est terraemotus, ut per unum significetur motus cordium, quia per mortem eius liberati sumus a peccato; per alium translatio ad gloriam; Rom. IV, 25: *traditus est propter peccata nostra, et resurrexit propter iustificationem nostram*. Et in Ps. LIX, 4: *commovisti terram, et conturbasti eam*. Item huius resurrectio est quaedam praefiguratio resurrectionis futurae: in futura autem erit tremor terrae; Ps. LXXV, 9: *terra tremuit et quievit, cum exurgeret in iudicio Deus*. Et quare? Subiungitur *Angelus domini descendit de caelo*. Si terra non potuit Angelum sustinere, multo minus poterit adventum Christi ad iudicium: et dicit *descendit*; licet enim Angelus non circumscribatur loco, tamen definitur loco secundum suam operationem; ideo aliquis motus ei convenit. Item convenit quod per Angelum denuntietur resurrectio, tum propter gloriam illius, per quem fit, ut dicit Paulus Act. XIII, 30: *Deus suscitavit eum a mortuis*. Eius autem ministri sunt Angeli. Item ad denotandum dignitatem resurgentis. De isto dicitur supra c. IV, 11 quod *accesserunt Angeli, et ministrabant ei*. Item competit, quia per resurrectionem caelestia terrestribus coniungebantur. Consequenter ponitur opus Angeli *et accedens revolvit lapidem* et cetera. Et hoc secundum litteram, ut panderet iter mulieribus, quia secundum veritatem iam surrexerat Christus: sicut enim de utero clauso exivit, ita de signato sepulcro. Unde hoc factum est ad manifestandum mulieribus: unde *revolvit*, idest iterato volvit, ad signandum gloriam resurgentis; et haec revolutio significabat manifestationem legis, quae scripta erat in tabulis lapideis. Consequenter ponitur dispositio. Et primo quoad situm; secundo quantum ad aspectum; tertio quoad habitum. Quantum ad situm, quia *sedebat*, non ut fessus, ad signandum quod doctor esset divinae resurrectionis. Item sedere est quiescentium: et per hoc signatur quies quam ex resurrectione habuit in gloria; Rom. VI, 9: *Christus exurgens ex mortuis, iam non moritur, mors illi ultra non dominabitur*. Item sedere est dominantis; Ps. CIX, 1: *dixit dominus domino meo: sede a dextris meis*. Et iste sedet *super lapidem*, scilicet Diabolum, ad signandum, quod iam dominabatur et mortis et Diaboli. *Erat autem aspectus eius sicut fulgur*. Hic describitur ex aspectu; et in hoc patet quod apparuit in corpore assumpto. Sed quare *sicut fulgur*? Quia sicut fulgur claritatem habet, sic et Angeli cognitionem; Dan. X, 6: *et oculi eius quasi lampas*. Sed Christus est

qui *omnem venientem in hunc mundum illuminat*, Io. I, 9. Item fulgur habet terrorem, sic aspectus Angeli; unde Lc. I, 9 dicitur quod territus fuit Zacharias ad vocem Angeli. Item describitur ex habitu *vestimenta eius sicut nix*, per quod candor iustorum.

Mystice autem signatur gloria resurrectionis; Apoc. III, v. 5: *qui vicerit vestietur vestimentis albis*. Item claritas vitae; Eccle. IX, 8: *omni tempore vestimenta tua sint candida*. Item nota quod dicit quod *aspectus eius erat sicut fulgur et vestimenta eius sicut nix*, quia in iudicio erit terribilis malis, et demulcebit bonos; Io. XVI, 22: *videbo vos, et gaudebit cor vestrum. Prae timore autem eius exterriti sunt custodes*. Hic ponitur effectus apparitionis, quia in eorum cordibus extitit timor; et merito, quia ex mala conscientia servabant eum, *et semper timida est nequitia*, Sap. XVII, 10. *Et facti sunt quasi mortui*, qui Christum in morte quantum in ipsis fuit voluerunt detinere; Is. XXXIII, 3: *a voce Angeli fugerunt populi. Respondens autem Angelus dixit mulieribus et cetera*. Hic sequitur denuntiatio resurrectionis. Et primo mulieres confortat; secundo studium commendat; tertio gaudium indicat; quarto officium iniungit denuntiandi. Dicit ergo *respondens autem Angelus* et cetera. Sed ad quid respondet? Intentioni mulierum. Non legitur eas aliquid fuisse locutas prae timore: semper enim ita est, quod homo semper turbatur in apparitione Angeli, sive bonus, sive malus appareat Angelus; quia natura humana fragilis est. Sed sicut dicit b. Antonius, si bonus est Angelus, semper dimittit consolatum, ut patet in apparitione Zachariae et virginis Mariae, utrique dictum est: *ne timeas* et cetera. Lc. I, 30. Sic et istas confortat. Et si dimittat desolatum hominem, constat quod non fuit bonus Angelus. Ideo dixit *nolite timere vos*; quasi dicens: vestrum non est timere, quia amatis Christum. *Non enim accepistis spiritum servitutis in timore*, Rom. c. VIII, 15. Non enim confortavit custodes, quia non digni erant. Tunc commendat studium *scio enim quod Iesum, qui crucifixus est, quaeritis*. Sed numquid Angeli cognoscunt cogitationes? Videtur quod non; Ier. XVII, 9: *pravum est cor hominis et inscrutabile, quis cognoscet illud? Ego dominus scrutans corda et probans renes*. Dicendum est quod non, nisi per revelationem divinam; vel per signum, quia frequenter per gestus corporis habentur indicia voluntatis. *Iesum quaeritis*. Nominat eum, ut significet eundem esse. Item *crucifixum*: et in hoc innuit parvam fidem earum, quia quaerebant eum in loco mortis, et credebant eum morte posse teneri. Tunc annuntiat resurrectionem: *surrexit*, scilicet propria virtute; Ps. III, 6: *ego dormivi, et somnum cepi, et exurrexi, quia dominus suscepit me*. Et probat hoc per recordationem verbi Dei *sicut dixit*, qui supra c. XX, 19 dixerat: *et tertia die resurget*. Verbum enim domini non potest deficere. Item indicat ex visu: *venite et videte locum ubi positus erat*

*dominus*, unde viderunt lapidem revolutum, et non viderunt Christum, quia surrexit clauso tumulo. Tunc indicit eis officium denuntiationis *et cito euntes dicite discipulis eius quia surrexit*. Et tria indicit. Primo, quia denuntient resurrectionem; secundo, quia locum; tertio quia visionem eis promittant. Et sicut prima mulier primo locuta est Diabolo, sic cum bono Angelo prima locuta est, ut omnia restaurarentur. Secundo innuitur locus: *et praecedet vos in Galilaeam*. Et quare primo in Galilaeam? Non enim prius visus est in Galilaea, sed in Ierusalem. Sed quare magis nominat Galilaeam? Ad signandum quod ipse idem est, qui solebat conversari in Galilaea. Item ut a timore liberarentur, quia securius habitabant in Galilaea, quam in Iudaea. Vel mystice dicitur Galilaea transmigratio, et potest signare transitum ad gentes. Unde *videbitis in Galilaea*, idest nuntiabitis nomen meum gentibus. Hoc autem non facerent, nisi praecederet eos. *Ibi eum videbitis, sicut praedixit vobis*. Unde verbum domini tantae potestatis est, quod non poterit aliter esse. Sed hic est quaestio litteralis, quia hic dicitur quod viderunt eum sedentem super lapidem; in alio Evangelista quod *introeuntes in monumentum viderunt iuvenem sedentem in dextris*. Solvit Augustinus, quod bis viderunt visionem Angelorum: unde possibile fuit, quod unum viderunt extra, alium intra. Vel potest dici quod sepulcrum non solum dicitur lapis excisus, sed erat ibi aliqua materies, ubi includebatur monumentum; unde quod Marcus dicit, *introeuntes in monumentum*, non est intelligendum de lapide illo, sed de spatio in quo includebatur: et hoc patet, quia dicitur hic quod *exierunt cito de monumento cum timore et gaudio* et cetera. Supra nuntiata est resurrectio mulieribus, hic certificantur de ipsa per Christum: et tria facit Evangelista. Primo describuntur mulieres; secundo Christi occursum; tertio iniungitur denuntiationis officium. Secunda ibi *et ecce Iesus occurrit illis*; tertia ibi *nolite timere* et cetera. In prima tria notabilia est considerare. Primo mulierum statum; secundo affectum; tertio propositum. Status tangitur cum dicitur *exierunt cito de monumento*. Quantum ad litteram monumentum non dicitur lapis excisus, sed illud spatium, quod aliquo munimine erat firmum. Secundum mysterium monumentum est locus mortuorum: et per hoc signatur status peccati; Ps. LXXXVII, 6: *sicut vulnerati dormientes in sepulcris*. Unde exire de monumento est exire de peccato; II ad Cor. VI, 17: *propter hoc exite de medio eorum* et cetera. Et notate quod dicit *cito*, quia de peccato est cito exeundum; Eccli. V, 8: *non tardes converti ad dominum, et ne differas de die in diem*. Item tangitur affectus duplex, scilicet timoris et gaudii. Timor de Angeli visione, gaudium de resurrectione: timor ex fragilitate humana, gaudium a visione divina; Ps. XXIX, v. 6: *ad vesperum demorabitur fletus, et ad matutinum laetitia*. Sic peccator debet timere; Eccli. V, 5: *de propitiato peccato noli esse sine metu*. Sed gaudere debet de spe resurrectionis; Ps.



II, 11: *servite domino in timore, et exultate ei cum tremore*. Tunc tangit propositum *currentes nuntiare discipulis* et cetera. Et istud poenitentibus competit, quia currere debent et festinare ut proficiant in bonis: I ad Cor. IX, 24: *sic currite ut comprehendatis*. Et ad Hebr. IV, 11: *festinemus ingredi in illam requiem*. Item tangit bonum propositum, quia voluit ut quod acceperant, aliis communicarent; I Petr. IV, 10: *unusquisque sicut accepit gratiam in alterutrum administrantes*. Et ecce *Iesus occurrit illis*. Hic ponitur occursus Christi. Et primo ponitur occursus; secundo salutatio; tertio mulierum reverentia. Dicit ergo *et ecce Iesus occurrit illis*. Et recte dicit quod *occurrit*, quia ex insperato occurrit, dando gratiam; Sap. VI, 14: *praeoccupat qui se concupiscunt, ut illis se prior ostendat*; Is. LXIV, 5: *occurristi laetanti, et facienti iustitiam*. Item salutavit eas, dicens *avete*. Avete in Graeco gaudium signat; unde dictum est supra, quod cum gaudio ibant. Unde spirituale gaudium semper augetur in iustis, et hoc per spiritualem loquelam; Ps. LXXXIV, 5: *audiam quid loquatur in me Deus*. Et haec erant verba consolatoria, qui sicut prima mulier audivit maledictionem, sic istae mulieres audierunt benedictionem, et maledictioni benedictio respondet. Et tunc *illae accesserunt et tenuerunt pedes eius, et adoraverunt eum*. Unde accedunt, tenent pedes, adorant. Sic anima peccatoris non debet gratiam Dei recipere in vanum: et hoc signatur, quia *accesserunt*; Ps. XXXIII, 6: *accedite ad eum, et illuminamini*. Item debent firmiter adhaerere: et hoc signatur in hoc quod *tenuerunt pedes eius*. Deut. XXXIII, 3: *qui appropinquant pedibus eius, accipient de doctrina illius*. Item tangit reverentiam in hoc quod dicit *et adoraverunt eum*, quia ipsum Deum recognoverunt; Ps. CXXXI, 7: *adorabimus in loco ubi steterunt pedes eius*. Sed potest esse quaestio, quia Io. ult., 12 dicitur ei: *noli me tangere*; hic autem dicitur, quod *tenuerunt pedes eius*. Ideo intelligendum, quod bis viderunt, et semel viderunt unum Angelum, ut dicit Augustinus, et alia vice duos, sed etiam bis Christum. Primo vidit Maria Magdalena plorans, ut habetur Io. XX, 14. Sed post aliis supervenientibus occurrit eis, et tunc tenuerunt pedes eius; sed Maria Magdalena primo non potuit tenere eum; et hoc secundum Augustinum, quia primo dubitavit, et ideo digna non fuit; sed iam certificata, digna est effecta tangere Christum, ut tactus exterior concordaret interiori. Consequenter iniungit officium denuntiandi. Et ubi hoc facit, primo excutit timorem; secundo officium iniungit, ibi *ite, nuntiate fratribus meis*. Dicit ergo *tunc ait Iesus eis: nolite timere*. Et hoc factum est convenienter, quia qui ad officium praedicationis ponuntur non debent timere; unde dominus mittens discipulos suos dixit: *nolite timere*. Timor autem est duplex, scilicet servilis, et initialis, et hic est bonus; Ps. CXVIII, v. 120: *confige timore tuo carnes meas*. Unde dixit *avete*, ut auget caritatem in eis. Sed quia *perfecta caritas foras mittit*

*timorem*, I Io. IV, 18, ideo dicit *nolite timere*. Et primo dat annuntiandi officium; secundo perfectam caritatem ad suos ostendit. Iniungitur autem annuntiandi officium mulieribus, ut sicut mulier tulit verba mortis ad virum, sic e contrario congruebat mulieri, ut esset nuntia salutis. Et primo tangitur denuntiatio; secundo locus apparitionis. Dicit ergo *ite, nuntiate fratribus meis*. Et quare dicit *meis*? Ad comprobandum veritatem naturae. Quia enim exierat de sepulcro, et apparebat gloriosus, posset aliquis credere quod veram carnem non cepisset, ideo dicit *fratribus meis*. Item propter similitudinem gratiae, quia frater noster fieri voluit propter iustificationem nostram; ad Rom. VIII, v. 29: *ut sit ipse primogenitus in multis fratribus*. Item fratres, idest cohaeredes: *haeredes quidem Dei, cohaeredes autem Christi*, Rom. VIII, 17. Unde iam acquisita haereditate vocat fratres. *Ut eant in Galilaeam*. Haec verba videntur sonare quod primo apparuit in Galilaea. Iste non facit mentionem de aliis apparitionibus; sed Beda dicit quod decem vicibus apparuit. Quinques ipso die resurrectionis. Primo Mariae Magdalenae, ut Io. XX, v. 14. Secundo his duabus de quibus tangit hic Matthaeus. Tertio apparuit Petro; qualiter tamen, et quando, non dicitur, sed quod sit factum, non tacetur in Lc. XXIV, 12. Quarto duobus discipulis euntibus in Emmaus. Quinto quando omnibus discipulis apparuit, excepto Thoma. Verum post istas leguntur quinque aliae. Prima post alias fuit quando die octava omnibus discipulis apparuit, et Thomae. Secunda quando apparuit in piscatione, quando Petrus dixit, *vado piscari*, Io. ult., 3. Alia, quae hic dicitur. Alia, quando exprobravit incredulitatem. Ultima quando in monte oliveti, cum ascendit in caelum, Mc. ult., 14. Tamen aliae fuerunt, sicut dicit Paulus I Cor. XV, 5-8. Sed quid est quod dicunt et Angelus, et Christus, quod *praecedet vos in Galilaeam*? Chrysostomus dicit quod hoc, propter hoc dicit quia solebant ibi conversari. Item, ut securi essent ibi, et secure eum expectarent. Tamen Augustinus secundum mysterium dicit, quod Galilaea transmigratio dicitur: unde signat transmigrationem ad gentes, vel huius mundi in gloriam. Apostolus II Cor. c. V, 6: *dum sumus in hoc corpore, peregrinamur a domino*. Quae cum *abiissent*, ecce *quidam* et cetera. Hic agitur de denuntiatione, quae facta est per custodes. Et primo ponit denuntiationem; secundo impedimentum, ibi *et congregati cum senioribus* et cetera. Dicit ergo *et cum abiissent* et cetera. Et quare tantum expectaverunt? Dicendum quod dictum est, quod *prae timore exterriti sunt custodes*. Et forte hoc fecit dominus, ne molestiam mulieribus inferrent. *Ecce quidam de custodibus venerunt in civitatem, et nuntiaverunt principibus sacerdotum*. Et quare principibus? Quia habebant familiaritatem: item quia ab eis acceperant pretium. Nihilominus nuntiaverunt Pilato; unde in quadam epistola, quam misit Pilatus ad Tiberium, scriptum est, quomodo custodes nuntiaverunt Pilato

et cetera. Et *nuntiaverunt*. Iam signabatur, quod per ora gentilium erat manifestanda Christi resurrectio. Tunc ponitur malitia impredientium. Et primo tangitur malitia principum; secundo corruptio custodum; tertio plebis. Circa primum concurrunt quatuor ad exaggerandum malitiam istorum. Primo ponitur congregatio; unde dicit *et congregati cum senioribus* etc. quia non unus tantum; Dan. XII, 5: *egressa est iniquitas a senioribus populi*. Item exaggeratur malitia, quia hoc non fecerunt ex infirmitate, sed ex malitia, sive ex maligno consilio; et hoc est consilium impiorum, de quo Ps. I, 1: *beatus vir, qui non abiit in consilio impiorum*. Item fraudem fecerunt, quia oblatam pecuniam expenderunt in usum mendacii; unde sciebant illud Eccle. X, 19 quod *pecuniae obediunt omnia*; sicut dicit Hieronymus, similes sunt istis qui bona ecclesiastica expendunt ad faciendam voluptatem. Item in hoc quod suaserunt mendacium. Et primo suadent, secundo impunitatem promittunt. Suadent mendacium *dicite, quia discipuli eius nocte venerunt, et furati sunt eum*. Ier. IX, 5: *docuerunt linguam suam loqui mendacium*. In Ps. XXVI, 12: *mentita est iniquitas sibi*. Et vere, ut ait Hieronymus, mendacium, quia discipuli ita stupefacti erant quod non ausi fuissent accedere. Item si debuissent accedere, accessissent primo die, quando non aderant custodes. Item hoc patet, quia remanserunt lintheamina, unde si tulissent eum, non dimisissent. Item constat quod cum aromatibus sepultus est, unde lintheamina adhaerebant ut colla, unde vix potuissent amovisse. Item lapis erat magnus; unde non potuissent sine magno adiutorio et sine strepitu multo solvisse. Item arguit sic Augustinus: aut venerunt vobis vigilantibus, aut dormientibus. Si vigilantibus, quare non eiecistis eos? Si dormientibus, quomodo vidistis? Et sic apparet, quod mendacium fuit. Deinde impunitatem promittunt: unde possent dicere: erimus puniti, si praeses audiret. Unde dicit *si hoc auditum fuerit a praeside, nos suadebimus ei, et securos vos faciemus*. Et quomodo potuerunt illud facere? Dicendum, quod praeses non multum curabat. Item sciebant quod non puniret eos, nisi ad petitionem eorum; ideo sciebant quod et cetera. In hoc signatur cautela Diaboli. *At illi, accepta pecunia fecerunt sicut erant edocti*. Non est mirum si milites corrupti fuerunt pro pecunia, quia et unus de discipulis eius corruptus erat. Eccli. c. X, 9: *avaro nihil est scelestius. Et divulgatum est*. Et non solum usquequo fuit scriptum hoc, sed etiam usque nunc. *Undecim autem discipuli abierunt in Galilaeam* et cetera. Supra auditum est quomodo notitia resurrectionis pervenit ad discipulos ex revelatione mulierum, hic quomodo ex eius visione. Et dividitur: quia primo ponitur Christi apparitio; secundo apparentis instructio. Secunda, ibi *et accedens Iesus locutus est eis*. Circa primum tria facit. Primo describitur locus visionis; secundo visio; tertio officium. Dicit ergo *undecim autem discipuli*, quia obedientes

Christo, *abierunt in Galilaeam*. Quod dicit undecim, intelligendum, quod Iudas abierat: Io. VI, 71: *duodecim elegi vos, et unus ex vobis Diabolus est*. Sed duo sunt notanda, quod Christus videtur in Galilaea, et quod in monte. Galilaea interpretatur transmigratio. Per hoc signatur quod nullus potest videre Deum, nisi ex duplici transmigratione transferatur, scilicet a vitio ad virtutem; supra V, 8: *beati mundo corde, quoniam ipsi Deum videbunt*. Item, a mortalitate ad immortalitatem; unde dicit apostolus, Phil. I, 23: *coarctor autem e duobus, desiderium habens dissolvi, et esse cum Christo*. Item visus est in monte, ad signandum quod qui vult videre Deum, oportet quod tendat ad celsitudinem iustitiae; Ps. LXXXIII, 3: *ibunt de virtute in virtutem*. Item quod in monte, significat excellentiam illam, ad quam exaltatus est per resurrectionem: quia dum fuit in mundo, fuit in valle mortalitatis, et ascendit in montem immortalitatis per resurrectionem. Is. II, 2: *elevabitur super colles, et fluent ad eum omnes gentes*. Et notate, quod apparet eis *in loco ubi constituerat*, in quo signatur obedientia, quia soli obedientes veniunt ad visionem divinam; in Io. XIV, 15: *si diligitis me, mandata mea servate*: et sequitur: *et ego diligam eum, et manifestabo ei meipsum*. Ps. CXVIII, 104: *a mandatis tuis intellexi*; idest, ab observatione mandatorum; unde in veteri lege nemo poterat ascendere in montem: nova lex supplet. Et necessarium fuit, quod eis apparuerit, quia testes debebant ad tantum opus dari. Sed ipse dedit testes non solum de auditu, sed etiam de visu; I Io. I, 2: *quod videmus, et audivimus (...) hoc testamur*. Sed quaestio est, quando fuit facta haec apparitio: et secundum quod Augustinus dicit, in prima die resurrectionis non, quia in sero fuit visio ubi Thomas non erat. Item nec infra octavam, aut in octava die, quia in Ierusalem fuerunt octo diebus. Nec possumus dicere, quod statim post octo dies: quia contradiceremus Ioanni, qui dicit, quod quando manifestavit se ad mare Tiberiadis, *iam tertio manifestatus est Iesus*; et haec hic non est tertia, sed post hanc tertiam facta est. *Et videntes*. Notandum quod considerantium Dei magnalia duo sunt genera, quia quidam habent illa in reverentia: unde Abraham dixit, Gen. XVIII, 27: *loquar ad dominum meum, cum sim pulvis et cinis*; et Iob IX, 14: *quantus sum ego ut respondeam ei, et loquar verbis meis cum eo?* Et sequitur: *ideo me reprehendo, et ago poenitentiam in favilla et cinere*. Item haec reverentia reperitur in Angelis. Apoc. VII, 11: *omnes Angeli ceciderunt in conspectu throni in facies suas, et adoraverunt Deum*. Et hoc est, quia quanto magis aliquis eum cognoscit, eo magis reveretur eum. Sed aliqui in infidelitatem vertuntur: volunt enim omnia adaequare suo intellectui, unde quaecumque non intelligunt, blasphemant. Sic fuit de discipulis, quia *et videntes eum adoraverunt* Ps. XXXI, 7: *adorabimus in loco ubi steterunt pedes eius*. Quidam autem dubitaverunt, ideo dominus tradidit se palpandum, ut dicitur Lc. XXIV, 39.

*Et accedens Iesus locutus est eis.* Hic ponitur instructio facta a Christo. Et tria sunt considerata. Primo potestatem denuntiat; secundo officium iniungit; tertio auxilium futurum promittit. Secunda ibi *euntes ergo docete omnes gentes*; tertia ibi *ecce ego vobiscum sum omnibus diebus*. Dicit ergo *et accedens Iesus locutus est eis*. Discipuli dispartiti erant, quia quidam eum in reverentiam habebant, quidam autem dubitabant; ideo indigebant utroque, scilicet quod manifestaret se, et quod confortaret eos. Sic accessit ad totum populum; Is. c. IX, 2: *populus, gentium, qui ambulabat in tenebris, vidit lucem magnam*. Item nuntiavit potestatem *data est mihi omnis potestas in caelo et in terra*. Et, sicut dicit Hieronymus, data est potestas ei qui a populo ante crucifixus est. Potentia Dei nihil aliud est quam omnipotentia; et haec data non est Christo, quia non convenit Christo secundum humanitatem. Convenit autem ei aliquid, et secundum quod homo, et secundum quod Deus: unde in Christo secundum quod homo, est scientia, voluntas et liberum arbitrium, et similiter secundum quod Deus. Duplex ergo in Christo est voluntas, scilicet creata et increata. Potest ergo argui quod duplex est potentia, et duplex scientia et cetera. Est ergo quaestio, quare sicut communicatur ei omnis scientia, quare non omnipotentia. Ratio est ista. Scientia et cognitio est secundum assimilationem cognoscentis ad cognitum, quia sufficit quod species cognitorum sint in cognoscente aliquo modo, vel ita quod per essentiam cognoscat vel quod sint inditae vel ita quod accipiantur a rebus: qualitercumque sint, sufficit ad cognitionem; ideo non oportet quod essentia sit omnium, sed quod sit capax omnium. Hoc autem est esse receptionis infinitae, sicut materia prima. Sed potentia activa sequitur actum, quia quantum est actu, tantum habet agere; ideo qui habet omnipotentiam activam, habet potentiam ad actum omnium. Hoc autem non est, nisi quia habeat potentiam infinitam, quod non convenit Christo inquantum homo, sed solum inquantum Deus. Quid ergo dicit quod *mihi est data omnis potestas in caelo et in terra*? Notandum, secundum Hilarium, quod datio potest intelligi sive quantum ad divinitatem, quia pater ab aeterno suam essentiam communicavit filio; et quia sua essentia est sua potentia, ideo ab aeterno dedit suam potentiam; vel potest etiam referri ad Christum, secundum humanitatem. Sed intelligendum quod humanitas Christi aliquid accepit gratia unionis, et haec sunt omnia quae sunt Deo propria; aliquid autem accepit consequens unionem, ut plenitudinem gratiae et huiusmodi, et est quasi effectus unionis; Io. I, 14: *vidimus eum quasi unigenitum a patre plenum gratiae et veritatis*. In omnibus ergo his quae insunt Christo gratia unionis, non oportet quod omnia dicantur secundum duplicitatem, sed in aliis quae consequuntur. Unde dico quod potentia est data, non quia alia potentia sit data, sed data est secundum

quod est unita verbo, ut filio Dei per naturam, sed Christo per gratiam unionis. Sed quare magis dicit post resurrectionem *data est mihi omnis potestas*, quam ante resurrectionem? Dicendum quod in Scriptura dicitur aliquid fieri, quando primo innotescit: sic ergo ante resurrectionem non fuit ita manifestata omnipotentia, licet eam habuerit; sed tunc fuit maxime manifestata, quando potuit totum mundum convertere. Possumus et aliter dicere, quod potestas significat quemdam honorem praesidentiae, sicut dicimus homines in potentatibus; et sic accipitur hic potestas. Constat autem quod Christus qui ab aeterno habebat regnum mundi, ut Dei filius, executionem accepit ex resurrectione; quasi dicat: iam sum in possessione. De ista habetur Dan. VII, 26: *iudicium sedebit, ut auferatur potentia, et conteratur, et dispereat usque in finem. Regnum autem, et potestas, et magnitudo regni detur populo sanctorum altissimi, cuius regnum, regnum sempiternum est, et omnes reges servient ei, et obedient.* Unde intelligitur quaedam praesidentia actualis: sicut si exaltaretur filius ad exercitium potestatis quam naturaliter habebat; Apoc. V, 12: *dignus est agnus quia occisus est, accipere virtutem et divinitatem. Euntes ergo docete omnes gentes.* Hic iniungit officium; et triplex iniungit officium. Primo docendi; secundo baptizandi; tertio officium informandi quantum ad mores. Dicit ergo *euntes ergo docete omnes gentes*. Et hoc sic sequitur; quasi dicat: data est mihi omnis potestas a Deo, quod non solum Iudaei, sed etiam gentes convertantur ad me; ideo quia tempus est *euntes docete omnes gentes*. Io. XX, 21: *sicut misit me pater, et ego mitto vos*. Et Lc. XXII, 29: *ego dispono vobis sicut disposuit mihi pater meus regnum*. Et dicit *euntes ergo docete*; quia hoc est primum, in quo debemus instrui, scilicet in fide, quia *sine fide impossibile est placere Deo*, ad Hebr. XI, 6. Et ex hoc inolevit in Ecclesia, quod primo catechizat baptizandos, idest instruit in fide. Et, potestate accepta, mittit ad omnes gentes; et hoc est quod dicit *docete omnes gentes*. Is. XLIX, 6: *dedi te in lucem gentium, ut sis salus mea usque ad extremum terrae*. Et postquam docti sunt de fide, dat officium baptizandi. *Baptizantes eos* etc. quasi diceret: qui ad dignitatem promovetur, oportet quod primo notificetur ei dignitas, ut ei post reverentia habeatur. Ad Gal. III, 27: *quicumque in Christo baptizati estis, Christum induistis*. Sed quae est forma Baptismi? *In nomine patris, et filii, et spiritus sancti*. In Christo duo sunt, humanitas et divinitas. Humanitas est via, non finis; Io. XIV, 6: *ego sum via, veritas, et vita*: veritas, tamquam finis contemplativae; vita, tamquam finis activae. Non volo quod in via, scilicet in humanitate, maneatis, sed ulterius transeatis ad divinitatem. Ideo oportebat quod duo signarentur, humanitas et divinitas. Per Baptismum humanitas; ad Rom. VI, 4: *consepulti enim sumus cum illo per Baptismum in mortem*? Et per formam verborum, divinitas ita quod sanctificatio est per

divinitatem. Et ideo dicit *in nomine patris, et filii, et spiritus sancti*. Et ratio est, quia per Baptismum fit regeneratio, et in regeneratione tria requiruntur. Primo, cui fiat; secundo, per quem; tertio, quo. Cui, scilicet Deo patri, ut dicit apostolus Rom. VIII, 29: *quos praescivit, hos et praedestinavit conformes fieri imaginis filii sui*. Et Io. I, 12: *dedit eis potestatem filios Dei fieri his qui credunt in nomine eius*. Per quem, quia per filium; Gal. IV, 4: *misit Deus filium suum (...) ut adoptionem filiorum reciperemus*, quia per adoptionem ad naturalem filium sumus filii. Item quo, quia accepimus donum spiritus sancti; ad Rom. VIII, 15: *non accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum Dei*. Ideo oportuit fieri mentionem de patre, filio et spiritu sancto. Et ista in Baptismo Christi fuerunt, quia fuit filius per quem, pater a quo, et spiritus sanctus in columba. Et dicitur *in nomine*, idest in invocatione nominis, vel in virtute nominis, quia virtutem habet; Ier. XIV, 9: *tu autem in nobis es, domine, et nomen tuum invocatum est super nos, ne derelinquas nos*. Item dicit *in nomine*, non in nominibus, et confunduntur haereses, quae non ponunt distinctionem in hoc quod dicit *in nomine patris, et filii*. Sed confunditur Arius per hoc quod in singulari dicit *in nomine*. Notandum quod in primitiva Ecclesia baptizabatur in nomine Christi, et hoc ut redderetur nomen venerabile. Sed numquid modo sufficeret? Credo quod non, quia expressa requiritur invocatio Trinitatis. In Christo continetur implicite Trinitas. Sic ergo inducit ut eos instrueret ad Baptismum. Sed contra apostolus dicit, quod non misit eum Deus baptizare, sed evangelizare, sed baptizare per alios, sicut Christus non baptizabat, sed discipuli eius. *Docentes eos servare omnia quaecumque mandavi vobis*. Sed numquid sufficit ad salutem credere et baptizari? Non; immo etiam requiritur instructio morum; ideo dicit *docentes servare omnia quaecumque mandavi vobis*. Ps. CXVIII, 4: *tu mandasti mandata tua custodiri nimis*. Et dicit *quae mandavi*, non quae consului. Unde supra X, 27: *quae vobis dico, omnibus dico*. Tunc ponit tertium *et ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi*. Hic promittit auxilium; quare respondet dicentibus: tu mandas quod doceamus omnes, non sumus sufficientes. Non timeatis, quia *ego vobiscum sum*. Et notate quod sicut mandatum ponitur transire in omnes, sic et auxilium; quia promittit apostolis et aliis simile exequentibus: unde ipse ad patrem orans dicit: *non pro eis autem rogo tantum, scilicet discipulis, sed et pro his qui credituri sunt per verbum eorum in me*. Unde omnibus communiter promittit; Io. XIV, 12: *qui credit in me, opera quae ego facio, et ipse faciet et maiora horum faciet*. Item per omne tempus; unde dicit *omnibus diebus usque ad consummationem saeculi*. Non sic dicit, ut quasi post non sit nobiscum, nisi usque ad consummationem saeculi, sed quia tunc erimus per consummationem in

gloria; Apoc. XXI, 3: *ecce tabernaculum Dei cum hominibus, et habitabit cum eis. Et ipsi populus eius erunt, et ipse Deus cum eis erit eorum Deus.* Unde etiam Is. VII, 14 dicitur quod *vocabitur nomen eius Emmanuel*, quod interpretatur nobiscum Deus, *usque ad consummationem saeculi*; quasi dicat: generatio fidelium fortior est quam mundus. Non enim peribit mundus, donec omnia fiant, idest Ecclesia fidelium consummetur, et compleatur numerus electorum a Deo in vitam aeternam, cui est honor et potestas per infinita saecula saeculorum.